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NOTES AND QUERIES.

VOL. XII.

NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME TWELFTH.

JULY—DECEMBER, 1855.

LONDON:

GEORGE BELL, 186. FLEET STREET.

1855.

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No. 297.] SATURDAY, JULY 7. 1855. {Price Fourpence. Stamped Edition, 5d.

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LONDON, SATURDAY, JULY 7, 1855.

OUR TWELFTH VOLUME.

IN commencing our TWELFTH VOLUME WE cannot resist giving utterance to a few words of courteous acknowledgment to all those Friends, Contributors, and Readers to whose kind assistance WE are indebted for our success. WE thank them all most heartily. And while WE venture with confidence to direct their attention to our present Number, as a proof that custom does not stale the infinite variety of our pages, WE promise them increased exertions to make "NOTES AND QUERIES" deserving of a continuance of that favour which has hitherto been so lavishly bestowed upon it. —*Vale.*

Notes.

COPY OF THE "ASSERTIO SEPTEM SACRAMENTORUM ADVERSUS LUTHERUM," PRESENTED BY HENRY VIII. TO THE POPE IN 1521.

Evelyn, in his *Diary*, vol. i. p. 128. (edit. 1819), speaking of his visit to the Vatican library at Rome, Jan. 18, 1644–5, and the rarities he had seen there, after mentioning the two Virgils, the Terence, &c., adds, "what we English do much inquire after, *the booke which our Hen. VIII. writ against Luther.*" The late editor, Mr. Bray, subjoins the following note:

"This *very book*, by one of those curious chances that occasionally happens, has recently been brought to England, where the editor has seen it; and, what is very remarkable, wherever the title of Defender of the Faith is subjoined to the name of Henry, the Pope has drawn his pen through the epithet. The name of the king occurs in his own handwriting, both at the beginning and end; and on the binding are the royal arms. The present possessor [Mr. Woodburn] purchased it in Italy for a few shillings from an old book-stall."

In this statement, Mr. Bray is unquestionably in error. The volume he mentions was afterwards presented by Mr. Woodburn to the Fitzwilliam Museum, at Cambridge, where I saw it in 1846, and where it is exhibited to visitors as the identical copy sent by King Henry VIII. to the Pope, which was stolen from the Vatican library during the time the French were in Italy. It is in the original binding, and signed by the King at the beginning and end, but is printed on *paper*, whereas the copy presented by Henry to the Pope was printed on *vellum;* and so far from having been "stolen from the Vatican," no doubt exists there at this moment. At all events, it was safely preserved there subsequent to my visit to the Fitzwilliam Museum, as proved by Sir George Head's account of the Vatican library in his work entitled *Rome, a Tour of many Days*, 8vo., 1849; in which, among "a few particular objects considered the staple curiosities of the region" (Sir George is but a poor bibliographer) actually *seen* by him, he specifies:

"The 'Assertio Septem Sacramentorum,' written by Henry VIII., a royal literary effort in defence of the seven Roman Catholic Sacraments, that procured the title of Defender of the Faith for the author;"

And he then proceeds to describe it as —

"A good thick octavo volume, written in Latin, and printed in the year 1501 [a mistake for 1521] in London, *on vellum.* The type is clear, with a broad margin, and at the *beginning* is the original presentation address to Leo X. as follows, subscribed by the royal autograph:

"'Anglorum Rex Henricus, Leo Decime, mittit
Hoc opus, et fidei testis* et amicitiæ.'"

Strype, in his *Memorials*, vol. i. p. 51. (ed. 1822), states that the presentation of the book to the Pope was brought about by the means of Cardinal Wolsey, "who procured some copies to be written in a very fine and beautiful character, and one of them to be bound up splendidly, namely, that that was to be sent especially to the Pope, and the said cardinal sent that especially to the King, for his liking of it, before it went." It would be desirable to know the authority of Strype for these assertions. The book itself was printed by Pynson, "apud inclytam urbem Londinum, in ædibus Pynsonianis, an. MDXXI, quarto idus Julii," and from the original correspondence of Dr. John Clerk (the King's Orator at Rome) to Wolsey, preserved in the Cottonian MS. Vitellius, B. iv., two of the most important letters of which are printed by Sir H. Ellis in vol. i. pp. 257. 262. of his third series of *Original Letters*, it appears that no less than *twenty-eight* copies (apparently printed ones), each signed by the King's own hand, were forwarded to Rome, out of which number, at a private interview with the Pope, in September, 1521, Dr. Clerk delivered *two copies* to his Holiness, one of which was covered with cloth of gold, and at the *end* of this copy (not at the *beginning*, as stated by Sir G. Head) were two verses in the King's autograph, "wryten with a very small penne," and which, although stated by Clerk to be of the King's own composition, were in reality sent to Henry by Cardinal Wolsey, to be inserted in the Pope's copy. Five or six more copies, at the Pope's request, were sent to him by Dr. Clerk, to be delivered to sundry learned cardinals; and after the *public* presentation of the book to the Pope in full consistory, held on the 2nd October (the whole process of which is related by Clerk), the remaining copies were forwarded, by direction of Cardinal Wolsey, "to various regions,

* Lalande, who saw this book in the Vatican in 1765, reads (in his *Voyage d'Italie*, tom. iii. p. 259., 1769, 12mo.) *testem*, and says that these two verses were written by the king's own hand; a fact meant probably also to be expressed by the ambiguous words of Sir G. Head, quoted above.

universities, and countries, as they were addressed and ordered."

It seems therefore certain, that the copy on *paper* belonging formerly to Mr. Woodburn, and now in the Fitzwilliam Museum, was not the one richly bound in cloth of gold presented to the Pope, and laid up in the Vatican (where Lord Herbert of Cherbury afterwards saw it), but one of those which were given to the cardinals; and we may consequently conclude that the pen which struck out in it the title of *Defender of the Faith* was guided by a less infallible hand than that of the Pope. In fact, Leo X. died at the end of November, 1521, before the bull issued for the royal title had reached England; and consequently it is quite impossible he could have struck out the words *Defensor Fidei* in the copy presented to him.

It may be added, that at Bologna is still preserved one of the copies sent to foreign universities, stamped with the royal arms, and signed with the King's hand; also that two other copies printed on *vellum* are mentioned by Van Praet, one of which is in the Spenser library.

F. MADDEN.

British Museum.

LADY ANNE CLIFFORD.

The acceptable re-publication of a portion of Daniel's *Works*, by Mr. Morris of Bath, has brought afresh to our minds the poet's distinguished pupil, the Lady Anne Clifford. It is well known that this lady, having passed her sixty-third year, compiled a Diary or Memoir of her life, or what she calls "Memorables of Myself."

Nine years ago, and at a later period, we find the following amongst the list of suggested publications of the Camden Society: "The Autobiography of Anne Clifford, Countess of Pembroke, Dorset, and Montgomery, and other Records preserved in Skipton Castle. To be edited by Edward Hailstone, Esq." It will be a subject of much regret if Mr. Hailstone has abandoned this work. More than twenty years since I strongly urged that, if permission could be obtained, the Diary of the Countess, and also that of her mother Margaret, Countess of Cumberland, if existing, should engage the attention of an editor, who would not only bring to his labours a knowledge of the eventful story of their lives, but who would treat the narrative of their joys and sorrows with genuine feeling.

In the very last month a valued friend of mine, who adorns the judicial bench (when speaking of Daniel's *Works*, and of the "great Countess"), observes, "Good service would be done if some competent person were permitted to examine and print the interesting parts of her autobiography. This and two or three more volumes seem to have been regularly continued, and all the earlier legal transactions of the family, marriages, settlements, &c., to have been collected and enrolled."

In the York volume of the *Transactions of the Archæological Institute* (1848), Mr. Hailstone has printed "A true Memoriall of the Life of Lady Ann Clifford." This account he states to be taken from "a small 4to. volume containing an abstract or summary of the three great books of records kept at Skipton Castle," and was probably made by the Countess's secretary from "A Sūmarie and Memoriall at the conclusion of the records in the third volume." He adds that "the MS. is in several persons' handwriting, but has not only been dictated, but corrected by the Countess, as many interlineations, and references to texts of Scripture, are made in her handwriting." Valuable as is this paper, from the facts and dates it contains, it is rendered less interesting from being abbreviated, and written in the third person.

Mr. Craik, in his *Romance of the Peerage*, says that "various diaries of portions of Lady Anne's own life, as well as historical memoirs of her ancestry, drawn up by her, or under her direction, are spoken of as still existing at Skipton or Appleby;" and he adds, very truly, that "it is remarkable in how indistinct a way these manuscripts have been spoken of by almost every writer who has referred to them."* It is to this point that I would chiefly direct the attention of your readers. The very title of the Diary, as given by different persons, varies. According to Mr. Baynes (*Biog. Brit.*, vol. iii. p. 640.) it stands thus:

"A Summary of the Records, and a true Memorial of the Life of the Lady Anne Clifford, who by birth being sole daughter and heir to my illustrious father, George Clifford, the third Earl of Cumberland, by his virtuous wife, Margaret Russell, my mother," &c. &c. &c., referring to her ancestry, titles, and marriages.

There is a MS. in the British Museum (*Harl. MS.* 6177.), a folio of about 240 pages, a transcript only; it is entitled, —

"A Summary of the Lives of the Veteriponts, Cliffords, and Earls of Cumberland, and of the Lady Anne, Countess Dowager of Pembroke, &c., daughter and heir to George, Earl of Cumberland, in whom the name of the said Cliffords determined. Copied from the original MS. the 29th of December, 1737, by Henry Fisher."

Mr. Hawkins informs me that it appears entire, without breaks, any marks of omissions or insertions; but where the original is lodged, or from whence this copy was taken, we are nowhere told.

"Many things that have been quoted from the

* *Romance of the Peerage*, vol. iv. p. 135. In referring to Mr. Craik's interesting work, it is due to the author to state that no writer has taken so much pains to ascertain the authenticity of the transcripts and extracts given from the Countess's Diary as he has done.

Countess's Memoirs or Diaries," Mr. Craik says, "are not to be found in this transcript. Fisher is, moreover, a very ignorant and incompetent hand, and appears to have been frequently unable to read what he undertook to copy. Mr. Baynes's transcript," of which I shall presently speak, "may, however, have been made from his." *

Extracts have been given by Seward from what he terms "Memoirs of the early part of the Countess's Life, printed for the first time,"† but he gives no authority in confirmation of their authenticity, and they appear perfectly distinct from Mr. Hailstone's "Memoriall."

Extracts, purporting to be taken from the Countess's Diary, have also been given by Pennant, Whitaker, and Hartley Coleridge. The last able writer says that he is mainly indebted to Dr. Whitaker for his facts. He also refers to "Sir Matthew Hale's MSS." (portions, doubtless, of the three folios), and gives us quotations in the Countess's own language. These we also find given by Baynes, but they are not in Whitaker's or Seward's Works; nor in Mr. Hailstone's transcript. When alluding to these MSS. we may refer to Roger North, who accompanied his relative the Chief Justice (afterwards Lord Keeper) on the Circuit, and visited Appleby Castle soon after the Countess's death. He speaks of her as "a magnificent and learned lady." "It was said," he adds, "that Hales (sic), afterwards Chief Justice, assisted her in the perusal and methodizing of her evidences and muniments, and made her fair extracts of them."

We cannot but mark the ungracious terms in which Hale's labours are alluded to both by Whitaker and Coleridge. The former, who has largely availed himself of them, coolly observes that —

"Ingenuous curiosity, and perhaps too the necessary investigation of her claims to the baronies of the family, led the Countess to compile their history; an industrious and diffuse, not always an accurate work, in which more perhaps might have been expected from the assistance of Sir Matthew Hale, who, though a languid writer, was a man of great acuteness and comprehension." — *History of Craven*, p. 313.

In terms not more complimentary Coleridge says:

"Lady Anne herself made a digest of the family records, with the assistance of Sir Matthew Hale. We regret to say that, from the specimen we have seen, the learned judge seems to have contrived to shed a sombre, judicial dulness over the composition. He was much more interested about the tenures, leases, and other legal antiquities, than about the wild adventures, loves, and wars of the ancient house." — *Biographia Borealis*, p. 243.

Did these writers expect that, whilst engaged in such a laborious and unimaginative occupation as a digest of grants and charters, "thoughts that breathe and words that burn" should have burst from the excellent judge?

Gilpin mentions that he has "derived the most material part of his History of the Countess from a MS. life of Mr. Sedgwick, her secretary, written by himself. In this work Mr. Sedgwick occasionally inserts a few circumstances relating to his lady. It is a pity he had not given her the better share. His MS. is still extant in Appleby Castle." The three folios Gilpin did not see, but, when speaking of the Countess's own "Journal," he adds, "What an interesting collection of valuable anecdotes might be furnished from the incidents of such a life!" The original diary, he had been informed, "the late Earl of Thanet destroyed, as it contained many severe remarks on several characters of those times which the earl supposed might give offence to their families." * This report might possibly have been circulated in order to prevent the MS. from being examined. Whitaker tells us that amidst the evidences of Skipton are several memoranda of large parcels of papers sent away by order of Thomas, Earl of Thanet. (P. 316. note.)

The friend, to whom I have already referred, states, that he saw the folio volumes as late as the year 1843; and also that "loose in one volume was a birthday letter from the Countess to her father when aged eight or nine, much like a modern valentine." In addition to the larger Diaries, Whitaker mentions "an original book of accounts, filled with memoranda relative to Lady Anne's education, from 1600 to 1602," from which he has given extracts. Was this completely distinct from the other documents?

Pennant, who has devoted some pages to Skipton Castle, and to the Cliffords, mentions the Countess Margaret's letters as extant in manuscript, and also her diary, and that of her daughter; "the former mentions," he says, "several *minutiæ* that I omit, being only proofs of her great attention to accuracy."† It is pretty clear that this last observation applies to the Lady Anne‡, not to her mother.

The following letter in my possession, addressed to Ritson, is in manuscript, but though not published in his correspondence (1833), it may have appeared elsewhere in print. The writer, John Baynes, Esq., of Embsay, near Bolton Abbey (to whom reference has already been made), was a Fellow of Trinity College, Cambridge. Having gained the highest honours in the university, and

* *Romance of the Peerage*, vol. iv. p. 141.

† *Anecdotes of some distinguished Persons*, vol. iv. p. 302.

* *Observations on the Mountains and Lakes of Cumberland and Westmoreland*, vol. ii. pp. 161. 164.

† *Tour in Scotland*, vol. ii. p. 358.

‡ "With a Shandean exactness, very unusual among female autobiographers in these days, Lady Anne begins her memoirs of herself nine months before her nativity, for the sake of introducing a beautiful quotation from Psalm cxxxix. 12—16." — *Biographia Borealis*, p. 269.

with fair prospects at the bar, he was prematurely cut off in 1787 at the age of twenty-eight.* He contemplated a History of Craven, but had merely commenced his labours. From this letter it would appear that he had been attracted to the Countess's *Memoirs*.

"Embsay Kirk, Sept. 8, 1785.

"I have not succeeded so well at Appleby as I expected, not having met with that which was my chief object, namely, the Countess of Cumberland's *Diary*; but I have found still more and more reason to admire the spirit and industry of Lady Anne, having seen the collections made by her orders, and under her inspection, relative to the Clifford family, which are such as, I will venture to say, no other noble family in the world can show. They are comprised in three enormous volumes, folio, and contain not only pedigrees of every branch of the family, but every grant, charter, or other document concerning the Cliffords, which could at that time be procured or met with. The usefulness of such a collection is not to be described; it has ascertained their rights so clearly, as to have settled numberless disputes, not to mention those it must have prevented."

It is strange that whilst examining these evidences, Mr. Baynes should have overlooked the autobiography; and what is the more surprising, we find in the third volume of the *Biographia Britannica*, which was published in 1784, that Dr. Kippis, in a note on the article "Clifford," speaks of "papers which had been put into his hands by his ingenious and learned friend Mr. Baynes," and especially, he adds, "he has obliged us with a *transcript of the original narrative left of herself by the Countess of Dorset.*"† Who may be the possessor of this transcript? Extracts are given from it, accompanied by this chilling remark: "The perusal of this MS. has given us little satisfaction. It is written in a manner extremely tedious, abounds with repetitions, and the facts related in it are for the most part equally minute and uninteresting."‡

Enough has been said to show how confused are the statements regarding the MSS., and that diligent investigation is necessary to combine the materials left by the Countess, as "Memorables" for her biography. Your readers will doubtless join with me in the wish already expressed, that Mr. Hailstone will still give us the Countess's Diary, or copious extracts from it. If he should not carry his original design into effect, may we not hope that the gentleman who has lately read before the Society of Antiquaries, of Newcastle-upon-Tyne, a brief memoir of the Countess, the Rev. James Raine, Jun., may undertake this task. Or if both should decline it, is not this a work worthy of the Roxburghe Club? The Diary would be a fitting companion to the very valuable volumes, *Manners and Household Expenses of England*, the splendid gift of Mr. Botfield in 1841, and the *Howard Household Books*, so ably edited by MR. COLLIER in 1844.

J. H. MARKLAND.

* Mr. Douce, who was a warm friend and great admirer of Mr. Baynes, terms him "another Crichton," and adds, what will not be generally admitted, "He was *certainly* the author of the *Archæological Epistle to Dean Milles.*"

† This may be accounted for by a mistake being made in the date of the letter, or in the copy of it.

‡ *Biog. Brit.*, vol. iii. p. 640.

ARITHMETICAL NOTES, NO. II.

Edmund Wingate.—The first edition of Wingate's *Arithmetic*, published in 1629 or 1630, is a work of great rarity. I have never seen nor heard of a copy. It is an *incunabulum* of decimal fractions in England; and though, owing to Kersey (*Comp. Alm.*, 1851, p. 12.), it is not absolutely essential to the historian of arithmetic, yet it is very desirable that it should be produced and compared with the second edition. The first edition of Cocker, of which several copies have appeared in sales in the last twenty years, is a mere curiosity; that of Wingate is more. It should be noted, that it was common with Wingate to publish under the initials E. W., adding sometimes "of Gray's Inn." Perhaps the obscurity of the first edition is owing to this concealment: all the other editions (eighteen at least) have the name in full. Wingate was a landed proprietor; and persons so gifted, whenever they published translation, elementary writing, or anything low, seldom put their names; often it was only "a person of honour." Thus we have *The Gentleman Accomptant* . . . done by a Person of Honour: London, 1714, 8vo. Few, either among mathematicians or musicians, know that Lord Brounker translated Descartes's *Compendium of Music* under this mode of concealment.

Ready Reckoner.—

"Accompts cast up. With an Addition of Measuring Timber, Boord, Waynscot, Glasse, and Land, working any Question in Division as also rules of Fellowship. By John Bill: London, 1632. 12mo."

This is the earliest approximation to the ready reckoner which I have yet met with: but the body of the work is only an extended multiplication table of integers. My notion that the ready reckoner is not a very ancient contrivance is rather confirmed by this writer never having heard of anything of the kind. He says:

"To the end that every man may buy and sell without mis-reckoning in his accompt, and without the trouble of Pen or Counters, I have with long time and much labour endeavoured to finde out an Abridgement . . ."

The earliest ready reckoner mentioned in my

Arithmetical Books is the *Panarithmologia* (1693) of William Leybourn. Of this book I find that Granger (no great authority on such a point) says it was formed on a plan of his own, which was adopted by Barême in France. If, as I suspect, the author of Playford's *Vade Mecum* be John Playford the printer, who printed in and about 1679, then it remains to be settled whether Playford or Leybourn has the priority.

Rapid Calculation. —

"A Method to Multiply or Divide . . . so expeditely that any Fifty Figures may either be Multiplied or Divided by any Fifty Figures, all in one Line, in Five Minutes Time . . . Invented by Quin Mackenzie-Quin, Esq. at the Eighth Year of his Age . . . London, Printed for the Author . . . MDCCL. By Authority of Parliament. Folio."

If the boy wrote his own preface and descriptions, he tells us that necessitous virtue gained him a knowledge of numbers from indulgent nature. He tells the king, in the dedication, that his firstlings in arithmetic are raised to so august a patrociny as the royal name! He quotes Horace, Florus, Cicero, Proclus, &c.; and also hundreds of names of Members of Parliament as subscribers. Probably the author was a lad of rapid calculating power, whose friends thought it would be a good speculation to tell the public that any one who used the boy's method could do as well. In the margin is the way to multiply 432 by 21. An instance of fifty figures by fifty figures takes two large folio pages, and could be done in no five minutes except those of the people who assure you they will not detain you longer. Some of your readers may have the means of giving some account of this curious production. I suppose that "by authority of Parliament" means "entered at Stationers' Hall."

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A. DE MORGAN.

COLERIDGE'S MARGINALIA ON RALEIGH'S "HISTORY OF THE WORLD."

I possess a copy of Sir Walter Raleigh's *History of the World*, 1st edit., 1614, upon the margins of which are several MS. notes in a handwriting resembling Coleridge's, but without his initials. That they were written by him is rendered almost certain, from the following considerations: that he was familiar with the book (a fact which we learn from his marginalia on Stillingfleet's *Origines Sacræ*, published in a periodical called *Excelsior*, No. IV.); that some at least of the opinions expressed in the margin of the *History of the World* are coincident with those of Coleridge; and that the style of their composition is Coleridge's own. When it is considered how large an amount of the MSS. of the great poet-philosopher are withheld from publication, his admirers will I am sure feel grateful for any accession to the small amount of his published prose writings. I heartily wish my contribution were greater.

Preface, p. 10.:

"But had the Duke of Parma, in the year 1588, joyned the army which he commanded with that of Spaine, and landed it on the south coast; and had his majesty at the same time declared himselfe against us in the north, it is easie to divine what had become of the liberty of England; certainely we would then without murmur have [brought] this union [a far greater praise] than it hath since cost us."

Coleridge:

"Forsan, bought—at a far greater price."

Preface, p. 18.:

"The living (saith hee [the preacher]) know that they shall die, but the dead know nothing at all."

Coleridge:

"? But of the dead?"

This note may be considered suggestive of the opinion so often expressed by Coleridge, that —

"The Jews believed generally in a future state, independently of the Mosaic Law."—See *Table Talk*, 3rd edit. (1851), p. 28.

Preface, p. 24.:

"He will disable God's power to make a world, without matter to make it of. He will rather give mothes of the aire a cause, cast the work on necessity or chance; bestow the honour thereof on Nature; make two powers, the one to be the author of the *matter*, the other of the *forme*; and lastly, for want of a worke-man, have it eternall: which latter opinion *Aristotle*, to make himself the author of a new doctrine brought into the world: and his Sectatours have maintained it."

Coleridge:

"I do not think that Aristotle made the world eternal, from the difficulty of aliquid a nihilo *materiali*; but from the idea of God as an eternal *Act*—actus *purissimus*, and eternity = Simultaneous possession of total Being—for, strictly, God neither was nor will be, but always *is*. We may, without absurdity or contradiction, combine the faith of Aristotle and the Church, saying, God from all eternity creates the world by and through the Λογος."

In the marginalia on Stillingfleet's *Origines Sacræ*, above referred to, Coleridge says:

"And where is the danger to religion, if we make preservation a perpetual creation, and interpret the first words of Genesis as we must do (if not Socinian) the first words of St. John. From all eternity God created the universe, and the earth became waste and void," &c.

Whether this were the faith of Aristotle or not, it was certainly that of Plato. Cf. Timæus.

The above are all the notes on the Preface. The following are on the text of the *History*:

Book I. p. 65. ch. v. § 5.:

"Of the long lives of the Patriarchs: and of some of late memory."

Coleridge:

"It is said that the first years were three moons: that the ideal of each animal's life (of the warm-blooded) is eight times its full growth: that man is at his *full* at twenty-five, which × by 8 = 200: and that, taking three as the first perfection of number by [&?] unity (that is, three is *tri-une*), and three moons as *the* first year, this would agree with the age of Methusalem, the only man who ever reached the ideal. A negro in Peru, who was still living eight years back, was then one hundred and eighty-six, as known by public registers of sales.

"1817 [or 1807?]"

From this note we arrive at the date at which these marginalia were written. The second 1 is thick, and might have been intended for a 0.

Book I. p. 132.:

"These riddles are also rife among the *Athenians* and *Arcadians*, who dare affirme, that they are more ancient than *Jupiter* and the *Moon*; whereof *Ovid*—

'Ante *Jovem* genitum terras habuisse feruntur
Arcades: et *Luna* gens prior illa fuit.'"

Coleridge:

"This may be *equally true*, whether the moon were a comet stopped by the attraction of the earth, and compelled, though not without some staggering, to assimilate its orbit; or whether the inward fire-matter of the earth, turning an ocean suddenly into steam, projected a continent from that hollow which is now filled up by the Pacific and South Sea, which is about the size of the moon."

I can find nothing like the chronological or geological views expressed in the last two notes in the published works of Coleridge.

C. MANSFIELD INGLEBY.

Birmingham.

COWLEY AND WALLER.

There is a passage in one of Cowley's poems which exhibits a blank in all the editions to which I have ready access. The poem is entitled "An Answer to a Copy of Verses sent me to Jersey."

". . . . One lately did not fear
(Without the Muses leave) to plant it [verse] here.
But it produc'd such base, rough, crabbed, hedge-
Rhymes, as e'en set the hearers ears on edge:
Written by . . . . . Esqui-re, the
Year of our Lord, six hundred thirty-three.
Brave Jersey Muse! and he's for this high stile
Call'd to this day the Homer of the Isle."

Now I can fill up the blank. The name omitted is that of William Prynne; and my authority is Pope, in a note to *The Dunciad*, 8vo., 1729, 2nd edit., p. 64. Will MR. JOHN BRUCE kindly throw some light on this Jersey allusion to his favourite Prynne? When Mr. Bell comes to Cowley he will not, I am sure, let this annotation escape him.

There is a passage in one of Waller's poems, that "Of Divine Love," which in all the modern editions that I have seen contains a corruption. My attention was first called to the passage by a letter from Bishop Warburton to Dr. Birch (Nichols's *Illustrations*, ii. 931.). The couplet runs thus in Fenton and his followers:

"Who for himself no miracle would make,
Dispens'd with *several* for the people's sake."

Now *several*, as Warburton says, is nonsense. The true reading is *nature*, as Warburton gathered from a MS. of the poem in his possession.

Thus far Warburton; and my Note is, that the edition of 1686 of Waller now before me reads *nature*, and thus confirms the reading which future editors should certainly adopt.

PETER CUNNINGHAM.

Kensington.

Minor Notes.

An "Army Works Corps" in 1598.—

"The generall of the artillery hath vnder his charge a great number of labourers or pioners, which of necessity must be had in a camp, and follow an army, to make trenches, rampiers, minings, countermines, ditches, caues; to make plaine the wayes for the army to march; to accommodate the passages for the artillery to passe; to raise mounts to plant ordinance vpon; to place and fill the gabbions; to digge earth for the same; to undermine wals, and townes, and to raze those of any gained places downe; to cut timber to fortify withall; to digge wells for water, and great pits to bury and to cast therein, the garbedge, filthinesse, and offalls of the campe; and seruing to a number of such necessary uses.

"Ouer the sayd pioners there are captaines appointed to gouerne them, which should be men very expert in fortifications, trenching, mining, counter-mining, and in all sorts of engines concerning a campe, and battery actions; and therefore besides their experience, they ought to be learned and well skilled in all maner of fortifications, both in campe, towne, or fortresse. These pioners do go before the campe with a sufficient band of souldiers for their guard, carrying with them mattockes, spades, shouells, pikaxes, crowes of iron, barrells, baskets, hampiers, and such other tooles; and ouer euery three or foure hundred pioners a captaine."

The above is from *The theorike and practike of moderne warres, discoursed in dialogue wise. Written by Robert Barret.* London, printed for William Ponsonby. 1598. Folio.

BOLTON CORNEY.

A "Crannock."—There is not, I believe, any recorded proof to be found in "N. & Q.," or elsewhere in a printed form, of the contents of an Irish measure called the *crannock*. Having lately met with this term upon one of the records of the Exchequer of Ireland, I shall feel obliged by the insertion in "N. & Q." of the following extracts, which have been taken from the Memoranda Roll of the 13 & 14 Edward II., membranes 8 and 9:

"Memorandum quod, etc., et Johannes de Grene recognouerunt se teneri Philippo Braoun janitori castri Dublinensis in tribus crannocis frumenti quolibet videlicet crannoco continente octo pecks boni sicci et mundi bladi."

"Memorandum quod, etc., recognovit se teneri Johanni de Lidegate clerico in quinque crannocis avene quorum quilibet crannocus continebit xvj pecks sicci boni et mundi bladi."

This measure, therefore, in Edward II.'s days, contained either eight or sixteen pecks.

JAMES F. FERGUSON.

Dublin.

A Relic of Wolfe.—There is, I think, a work of the day entitled *A Ship from her Cradle to her Grave.* Could the undernoted good old craft have bequeathed to us her reminiscences, how interesting and eventful!

"*The End of an Old Collier.*

"The 'Conference,' of North Shields, captured and burnt by the Riff pirates, was one of the oldest collier brigs belonging to the Tyne. She was employed as a transport at the siege of Quebec, and has been ploughing the main ever since."—*Times*, June 15, 1855.

J. O.

Alliterative Couplet on Cardinal Wolsey.—The couplet in the following extract is new to me, and may also be the same to the readers of "N. & Q.:"

"Wolsey, they tell us, was a butcher. An alliterative couplet, too, was made upon him to that import:

'By butchers born, by bishops bred,
How high his honour holds his haughty head.'

Notwithstanding which, however, and other similar allusions, there have arisen many disputes touching the veracity of the assertion; yet doubtless, those who first promulgated the idea were keen observers of men and manners; and probably, in the critical examination of the Cardinal's character, discovered a particular trait which indubitably satisfied them of his origin."—*Absurdities*, by A. Crowquill, p. 89., 1827.

What a pity that the Duke of Buckingham did not avail himself of "apt alliteration's artful aid" in his invectives against the "butcher's cur!"

CUTHBERT BEDE, B.A.

Shakspeare's "Seven Ages."—In a former Number of "N. & Q.," (Vol. viii., p. 383.) some Latin verses were quoted, as resembling these celebrated lines in *As You Like It.* I do not know whether it has been observed, that there is a parallel passage in one of the spurious dialogues of Plato (the Axiochus), in which Socrates sums up the successive miseries of human life, much in the spirit of Jaques, though more grave and less satirical. See the English translation of Plato in Bohn's *Classical Library*, vol. vi. p. 44. F.

Enigma on a Hole.—Pontanus having made the following enigma on a hole,—

"Dic mihi quod majus fiat quo plurima demas."

Scriverius answered,—

"Pontano demas carmina, major erit."

N. L. T.

No. 297.]

Queries.

WAS THE DUKE OF YORK IN EDINBURGH IN 1684?

The above question has lately turned up among the historical antiquaries of Edinburgh, and given rise to a good deal of discussion. As a question of the greatest importance regarding the force and value of evidence depends upon it, I venture to submit a few particulars to the public through your esteemed medium.

The Duke of York, as is well known, spent some years previous to May, 1682, in Edinburgh, in consequence of his desperate unpopularity in the south, and from a desire to cultivate an interest in Scotland. He has not hitherto been supposed to have visited Edinburgh after that period; not a single writer, even among such minute cotemporary chroniclers as Lord Fountainhall, speaks of his having done so. Yet, strange to say, in the written record of the Privy Council of Scotland, preserved in our General Register House here, the duke is described, under his usual style of "His Royal Highness his Majesty's High Commissioner," as presiding at four meetings in the latter half of July, 1684, namely, those of the 15th, 17th, 22nd, and 24th. I apprehend that, in the practice of our law courts, including the House of Lords, this evidence as to the whereabouts of a man at a particular date would be held as paramount and irrefragable. Nevertheless, there can scarcely be a doubt that the duke was not in Edinburgh at that time.

In the first place, there is the remarkable circumstance that we have no other notice of the fact whatever. Fountainhall notes from day to day every movement of the state, every meeting of the Privy Council, and a vast number of small local matters, and yet takes no notice of a visit of the duke. On the contrary, describing the reception given on the 10th of July to the Ear of Perth, newly arrived as Chancellor, *vice* Aberdeen displaced, he says, the demonstrations could not have been more honourable, though the king or the duke *had been* of the party. If the duke really had appeared, in however *incognito* a manner, at the council board, fully twenty people were there to recognise him; and that such a secret should have been preserved in such a town as Edinburgh is inconceivable.

In the second place, the first day's minutes present us with a letter addressed by the council to the duke himself, thanking him for his share in bringing about the late ministerial changes; and this letter, as well as an address to the king, is sent in another to the English Secretaries o State, with a request that it may be delivered. We can scarcely suppose that all this business would be gone through in obedience to mere *form* without any reference being made to the duke personal presence, *if he had been present.*

Thirdly. While it was common, though not invariable, in the minutes of 1680, 81, and 82, when the duke was present, to commence the deliverances of the council, "His Royal Highness his Majesty's High Commissioner and the Lords of the Privy Council, having considered," &c., we find in all the four meetings of the latter half of July, where the duke's style is placed at the head of the *sederunt*, the ordinary formula of "Lords of Privy Council having considered," &c. is adopted.

On the other hand, it is remarkable that the duke had certainly, in the early part of this year, contemplated a visit to Scotland. In a letter of his duchess, printed in the *Spalding Club Miscellany*, vol. iii., dated only "Jan. 7," but which we know from allusions to have been of 1684, she tells her correspondent, the Marchioness of Huntly, "We must be contented only with writing to one another, for we are not likely to meet, the duke's journey being for so short a time that I shall not go with him into Scotland."

If the matter had stood at this point, there might have been room for doubt about it. But the debate has been in a great measure set at rest by the discovery amongst the papers of the Lord Treasurer the Duke of Queensbury, now in the possession of his representative the Duke of Buccleuch, of two letters holograph of the Duke of York, addressed to the said Lord Treasurer, and dated at Tunbridge and Windsor, respectively on the 22nd and and 25th of July, 1684. In the first he tells the Lord Treasurer that he is "glad to find that most of the loyal men are pleased at Lord Perth's being made chancellor." In the second, he acknowledges receipt of a letter from the Lord Treasurer, dated the 17th, and two from the Secret Committee, and makes special allusion to matters then under the attention of the Privy Council of Scotland. It is of course evident that he could not both be in Tunbridge and in Edinburgh on the 22nd of July, or at Windsor and Edinburgh on the 25th. The allusions also to business make it clear that no suggestion as to difference of style will avail to render it possible that the duke was in Edinburgh at the time of the four *sederunts*.

It will remain for those who may be conversant with such business, to surmise reasons for introducing the name of an absent member into the record of Privy Council on those four occasions. I have not as yet heard a single plausible conjecture on the subject.

If none such can be presented, the facts thus elicited must certainly be held as reflecting strongly on the value of documentary evidence of this class.

R. CHAMBERS.

Edinburgh.

UNPRINTED LETTER TO SIR FRANCIS BACON.

There are two points of interest in the following undated letter among Ayscough's MSS. in the British Museum (No. 4108.), regarding which I am desirous of information. In the first place it is addressed to Sir Francis Bacon, who was not created Lord Verulam until July, 1618, so that it was evidently anterior to that year. I have no very good authorities at hand, but I have had the copy by me for some time, and I have not observed that the original is mentioned in any of the various accounts of Bacon; although it affords proof of a trait in the character of that great-little man for which he has not usually had much credit. The writer appealed to him to lend his aid in silencing aspersions, regarding which even the severities of the law had been threatened. Is anything known of the nature of these aspersions, or of the person against whom they were circulated? This brings me to my second question: Who was Edmond Anderson, the writer of the letter? There was a chief justice of the Common Pleas of both those names, but he died in 1605, and he left behind him no son of the name of Edmond: his male issue were respectively Edward, Francis, and William. The last of these three sons had a son named Edmond, grandson of the chief justice, who was created a baronet by Charles II., and he was perhaps not born at the date when the letter in question was written. It is a biographical matter of some interest, upon which it is very possible that MR. FOSS may be able to throw light: if he can do so, I shall be much obliged to him. My Queries are, Has the following letter been noticed in any of the Memoirs of Lord Bacon? and who, and what, was Edmond Anderson, the writer of it?

"*Mr. Edmond Anderson's Letter to Sir Francis Bacon.*

"Noble Sr, — There is ever certaine presumption to be had of the favor of great men, soe there be a reason added to accompany their justice: myne that gives boldnes to call upon your succour is, that I am fallen more under the malignity of rumour than severity of lawes, though that hath oversett myne offence at the blackest marke. To force this latter cloud away none can, but the breath of a kinge: the other, which threatneth and oppresseth more, every good spirit may helpe to disperse. In this name (Hoble Sir) I beseech your goodnes to spend some few words to the puttinge of false fame to flight, which hath soe often endangered even the innocent. And if the savinge of a poore penitent man may come to be parte of your care, let it ever be reconed to your vertue, that you have not onely assisted to preserve, but create a person so corrected by necessity as the example of his repentance was not worthy to be lost, whoe will live and dye thankfully yours.

"EDMOND ANDERSON."

Whatever were the offences imputed to Lord Bacon's correspondent (a matter of comparatively little moment), the tone and expressions of the above communication read almost like a confession of guilt.

J. PAYNE COLLIER.

Maidenhead.

Minor Queries.

Proverb. — Is the following proverb known and registered in any collection of rural philosophy? I heard it the other day from an old herd. I was deploring the wetness of the month (May), when he replied:

"A leaky May and a dry June
Keeps the puir man's head abune."

C. D. L.

Greenock.

"*Didron's Christian Iconography.*" — As four years have now elapsed since Mr. Bohn published in his *Illust. Library* the first volume of *Didron's Christian Iconography*, may I venture to ask that gentleman when the second volume, which he has promised, may be expected?

It will be a great pleasure to many readers of "N. & Q.," besides myself, to learn that the conclusion of the work will not be much longer delayed. F. D.

Beverley.

Marvellous Music.—Among the Howard Papers, Lady Arabella Stuart, writing to the Earl of Shrewsbury from Broad Street, June 17, 1609, says:

"But now from doctrine to miracles: I assure you w^th^in these few dayes I saw a paire of virginalles make good musick w^th^out helpe of any hand, but of one, that did nothing but warme, not move, a glass some five or six foote from them. And if I thought, thus great folkes invisibly and farre off worke in matters to tune them, as they please, I pray yo^r^ Lo^p^ forgive me; and I hope God will, to whose holy protection I humbly recõmend y^r^ Lo^p^," &c.

Can any of the readers in "N. & Q." divine any explanation how this curious experiment was contrived? Electricity or galvanism has been suggested. CL. HOPPER.

Bankers' Cheques. — A difficulty in one case, a loss in another, and a doubt in the third — all of which have happened during the last few days — make it of great importance that there should be a better understanding in these matters than seems at present to prevail. Some would, probably, think the city article of *The Times* the most appropriate place for these inquiries. I believe there are many readers of "N. & Q." who can enlighten us on the subject.

1. Can a banker lawfully refuse to pay a cheque drawn on himself, although it be crossed in blank; that is, the words "& Co." written upon it?

2. Is there any specific time in which a country banker becomes liable for a cheque which he has changed, or received in account, supposing it be not paid by the person on whom it is drawn?

3. Is it lawful, or necessary, or of any utility, to cross a stamped cheque made payable *to order?* N. H. L. R.

Renown. — Where shall I meet with the piece, of which the following is a verse?

"I think the thing you call renown,
That unsubstantial vapour,
For which the soldier burns a town,
The sonnateer a taper,
Is like the mist, which as he flies
The horseman leaves behind him,
He cannot mark its wreaths arise,
Or if he can, they blind him."

R. Y. T.

"*Struggles for Life.*" — Could any of your readers tell me who is the author of *Struggles for Life, or the Autobiography of a Dissenting Minister*, published in 1853, by W. & F. G. Cash, 5. Bishopsgate Street. FLEUR-DE-LIS.

George Fox foretold: Query, By what Prophet? — That "good hater" after Dr. Johnson's own heart, worthy Francis Bugg, mentions in his *Pilgrim's Progress from Quakerism to Christianity*, p. 259., the following long-winded title of one of Fox's works:

"News coming up out of the North, sounding towards the South, written from the Mouth of the Lord, from one who is naked, &c., and cloathed with Righteousness; whose Name is not known in the World, risen out of the North, *which was prophesied of*, and now fulfilled."

To which our friend with the unsavoury patronymic dryly adds in the margin: "Query, By what prophet?" I am pretty well acquainted with the controversial literature of the time, but I don't remember to have seen this answered. Will some one state the grounds for the assumed Messiahship. The marked locality of expression forbids the idea of a mere generality.

C. CLIFTON BARRY.

"*Pollards.*" — Trees with their heads cut off are called *pollards*, and disfigure the landscape in many parts of England. They are all old and ugly; and as tenants are not allowed to cut the timber, how came these trees into existence? H. T.

Providence.—Written upon a fly-leaf of a little pocket *Goldsmith's Almanac* of 1679, I found the following lines. Are they from any known author? There is a striking similarity in idea to some portions of Pope's *Essay on Man:*

"Did we not know, there's an adored will
In all that happs to men, or good or ill,
Suffer'd or sent, and what is man to pry
Into th' abyss of such a mystery?
How many dangers on best actions wait,
Right check'd by wrong, and ill men fortunate,
Those mov'd effects from an unmoved cause,
Might shake an easie faith; Heav'n's sacred laws
Might casual seem, and o^r^ irregular sense
Spurne at just order, and blame Providence."

CL. HOPPER.

"*Nine hundred and three doors out of the world.*" — Can any of your readers inform me in what Jewish author can be found an enumeration of

nine hundred and three, being every kind of death by which man enters the unseen world? It is referred to in an interesting little volume by H. Pendlebury, one of the ejected ministers, entitled *Invisible Realities*, p. 19.:

"There is but one door that we all land in at our entrance. The Jews reckon nine hundred and three kinds of death or ways out of the world. Among all the kinds we can't see our own kind of death, by which we shall go into another world."

But it appears there are many keys to each door, for, on p. 68., the author argues thus:

"O Sirs! you and I stand at the door of these unseen things; and if death do but once open it, by any one of its many thousand keys, we shall immediately see that which we have never seen."

G. OFFOR.

Hackney.

"*News from Westminster.*"—In the *Poems on State Affairs*, printed in 1704, occurs the following quatrain. An explanation will oblige.

"NEWS FROM WESTMINSTER.

"Strange news from Westminster, the like was never heard,
A Treasurer* in pantaloons, a Bishop† without beard,
A Judge‡ with a periwig to his waste hanging down,
A Speaker§ of the Commons that never wore a gown."

CL. HOPPER.

"*Old Nick.*"—In Mr. Thoms' edition of the *History of Reynard the Fox*, printed for the Percy Society, p. 191., is the following note:

"*Nyckers.* In this name we have a striking allusion to the mythology of Scandinavia, and that portion of it which is retained among us to this day, when we designate the Evil One by the epithet of Old Nick. Odin assumes the name of Nickar, or Hnickar, when he enacts the destroying or evil principle, and scarcely a river of Scandinavia which has not its appropriate Nikir."

An explanation of one of our "household words" imported from Scandinavia, appears to be rather far-fetched. But I find that other writers have taken the same view as Mr. Thoms: see Brand's *Popular Antiquities*, edited by Sir H. Ellis, vol. ii. p. 519.

With the greatest deference to these learned antiquaries, I venture to propose a more simple, and therefore, in my judgment, better explanation of the epithet. It seems to me to refer to that peculiarly distinguishing mark of the devil, in popular belief, the cloven hoof:

"There is no vulgar story of the devil's having appeared anywhere without a cloven foot. It is observable, also, that this infernal enemy, in graphic representations of him, is seldom or never pictured without one."—*Brand*, vol. ii. p. 517.

The writer goes on to explain that the cloven foot belongs to the goat's shape, which is attributed to the fiend; and that the horns and tail are similarly accounted for.

Two other popular names of the devil in the North of England, "Old Harry" (Hairy), and "Old Scratch," seem plainly to refer to the same personal characteristic of the enemy of man, though they have much puzzled the antiquaries. (*Brand*, vol. ii. p. 520.) F.

Bennet's "Paraphrase on the Book of Common Prayer."—In Thomas Bennet's *Paraphrase, with Annotations upon the Book of Common Prayer*, edit. 1709, p. 94., occurs the following passage in a note on his commentary on the Litany:

"I think myself obliged to take notice of a most scandalous practice which prevails in many such congregations, as ought to be fit precedents for the whole kingdom to follow. 'Tis this: that laymen, and very often young boys of eighteen or nineteen years of age, are not only permitted, but oblig'd, publicly to perform this office; which is one of the most solemn parts of our divine service, even tho' many priests and deacons are at the same time present."

What practice is here alluded to, and what congregations? H.

Sabbath.—When was the word Sabbath first used to designate Sunday? In Low Latin it always means Saturday. In the records of Convocation, as long as they were kept in Latin, *Dies Sabbathi* is always the Latin for Saturday. The same is the case in many of the continental languages. WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

Poll-books.—What is the date of the earliest printed poll-book known? and is any *collection* of these documents in existence? Z. z.

A small white Hand a Sign of high Birth.—I wish some of your correspondents would give their observations on this fallacy (as I must deem it) of Lord Byron's. I have had little opportunity myself of forming a general opinion on the subject; but have been a disbeliever ever since seeing one of the largest pair of hands I ever beheld belonging to a gallant naval officer, to whom, in point of pedigree, Lord Byron could hardly hold a candle. Sir Walter Scott too is well known to have had remarkably large hands, although he could adduce as many royal and noble ancestors as Byron himself. On the other side, I have seen very small white hands on persons of no particular descent; but who may have consoled themselves, in their obscurity, with the belief that they had more illustrious blood in their veins than they were aware of, on the strength of Lord Byron's dictum. J. S. WARDEN.

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* Osborn. † Crew.
‡ Atkyn. § Seymour.

Minor Queries with Answers.

Anonymous Hymns. — Can you or any of your correspondents inform me of the authorship of the following hymns?

1. "Bring helpless infancy to me."
2. "The food on which thy children live."
3. "When His salvation bringeth."
4. "Captain of Thine enlisted host."
5. "Lord, look on all assembled here."
6. "Great Ruler of the earth and skies."
7. "See, gracious God, before Thy throne."
8. "To God, the only wise."
9. "Praise the Lord, ye heav'ns, adore Him."
10. "With all my pow'rs of heart and tongue."
11. "Lord, when my thoughts delighted rove."
12. "Plung'd in a gulph of dark despair."
13. "Thou art the way, to Thee alone."
14. "Thanks for mercies past receive."
15. "O Thou that dwellest in the heavens so high."
16. "Our God, our help in ages past."

Also whether

"Come, thou long-expected Jesus,"

is by Oliver? C. H. H. W.

Dublin.

[We can supply the authorship of a few of these hymns: Nos. 6, 7, and 11. are by Mrs. Anne Steele, and will be found in her *Poems on Subjects chiefly Devotional*, by Theodosia, 3 vols. 8vo. Bristol, 1780. Nos. 8. 10. 12. and 16. are by Dr. Watts.]

Homer and Lord North. — The following stanza occurs in "An Ode to Lord North," in *Fugitive Pieces of the Last Session*, London, 1782:

> "Take timely counsel. Lend thine ear
> To Homer's words; for prophet ne'er
> Did deeper wisdom utter:
> 'Tis hard to fight or press demands
> 'Gainst a majority which stands
> Up for its bread and butter."

Is any corresponding passage in Homer? J. D.

[There is a line in Homer (*Iliad*, book ii. 24.) analogous in sentiment to the words in the "Ode to Lord North:"

"Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα;"

i. e. A statesman should be ever taking counsel, by night as well as by day.]

Battle of Patay. — I am anxious to know whether the battle of Patay, at which Joan of Arc was present, was fought on the 10th or the 18th of June, 1429. The books of reference which I have consulted do not agree as to the day of the month. CLERICUS (D.).

[In *L'Art de Vérifier les Dates* we read, "Le 18 *Mai*, elle combat à la bataille de Patai, en Beauce, où Talbot, général des Anglais, après avoir perdu deux mille hommes, est pris avec plusieurs autres chefs."]

Replies.

BACK.

(Vol. ix., p. 517.)

If Barrett's conjecture as to the origin of this word, as locally applied at Bristol, is to be admitted, it would perhaps rather be a *ferry* than a *river*, from which it originated. The following extract from a curious little volume * tends to show that this was the case:

"Sur la Tamise est basty un pont de pierre œuvre fort rare et excellent. Ce pont a vingt arches faictes de pierre, de 60 pieds de haulteur et de 30 pieds de large, basties en façon de voulte. Sur le pont de costé et d'autre y a maisons, chambres et greniers, en sorte qu'il semble mieux estre une rue qu'un pont. Quant à la fondation du dit pont, faict à noter qu'au commencement il n'y avoit apparence de pont, mais c'estoit un *bac*, pour passer y repasser les gens et les marchandises amenées à Londres. Par ce *bac* le passager s'enrichit merveilleusement, pour l'occupation qu'il en fait par longues années. Apres son décès, il le laissa par legs testamentaire à une sienne fille nommée Marie Andery [l. Overy]. Elle s'estant saisie des biens de defuncts ses pere et mere, et apres aussi avoir amassé tout plein de biens par le moyen du dit *bac*, fut conseillée de fonder une Religion de Nonnains, un peu au-dessus du Chœur de l'Eglise qui depuis fut appellée Saincte Marie Andery (*i. e.* St. Mary Overies), aux fauxbourg de Soutwark lez Londres, en laquelle elle fut enterrée. A l'entretenement de laquelle Eglise, icelle Marie donna par testament ledict *bac* et les profits provenants d'icelluy," &c. — Sig. L. iiij.

It is evident that *Bac* is here used for *Ferry*, but it strictly meant the vessel, or rather movable bridge, by means of which carriages, horses, and passengers were ferried over, as appears from that valuable old dictionary of *Nicot*, the prototype of our worthy Cotgrave:

"BAC, *m. acut.* est un grand bateau à passer charrettes, chevaux, et gens de pied d'un bord de rivière à autre. PONTO, en Latin: Lequel mot retenants en maint lieux, celuy qui passe l'eau aux allans et venans est appellé *Pontonier*, qu'on dit en autres endroits Passagier, et Barquerol pour le mesme."

It is singular that Stow, in his *Survey of London*, has related the same account of the origin of the Priory of St. Mary Overies, which he is said to have obtained from Bartholomew Linsted, the last prior, but which Tanner says "is not confirmed by any other authority in print or manuscript that had occurred to him." We have here, at least, an earlier authority than Stow by twenty years. Whether the tradition was derived by Jean Bernard from the same source or not, does not appear.

S. W. SINGER.

Mickleham.

* Discours des plus Memorables faicts des Roys et grands Seigneurs d'Angleterre, &c. Plus une Traicté de la Guide des Chemins, les assiettes et Description des principales Villes, Chateuaux et Rivieres d'Angleterre, par Jean Bernard, 12°, à Paris, 1579.

SIR RICHARD STEELE AND THE LADIES' LIBRARY.

(Vol. xi., p. 408.)

Steele's eldest daughter, afterwards Lady Trevor, was named Elizabeth, and it is not improbable that, though a child at the time, the doating father had a copy of the work bound in morocco after his thoughtless fashion and presented it to her, and that the father, the mother, or she herself at some subsequent period, wrote "Eliza Steele" in it. This of course is but a conjecture. I think, however, there is some evidence that may lead us to conclusions as to who was the compiler of the work. Your correspondent says it "was edited by Sir Richard from materials forwarded by a lady." So far as I can see, Steele's labours were confined to writing the dedications and a general preface. In the title-page the work is said to be "written by a lady," and "published by Sir Richard Steele;" but in the preface the "writer" of the title-page becomes the "compiler," and Steele informs us that he is but "her gentleman usher," — that the work is "*supposed* to be collected out of the several writings of our greatest divines," — was "intended by the compiler for a guide to her own conduct," — and sent to him that "if thought worth publishing" it might be "of the same service to others of her sex," — and he thus proceeds:

"I put them into the care of a reverend gentleman much better qualified for the publication of such a work, and whose life and character are not so subject to the exceptions which the levity of some of my writings, as well as other circumstances, may expose a work as passing through my hands only. Though he was so good as to peruse the papers, he would not allow that the exception I made against my being the publisher was of weight; for he would have it, that its coming out with my name would give an expectation that I had assembled the thoughts of many ingenious men on pious subjects, as I had heretofore on matters of a different nature: by this means, he believes, the work may come into the hands of persons who take up no book that has not promises of entertainment in the first page of it. For the rest, he was of opinion it would make its own way, and I easily submitted to suffer a little raillery, when I had hopes of being the means of promoting the interests of religion and virtue."

It follows, according to the title-page and this statement, that the work was compiled by a lady, and given to Steele for publication, and I agree with your correspondent that the question, "Who was the compiler?" has some little literary interest. The publication gave rise to an angry correspondence, embodied in a pamphlet entitled:

"Mr. Steele Detected: or the poor and oppressed orphan's letters to the great and arbitrary Mr. Steele; complaining of the great injustice done to the publick in general, and to himself in particular, by the Ladies' Library; published by Mr. Steele. Together with Mr. Steele's Answers; and some just Reflections on them. Lond., Morphew, 1714."

No. 297.]

The great injustice complained of is, that not only "the model of the Ladies' Library," but "the very timber, brick, and other materials" are stolen; that "many and whole sections" have been taken without acknowledgment from Jeremy Taylor's *Holy Living and Dying*, the copyright of which work was vested in Royston Meredith, the complainant, who, I suppose, was a descendant of Royston, the bookseller and publisher of many of Taylor's works. Steele's first answer was very brief:

"October 21, 1714.

"Sir, I will inquire into what you write about, and write again about the subject of yours to, Sir, your most humble servant, RICHARD STEELE."

The "oppress'd orphan," however, would not wait Steele's inquiries, but replied immediately, insisting on ample satisfaction, threatening proceedings at law, and informing Steele that Tonson the publisher, on being referred to, said "that he paid copy-money, and that Meredith must apply to the author for redress." Steele now replied, not unkindly, but firmly and finally:

"October 26, 1714. St. James's Street.

"Sir, I have a second letter from you. The stile of the first was very harsh to one whom you are not at all acquainted with; but there were suggestions in it which might give excuse for being out of humour at one whom you might, perhaps, think was the occasion of damage to you. You mentioned also an orphan, which word was a defence against any warm reply; but since you are pleased to go on in an intemperate way of talk, I shall give myself no more trouble to inquire about what you complain, but rest satisfied in doing all the good offices I can to the reverend author's grandchild, now in town. Thus leaving you to contend about your title to his writings, and wishing you success, if you have justice on your side; I beg you will give me no more ill language, and you will oblige, Sir, your humble servant,

RICHARD STEELE."

Meredith, in his pamphlet, expresses his belief that "the lady mentioned in the title-page, and the clergyman in the preface," are "nothing more than a blind excuse for his notorious plagiarism." I think not. In Steele's letter the shadowy "lady" of the title-page becomes a real and distinct personage, "the reverend author's grandchild." Now the only reverend author mentioned in Meredith's letters, the only author referred to, is Jeremy Taylor; and as I read it, Steele declares that the work was compiled by Taylor's granddaughter. Jeremy Taylor had two granddaughters, Mary and Ann, children of his daughter Joanna, who had married Edward Harrison of Maralane, Antrim, member of parliament for Lisburn. Mary was twice married; first to a Colonel Columbine, and secondly to Sir Cecil Wray, of Glentworth, Lincolnshire. She was not only wealthy by marriage, but ultimately inherited a considerable fortune as the last survivor of the Harrison family. Ann married Colonel John Pacey, secretary to the Duke of Ormond.

If we put faith in Steele's statement, and I see no reason for Mr. Meredith's doubt, it must have been one or other of these ladies that compiled the work, a very natural and becoming "labour of love." From the few circumstances that can help to a conjecture, I incline to an opinion in favour of Lady Mary. Jeremy Taylor, if so great a man may be enlisted under any mere party banner, was a high churchman and a high Tory; indeed, Heber thinks it strange that any of his descendants should be found amongst the Whigs. It is fair to assume also that the secretary to the Duke of Ormond was of the same high church and Tory school. Taylor's daughters both in the first instance married gentlemen of estate in Ireland, and so far as appears, Ann may have continued to reside there all her life. But Steele was a Whig, and in 1714 a very fierce, active, and uncompromising Whig. It was in that year that he was expelled from the then Tory House of Commons for writing *The Crisis* and *The Englishman*, and it was in that year that the manuscript of the Ladies' Library was put into his hands for publication. It is not unfair, therefore, to assume that there was some political sympathy between Steele and the compiler; for parties then ran so high that Swift himself was reproved for his intimacy with Steele, and Pope remonstrated with because he wrote in *The Guardian*. Ladies' political opinions are, of course, influenced by their husbands, and I have shown the probability that the husband of Ann was a high churchman and a Tory, and in 1714, we may be sure, strong both in faith and profession. Some Whig tendencies, indeed, subsequently manifested themselves in Jeremy Taylor Harrison, one of the brothers of these ladies, who won thereby from Swift a place in the *Legion Club*:

> "There sit Clements, Dilkes, and *Harrison*,
> How they swagger from their garrison!
> Such a triplet could you tell
> Where to find on this side hell?"

The Whig sympathies of Mary are, however, better explained by her second marriage with Sir Cecil Wray, who, and whose elder brother, were zealous Whigs, and had served under King William, and been present at the battle of the Boyne. This marriage not only brings Mary as a permanent resident into England, — and Steele said she is "now in London," — but into immediate connexion with the Whig party. Under these circumstances, few and insufficient as they are, I incline to the opinion that the Ladies' Library was compiled by Mary, the granddaughter of Jeremy Taylor, and the wife of Sir Cecil Wray.

S. S. L.

No. 297.]

ON STOCKING MARINE AQUARIA.

(Vol. xi., pp. 365. 410. 452.)

For a long time prior to the publication of Mr. Gosse's book, I had given my attention to the management of aquaria; but with this departure from the course pursued by Mr. Gosse and others, that I cultivated *fresh-water* fishes and plants. My endeavours have been chiefly directed to the best mode of rendering the aquarium an elegant drawing-room ornament, easy of management, and at all seasons engaging and instructive. "N. & Q." is not a suitable medium for a lengthened communication on the subject, or I would detail at length the history of experiments from which I have derived much pleasure and profit. I will however embrace the opportunity afforded by the present discussion of the question, to afford those interested a few hints on stocking and maintaining an aquarium with fresh-water productions.

The best form of an aquarium for ornamental purposes is that adopted by painters and sculptors, when they desire to render an angular object graceful, viz. the double cube, in which the length is exactly double that of the width, the width and depth being equal. Such an object, if cut in half, would form two perfect cubes, and presents the most graceful outline of which an oblong angular body is susceptible. Having provided the tank, sprinkle in a stratum of fine sandy earth to the depth of one inch. Then build up according to fancy one or two masses of rockwork, for which *dark* stones should be chosen. The clinkers produced at glass factories, and technically called "broken pots," are the handsomest for the purpose. There should be no gay shells about, or fantastic work of any kind; they attract the eye from the more important objects, and injure by contrast the fresh aspect of the vegetation. One mass of rock-work should peer above the surface, for the growth of some choice aquatic plants. On the surface of this upper mass, a few inches of sandy mould, mixed with moss, should be placed; and the crevices should be arranged to receive mould above the level of the water. Now fill the tank with clear river water, and insert the plants.

In stocking with plants, *Potamogeton fluitans*, brooklime, water ranunculus (*R. aquatalis*), water violet, watercress, *Dortinaus lobelia*, the *Dasmosonium indicum*, and any other small-growing water plants, are suitable. The stones below should be coated with fresh-water algæ, of any kinds easily attainable. There is a beautiful Cape plant, the *Aponogeton distachyon*, well suited for flowering on the rock-work above the surface; and if the tank affords room for three inches of loam in one corner at the bottom, the yellow water-lily (*Nuphar lutea*) may be grown. It will occupy a space of a foot or so in diameter, and will with care flower freely within doors. If a large

tank be used, a mound may be raised above one of the piles of rock-work, and planted with ferns; which have a fairy-like aspect when waving their emerald fronds over the glittering water. The best for this purpose are the oak fern (*Polypodium dryopteris*), the brittle bladder fern (*Cystopteris fragilis*), the pretty little Alpine bladder fern (*C. Alpinæ*), the true maiden hair (*Adiantum capillus*), and the Tunbridge filmy fern (*Trichomanes Tunbridgense*). The ferns should be planted in a mixture of pounded charcoal, fine sand, leaf-mould, and very old lime rubbish; and so arranged that the rocky surface on which they grow will prevent their root-stocks penetrating to the water. A fountain, which is easily arranged by the aid of a concealed gutta percha tube, may be made to play above these to the advantage of the ferns and the completeness of the scene. There are other moisture-loving ferns which would thrive in such a situation, but they would attain to too great a size. Those recommended do not any of them attain a greater height than eighteen or twenty inches.

To obviate the necessity of a frequent change of water, a little system of compensation may be adopted. Furnish the tank with some plants of *charæ*, and also with three or four water-snails. The *chara* will supply continuous streams of oxygen by a decomposition of the water, and thus preserve its freshness for the health of the fish, and the water-snails will devour every particle of scum or result of vegetable decay, and as they multiply under the masses of herbage the fish will regale upon their offspring.

As to fish, where ornament is sought rather than means of study, common gold fish are the easiest to obtain and keep; but these fish ought not to monopolise our indoor lakes, as they do. The little stickleback and the gudgeon should be supplied in goodly numbers. They are very sportive, and splash about amongst the floating foliage in a most amusing manner. Carp, barbel, roach, and bream are all suitable, if not too large; but perch, chub, and tench do not suit well, on account of their voracity, and the large size they attain.

This form of the aquarium admits of ornament to almost any extent, and is a pleasing addition to the resources of an invalid, or as a hobby for those who love "little things that live and grow." I shall shortly publish an account of my progress in the culture of fresh-water productions indoors, and offer the foregoing hints in advance of what I have to say farther on the subject.

SHIRLEY HIBBERD.

As some of your readers appear to be interesting themselves about vivaria, possibly the following notice of their early existence may not be uninteresting:

"Thence to see my Lady Pen., where my wife and I were shown a fine rarity; of fishes kept in a glass of water, that will live so for ever; and finely marked they are, being foreign." — *Pepys's Diary*, May 28, 1665.

G. H. KINGSLEY.

PRIESTS' HIDING-PLACES.

(Vol. xi., p. 437.)

There are many of these remaining in the mansions of old Catholic families. Your correspondent HENRY TUCK alludes to those at Sawston Hall, near Cambridge; Coldham Hall, Suffolk; Maple Durham; and Ufton Court, Berkshire. There is one very deep at Oxburgh Hall, Norfolk; and nearly every old Catholic hall was provided with one, from the necessity of the times when the penal laws were rigorously enforced. The most curious hiding-place I have seen is that at Irnham Hall in Lincolnshire. The situation of this ingeniously-contrived place had been forgotten, though it was well known to exist somewhere in the mansion, till it was discovered a few years ago. In going round the chimney stacks it was observed that one of the chimneys of a cluster was without smoke or any blackness, and as clean as when the masonry was new. This led to the conjecture that it was not in reality a chimney, but an open shaft to give light and air to the priests' hiding-place, yet so forming one of a group of chimneys as to obviate all suspicion of its real purpose. It was carefully examined, and the conjecture fully borne out by the discovery of the long lost hiding-place.

The opening into it was found by removing a beam behind a single step between two servants' bedrooms. You then come to a panel, which has a very small iron tube let into it, through which any message could be conveyed to the occupant of the hiding-place. This panel being removed, a ladder of four steps leads down into the secret chamber, which, like that at Ingatestone Hall, is exceedingly dry, and free from any unpleasant atmosphere, owing to the excellent ventilation by means of the chimney above described. The floor, when I went down into it a few years ago, was of loose sand and a few stones, like the ordinary rubbish of an unfinished building. There was a thick rush mat rolled up at one end, which had served the priest for a bed, and there was a small prayer-book, which no doubt he had used in his solitary confinement. The hiding-place is eight feet long by five feet broad, and just high enough to allow of standing upright.

F. C. H.

I have read with much interest the remarks (Vol. xi., p. 437.) on the priests' hiding-place at Ingatestone Hall.

As misprints occur in the names of the localities of two of the examples cited by your correspon-

dent, and with which I am acquainted, I venture to make the following observations.

For Lawston Hall read Sawston Hall, near Cambridge, the seat of the ancient family of Huddleston: the mansion was destroyed on account of their adherence to the faith of their ancestors, and rebuilt in the time of Queen Mary, when the precaution was taken to construct the chapel in the roof. It is approached by a winding-staircase, which also gives access to the dreary "hiding-hole."

Among other valuable pictures still preserved at Sawston Hall, is a portrait of Father Huddleston, by whom Charles II. was reconciled to the See of Rome on his death-bed, of which an interesting account is given by Miss Strickland in the life of Queen Catherine of Braganza.

Ufton Court (mis-spelt Upton), near Reading, is an extensive, picturesque timber mansion, now sadly reduced and dilapidated, the former residence of the Perkyns family.

The chapel is on the second floor, in the roof. A piece of oak panelling of the sixteenth century, embellished with painting, still retains the abbreviated names of Jesus and Mary.

The hiding-hole is a lost space, of uneasy access by trap-door, in the midst of a chimney-stack near the lesser hall.

Happily our lot is cast in an age when such precaution is no longer requisite in the construction of domestic edifices. C. A. BUCKLER.

Oxford.

AUTHORS' NAMES ANAGRAMMATISED.

(Vol. xi., p. 463.)

At the request of BALLIOLENSIS, I send the following specimens, taken from Barbier's *Table of Pseudonyms;* they are not all, however, perfect anagrams:

Anagram.	True Name.
d'Aceilly	De Cailly.
Alcé du Géroyle	Claude Le Goyer.
Alcrofibas (feu Mc.) / Alcofribas Nasier	François Rabelais.
Alcuinus	Calvinus.
d'Alsinois (le comte)	Nicolas Denisot.
Anagrame d'Auneur	Armand Ragueneau.
Arlamech	Maréchal.
Arminis (anonymus de)	De Marini.
Aspasius Antivigilmus	Aprosius de Vintimigliâ.
Atjem	Jamet.
Audainel	Delaunay.
Barettus (Lucius)	Aulus Curtius.
Barquebois (le sieur de)	Jacques Robbe.
Beaunoir	Robineau.
Bonarscius	Scribanius.
Borsandius	Brandesius.
Braydore	Roberday.
Bumaldus (Antonius)	Montalbanus.
Burgoldensis (Ph. Andr.)	Oldenburgerus.
Castim (Josephus)	Thomas Picetius.
Celspirius	Serpilius.
Cermier de Sipois	Mercier de Poissy.
Challudre (Simon)	Charles du Moulin.
Chambre (Etienne de la)	Bruzen de la Martinière.
Chreggrene (Æmilius)	Michael Geringer.
Cirellus	Crellius.
Clouset	Coustel.
Colvinus (Ludiomæus)	Ludovicus Molinæus.
Corallus (Abydenus)	Ulrichus de Hutten.
Cotonius (Antonius)	Ausonius Noctinot.
Crocippus (Aspasius)	Gasp. Scioppius.
Dadeus Rufus	J. B. Audiffredi.
Dalarinus (Fr.)	Raynaldus.
Datify de Romy	Faydit, de Riom.
Demetrius (Aletheius)	La Mettrie.
Democritus (Constantinus)	Christop. Andr. Meycke.
Deviræus (Renatus)	Andreas Rivetus.
Didoclavius (Eduardus)	D. Calderwood.
Disambec	De Cambis.
Drachir d'Armoni	Richard Dromani.
Dralymont (J. D.) seigneur de Yarlème	Jean de Montlyard, seigneur de Meleray.
Eblanus (Candidus)	Jo. Labenus.
Elintus	Tilenus.
Elliverf Tnias ed Eniatnof	Fontaine de St.-Fréville.
Etrobius	Berotius.
Etteilla	Alliette.
Felhémési	M. Méhée, fils.
Gaminville	Guillemain.
Gherus (Ranutius)	Janus Gruterus.
Glaumalis de Vezelet	Guill. des Autels.
Hadezuca	De Cahusac.
Higatus (Ranutius)	Ignatius Huart.
Hyeval (Noël)	Léon Halevy.
Josema Hermannus	Joannes Hammerus.
Ladulfi (Léon)	Noël du Fail.
Laheeram	Maréchal.
Lasor à Varea	Savonarola.
Léonnar (Achille)	Léon Chanlaire.
Lérac	Carel.
Letus (Calvidius)	Claudius Quilletus.
Lisset-Benancio	Sébastien Colin.
Loranicus	Carnolius.
Massalia de Sancto Lupo (Alexius à)	Salmasius.
Maugenet	Ménégaut.
Melitanus à Corylo (Joannes)	Jo. Mantelius.
Menart (le S.)	Godefr. Hermant.
Mercerus (Saulus)	Marcus Velserus.
Messalinus (W.)	Salmasius.
Miriteus (Rolandus)	Mart. Ant. Delrio.
Moni (le sieur de)	R. Simon.
Mothe-Josseval (de la)	Amelot de la Houssaye.
Musac (le sieur de)	J. P. Camus.
Musambertus (Claudius)	Theodorus Marcilius.
Nellerto	Llorente.
Nestesuranoy (le B. Iwan)	Jean Rousset.
Nibuatnias	Camille Saint-Aubin.
Nigard (Sal.)	Draing.
Noissod	Dossion.
Oger Liban Erberg	Gerberon.
Ollemirus	Mollerus.
Ollenix de Mont-Sacré	Nic de Montreux.
D'Ollincan	Ch. Ancillon.
Persius Trevus	Petrus Servius.
Pierchameus (Morinus)	S. Champier.
Primnellius	Pompeius Sarnellus.
Rabi el Ulloa de Deon	Beroalde de Verville.
Randi	Andry.
Rebude	De Bure.
Reitabas de Sertsac	Sabatier de Castres.
Relfendso	Rosenfeldus.

Anagram.	True Name.
Relmisius - - - -	Simlerus.
Revay (le) - - - -	Le Vayer de Boutigny.
Reynessius (Arnoldus) -	Leonardus Reyssenius.
Rhiba d'Acunenga -	Brahin du Cange.
Rhisenius Vechius (An.)	Jo. Henr. Cohausen.
Riand Jhevy - - -	Jehan Divry.
Richea (Dodon) - - -	O. Aicher.
Rolegravius - - - -	Graverole.
Roonptsy (Ch. Elie-Denis)	Roch. Ant. Pelissery."

Many more might be added, but perhaps these will suffice. Ἁλιεύς.

Dublin.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Process (continued from Vol. xi., p. 492.).—If we desire to give the coating of collodion an extra degree of sensibility, we must proceed as follows: Take of fine old and white crystallised honey, 6 ounces; distilled water, 6 ounces; nitrate of silver (completely neutral), 300 grains; alcohol, 8 drachms. Dissolve the nitrate in the water and alcohol, and then add the honey. When the whole is completely dissolved, pass it through a filter, exposing it to daylight during the operation. The light acts on the syrup, and turns it a dark red-brown colour. Put then some animal charcoal into another filter, and pass the liquid through it; and from this it will drip quite colourless. Should it, on exposure to light, again change colour, it must again be passed through the animal charcoal; and when the light no longer seems to affect it, it is ready for use. This syrup is to be poured on to the plate as it comes out of the bath, or, what is better, is to make a bath of the syrup itself, into which to plunge the plate just as it was plunged into the ordinary nitrate bath, which I have already described. Anyhow the surface of the plate must be well washed with the syrup, so as completely to replace the nitrate solution which before adhered to it, by the syrup. The plate is thus rendered exquisitely sensitive, so that even with a landscape lens, if a diaphragm of not less than half an inch be used, instantaneous pictures may be produced, as may be seen by some specimens done by this process and lately exhibited in London. I must remark here, however, that the operator must be most careful in his preparation of the syrup. 1st. That it be not exposed to too high a temperature, *e.g.* not left in the sun any length of time. 2nd. That the nitrate of silver be not the least acid (for this purpose, therefore, fused nitrate is preferable). 3rd. That the honey be old and crystallised, and of good quality, as all kinds of honey cannot be used indiscriminately; indeed, so great is the difficulty of getting good honey, that after I had first discovered this process, and when I had used up the little stock of good honey I had by me, I was at least two months experimenting on various samples procured from all sources, till at last I got some from Toulouse, which answered my purpose. I doubt not but a method may be found of purifying all honey from the substance contained in it which is thus injurious, but up to the present time I have not discovered what that substance is. One thing I am almost sure of, which is, that whatever the substance may be, it is one which oxidises on exposure to air, as exposure seems to beneficially affect the crude honey before mixing. The syrup keeps well, but after some time it seems to lose its extreme sensibility, and to become perceptibly slower in its action, though at the same time a plate prepared with it is more stable.

The next process we come to is the preservative process; for although by the former process the plate may be preserved, in cool weather, for several hours, and even in summer, if not too hot, for at least one hour, yet it is much more liable to deteriorate than when treated by the following modification, which I now give. To *preserve* the plate sensitive a long time, take of glucose, or sucre de raisin, or sucre de fécule, as it is sometimes called, 6 ounces; distilled water, 7 ounces; alcohol, 8 drachms; mix and filter. (The process for making glucose I will describe at the end; I only here remark that should it be purchased, and should its solution give a cloudiness on the addition of nitrate of silver, it may be considered bad; neither should its solution be precipitated by alcohol, or coloured by the addition of iodine water.) Then, in two other bottles, make a solution of 5 grains of nitrate of silver to 1 pint of distilled water, and in another small bottle make a solution of 10 grains of nitrate per ounce of water: filter all these. The collodion plate having been taken from the nitrate bath, is to be placed in a similar bath of one of the bottles of distilled water above mentioned; and here it is to be well washed by moving the bath up and down, as in the first instance. At the end of five minutes' careful washing it is to be taken out and let to drip; then, having added 1 drop of the 10-grain solution of nitrate of silver to 1 ounce of the syrup, the plate is to be well washed with this till all the surface is well covered with it; it may be then put into the dark slide to be kept for use. Care must be taken also in this case that the plate be kept cool as possible, and free from dust or noxious gases. Of these last ammonia is completely destructive to it, and sulphuretted hydrogen equally so; also chlorine and all acid vapours. The plate thus prepared may be exposed in the camera at once, or, if the operator chooses, may be kept at his will, providing it be placed in a cool and dark situation. It is advisable, however, to employ it before the expiration of many days; indeed the sooner the better, as if kept long it is always subject to casualties, such as dust, gases, and, lastly, the hardening of the syrup, as shown by Dr. Mansell, although I dissent entirely from his remedy for this (steaming), which in my hands has proved a complete failure, though I think I may feel confidence in my experience in such-like manipulations.

F. MAXWELL LYTE.

Bagnères de Bigorre, Hautes-Pyrénées.

[We are compelled by pressure of other matter to postpone the remainder of the second portion of MR. LYTE'S communication until next week.]

Replies to Minor Queries.

The late Lord Viscount Strangford (Vol. xi., p. 456.).—It should be added to the well-deserved notice of that accomplished and able nobleman, that he was the contributor to "N. & Q." of the articles signed P. C. S. S.—the initials of his name, PERCY CLINTON SYDNEY SMYTH. One who had known him for fifty-eight years has a melancholy pleasure in bearing—*valeat quantum*—his testimony to the extent and variety of his information—the liveliness of his fancy—the soundness of his principles—the goodness of his heart—and the private and public integrity of his long and distinguished life. C.

Judge James Whitelock's "*Diary*" (Vol. xi., p. 341.).—This MS., about which MR. BRUCE

inquires, belongs to a descendant of the judge, now living at Amboise in France. Mr. Basil Montagu has given MR. BRUCE and me, and I have no doubt many other persons, a great deal of unnecessary trouble in searching the different libraries, by omitting to state where he found it. Having been indulged with its perusal, I can truly say that it is a most interesting record of the time; and contains some anecdotes quite as curious as that extracted by Mr. Montagu, in his "Life of Bacon," relative to Sir Henry Yelverton.

EDWARD FOSS.

"*Foundling Hospital for Wit* (Vol. xi., p. 386.). To the series of parts and editions of the *New Foundling Hospital for Wit*, furnished by MR. HAWKINS, a volume may be added, though not bearing this exact title.

MR. HAWKINS's list commences with a work published in 1768. I possess an octavo volume, entitled —

"The Foundling Hospital for Wit, intended for the Reception and Preservation of such Brats of Wit and Humour, whose Parents chuse to drop them. London, printed 1743. Reprinted for W. Webb, near St. Paul's, 1763."

The work was published in numbers, of which six are here given, irregularly dated, viz. No. 2., 1749; No. 3., 1746; No. 4., 1763; No. 5., 1764; No. 6., 1749.

On the title-page of No. 4. alone is subjoined to the publisher's name and address the following paragraph:

"Where may be had Nos. 1, 2, and 3, containing all the Satires, Odes, Ballads, and Epigrams, by the Prime Wits of this Age, since the change of the late Earl of O——d's administration."

The contents of the volume consist almost exclusively of politico-satirical poems, mixed with many of an indelicate character. It may be mentioned that in the third part is a *reply* by Lady Winchelsea to the "Impromptu addressed to her by Pope, not in his works, occasioned by four verses in the *Rape of the Lock*."

The impromptu will be found in Mr. Carruthers' very useful and carefully-edited volumes of Pope (vol. iv. p. 246.). The reply may possibly have a place in Mr. Croker's forthcoming edition of Pope, subjoined to the impromptu.

J. H. MARKLAND.

Artificial Ice (Vol. x., p. 290.). — The artificial ice to which J. P. O. alludes was a solid composition and not a freezing composition. It was invented by Mr. Wm. Bradwell, the architect of the Glytotheca, and Mr. Henry Kirk, and would have been introduced at the Colosseum, but that litigation broke out between the patentees. It was, however, exhibited for a short time on a small scale at the Glaciarium in Tottenham Court Road. The composition had the appearance of ice, and took the mark of the skate like real ice. One great object was to cultivate skating as a gymnastic exercise at all seasons. It received the approval of Sir Wm. Newton and the Skating Club. Its composition will be found described in the patent.

HYDE CLARKE.

Cathedral Registers (Vol. xi., p. 445.). — Marriages and christenings are solemnized in cathedrals, and funerals also, unless burials have been ordered to be discontinued in them by Her Majesty's order in council, under the recent burial acts. Such marriages, christenings, and burials are registered in the usual way, and in the same manner as in parish churches.

I had written the above when I saw the answer of OXONIENSIS (Vol. xi., p. 496.), who gives as a reason that marriages are not often celebrated in cathedrals, that cathedrals, not being parish churches, would require to be licensed for the purpose, and that this being very seldom done, it would require a special licence to have a marriage celebrated in a cathedral.

A cathedral is the parish church of the whole diocese, and the diocese in ancient times was therefore commonly called *Parochia*, Gibs. 171.; Skin. 101. By 6 & 7 W. 4. c. 85. s. 26., the bishop, with the consent of the patron and incumbent, is empowered to license certain chapels for the solemnization of marriages. This of course cannot apply to cathedrals, in which marriages always were, and still are, solemnized under the ordinary licence of the bishop of the diocese, or by banns, or by the ordinary licence of the archbishop, which he has power to grant throughout his province.

J. G.

Exon.

Earl of Galway or Galloway (Vol. xi., pp. 263. 413.). — The remarks which I took the liberty of making upon this subject, are applicable to Henri de Massne de Ruvigni, who was created Baron of Portarlington, and Viscount of Galloway or Galway, upon the 25th of November, anno 4 William and Mary. As far as my researches have extended, I find that by the public records of Ireland he has been styled Viscount Galloway; but by a fac-simile of his handwriting, which is to be found in a recent number of the *Ulster Archæological Journal*, it appears that he spelt his name Galway.

JAMES F. FERGUSON.

Dublin.

"*Thee*" *and* "*thou*" (Vol. x., pp. 61. 295.). — The use of "thee" for "thou" is an old practice among the Quakers. A member of the society, born in 1754, and who had associated with relatives born in the seventeenth century, who was familiar with high Quakers and low Quakers, and had personal intercourse with American and Irish Quakers, told me that he had always heard it.

Members of the Society when taxed with it are in the habit of defending it on grounds of assumed grammatical propriety. It is so habitual that the best educated members of the Society adopt it, and few dramatists or actors succeed in imitating Quaker phraseology because they use "thou" instead of "thee." The vernacular Quaker salutation is "How'st thee do?" HYDE CLARKE.

John Howland (Vol. xi., p. 484.). — Elizabeth Howland married Wriothesley, not Rotherby, Russell, afterwards second Duke of Bedford. Mrs. Howland, her mother, was a daughter of Sir Josiah Child, of whom, as well as Mrs. Howland, there are portraits in the Duke of Bedford's collection at Woburn Abbey. Mrs. Howland married in 1681 John Howland, of Streatham, Esq., co. Surrey. JOHN MARTIN.

Lord Dundonald's Plan (Vol. xi., p. 443.). — Projects like those of Lord Dundonald are no novelties; even in the time of the Commonwealth, when the science of gunnery was not so perfectly understood, some idea of the same kind was set afloat. The following proposition was sent to Mr. Augier from Paris, and is still preserved in MS.:

"A person, who makes profession of honor, and saith he hath had the good luck to have beene knowne of Sr Oliver Flemming during his publick employments abroad, doth propound to a friend of yours, that, by a secret he hath, he can with one ship alone breake what navall army or fleet soever, though never so great; and that by the same secret he shall easily and in a short time beate downe all manner of earthen forts. Offering, that, if the commonwealth of England be pleased, he will go over at his owne charge to make what tryalls so ever shall be desired of him, wch will cost nothing. He desires likewise to be assured, that he shall not be forced to reveale his secret, untill the agreement be made for the reward; and sayth, that the tryall shall be very speedy, and the execution as sure, in general, as in particular."

CL. HOPPER.

Black Rat (Vol. ix., p. 209.; Vol. x., pp. 37. 335.). — The black rat is to be found in Basinghall Street, and, as MR. PINKERTON states, harbours in the walls and roofs at times. It is probable that the black rat contents himself with this domain, leaving the sewers to the brown rats.

HYDE CLARKE.

The Crucifixion (Vol. xi., p. 485.). — It is not easy to account for the frequent practice of representing the two thieves fastened to their crosses with cords, except by supposing that historical truth has been sacrificed to pictorial effect. That the thieves were fastened with nails, as well as our Blessed Lord, is undoubtedly the truth. St. Augustin, alluding to St. Matt. xxvii. 38., says, "Nisi clavis fixus esset (Christus), crucifixus non fuisset," which will of course equally apply to the thieves. (St. Aug. in Ps. lxviii.) But he directly affirms this of them in his Tract xxxvii. in Joan, where he says "clavis confixi diu cruciabantur." And the same is asserted by St. John Chrysostom, St. Gregory the Great, St. Ambrose, and Rufinus. Indeed, the fact that when the three crosses were discovered by the holy empress Helen, they were at a loss to distinguish which had borne our Blessed Saviour, till the Almighty was pleased to make it evident by a miracle, suffices to prove that all three must have exhibited similar marks of nails. F. C. H.

French Churches (Vol. x., p. 484.). — The question of ANON. has not yet been answered? "What date are we to assign to French churches, whose architecture corresponds to our Early English?" A sufficient answer will be found in the following extract from *An Inquiry into the Chronological Succession of the Styles of Romanesque and Pointed Architecture in France, &c.*, by Thomas Inkersley, 1850:

"It appears undeniable that the use of the pointed arch in France was an anticipation upon its adoption in England by a considerable period; that the confirmed First-pointed or Early French style likewise took precedence of the Early English, except perhaps in the province of Normandy: that the geometrical or Decorated style was invented and brought to perfection by our neighbours half a century before our English builders began to imitate it: that this style maintained its ground long after the appearance of the English perpendicular style, which had attained its highest degree of splendour at a moment when French Flamboyant was but struggling into existence; whilst the latter, in its turn, still preserved itself pure and unmixed at a time when the former had become utterly debased, corrupted, and disfigured." — P. 36.

In the second part of his work he gives the dates of the buildings mentioned in the first part.

A comparative table of the architectural styles of the cathedrals of France, is given in *Les Cathédrales de France*, by M. l'Abbé Bourassé, and is copied into the *Ecclesiologist*, vol. vi. p. 20.

CEYREP.

"*Λαμπάδιον δράματος*" (Vol. xi., p. 465.). — The former word, in connexion with the latter, has a particular signification, according to Scapula:

"Numeratur etiam inter personas comicas, quæ crinium plexus gestant in *acutum* desinentes, instar lampadis."

"This word is also used among comic actors, who wear their hair plaited and ending in a *point*, somewhat in the shape of a burning torch." Hence, figuratively, the word came to signify the *point* or conclusion of a matter, the end or catastrophe of a drama, as we phrase it, *to bring the matter to a* point. A. F. S. therefore seems, *proprio marte*, to have elicited the correct meaning. CHARLES HOOK.

"*The Chapter of Kings*" (Vol. xi., p. 450.). — I am inclined to doubt if the authorship of the above song has been clearly ascertained. In my

own notes I find it entered that Dibdin was the author. But it is strongly in my mind that it is older than either Dibdin or Collins. I knew Swinney and Farrell, who long kept a bookselling and printing establishment in High Street, Birmingham. But I am tolerably sure that I had learnt this song by heart before the date of *Scripscrapologia*. I have completed it to the present time by altering the last verse, and adding one verse more, in this way:

"Queen Ann was victorious by land and by sea,
And Georgy the First did with glory sway;
Under Georgy the Second much war we had,
And Georgy the Third reign'd long and died mad.

"Georgy the Fourth was expensive and vain,
And Billy the Fourth was a sailor plain;
The sceptre is now in VICTORIA's hand,
And long may she live to rule over our land!
And may her Son's Sons to the end of the Chapter,
Be all of them Kings in their turns."

F. C. H.

The Red Hand (Vol. xi., p. 447.). — Having read the remarks of your correspondent A. C. M. upon the red hand, I have forwarded the following, thinking he would be interested.

The red hand among the Jews was the crest of the priesthood, adopted from the custom of spreading out the hands during the ceremony of blessing the people. (Numbers, vi. 23.)

The double triangle is said to represent the shield of David, and, decorated with handsome flowers, forms even at this day one of the principal ornaments of the tabernacle at the Feast of Tabernacles. PHILO-JUDÆUS.

Edmonton.

Blue Mould on Coins (Vol. xi., p. 445.). — This is easily removed by the application of muriatic acid. The easiest way I have found to be to dip the coin into a small quantity of this acid, and leave it in, a longer or shorter time, according to the extent of the blue mould; but never longer than a few seconds, for fear of injuring the coin. Then take the coin out and drop it into water, and on rubbing it dry with a bit of rag or leather, the blue mould will disappear. A small brush may also be used if the mould is hard crusted on the coin; a camel-hair pencil will do, with the hair cut short. F. C. H.

This is called by antiquaries and coin collectors, *patina*; and it is proto-carbonate of copper chemically speaking. ANON. can, if he pleases, remove this "veil of ancient life" by putting the coin or fibula into dilute sulphuric or hydrochloric acid. If he acts in this manner he is no longer an antiquary, but only a "dealer in metal and marine stores," as he not only destroys the *genuine* appearance of the article so Vandalised, but will not be able to decypher the inscription or design. Do not play with acids, ANON.; they will burn your fingers, and destroy your ancient coins of the realm. A. GROAT.

Athenæum Club.

Hour-glass in Pulpits (Vol. xi., p. 473.). — To the quotation given by J. A. H. from Dr. South's 49th Sermon, I beg to add two others from the works of the same eminent divine; the former of which will be found in his 5th, and the latter in his 28th Sermon:

"Teaching is not a flow of words, nor the draining of an hour-glass, but an effectual procuring; that a man comes to know something which he knew not before, or to know it better."

"The opposition he makes, our Saviour here emphatically describes by the winds blowing, the rain descending, and the floods coming: which is not an insignificant rhetorication of the same thing by several expressions (like some pulpit bombast, made only to measure an *hour-glass*), but an exact description of those three methods by which this assault of the devil prevails and becomes victorious."

N. L. T.

Quotations wanted (Vol. xi., p. 302.). — The quotation given by W. R. M. is from Dryden's *Hind and Panther*. The correct reading is as follows:

"By education most have been misled;
So they believe, because they so were bred:
The priest continues what the nurse began,
And thus the child imposes on the man."

HENRY H. BREEN.

St. Lucia.

Jute (Vol. xi., p. 426.). — This article is extensively used for paper-making. It is imported from India as a raw material, and manufactured into bagging and rope. It is known as *gunny bagging*, and is used for saltpetre bags, and to cover indigo chests, bales of silk, and other goods from India. H. T.

Almanacs of 1849 *and* 1855 (Vol. xi., p. 323.). — This coincidence will occur again before "a very long time;" for 1860 has the same almanac with 1849 and 1855. M.

"*The Tin Trumpet*" (Vol. xi., p. 384.). — This work was written for the most part by Horace and James Smith, authors of *Rejected Addresses*. F. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

It was wisely done by the Council of the Camden Society, when they determined upon the issue of occasional volumes of miscellaneous articles. The first and second volumes of *The Camden Miscellany* were well received, not only by the Members of the Society, but by historical students generally. A third volume has just been issued; and looking to the varied nature of its con-

tents, and the large amount of new information to be found in it, there can be little doubt that it will share general favour with its predecessors.

The Camden Miscellany, Vol. III., contains four articles: the first, *Papers relating to Proceedings in the County of Kent*, carefully edited by Mr. Almack, gives an authentic account of proceedings in Kent at the beginning of the Civil War, and during the progress of that political storm, from the papers of Thomas Weller of Tonbridge. This is followed by *Ancient Biographical Poems on the Duke of Norfolk, Viscount Hereford, the Earls of Essex, and Queen Elizabeth*, edited by Mr. Collier with his accustomed care from Gough's Norfolk MSS. in the Bodleian. The MS. was compiled by one "Thomas Brampton" about 1594, and Mr. Collier would be glad to be informed of any biographical particulars of him which may be known to our readers. To Sir F. Madden the Camden Society is indebted for the next paper, *A Relation of some Abuses which are committed against the Commonwealth, together with a friendlie Reprehension of the same, composed especiallie for the Benefit of this Countie of Durhame, December 26th*, 1629. The abuses to which the anonymous writer refers, he classes under four heads, namely, the waste of woods — the pulling down of castles and fortresses — the decay of martial discipline — and the vanities of the people in drinking, smoking, and apparel. The MS. well deserves to be printed. In securing it for the Museum, and then editing it for the Camden Society, Sir F. Madden has done good service. The last and longest communication to the volume is by Mr. J. G. Nichols, who contributes *Inventories of the Wardrobes, Plate, Chapel Stuff, &c., of Henry Fitzroy, Duke of Richmond, and of the Wardrobe Stuff at Baynard's Castle of Katherine Princess Dowager*. These, however, are but as the "one half-penny worth of bread to the intolerable deal of sack," — in Mr. Nichols accompanying *Memoir and Letters of the Duke of Richmond*. On this introductory paper the editor has bestowed considerable labour: and the result is one of those "historical monographs," which, when well done, are so valuable, and which no one can do better than Mr. John Gough Nichols.

When will any Chancellor of Exchequer in this country, even one as fond of national ballad literature as Sir G. Cornewall Lewis, propose to parliament a vote for the expenses of collecting and preserving the ballads of the British Islands? Yet the Danish parliament has done this, and the publication of them has been entrusted to Lieutenant Svend Grundtvig, the grandson of the editor of *Beowulf*. Three Parts have already appeared. Lieutenant Grundtvig is also, in conjunction with Ion Sigurdson, editing the *Old Ballads of Iceland*, of which one volume has been published. We hope next week to lay before our readers a communication from Lieutenant Grundtvig on English and Scottish Ballads.

BOOKS RECEIVED. — *A Classified Synopsis of the Principal Painters of the Dutch and Flemish Schools, their Scholars, Imitators, and Analogists.* By George Stanley. A small volume, which the inexperienced amateur will find very useful in enabling him to acquire a knowledge of the Dutch and Flemish masters.

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LONDON, SATURDAY, JULY 14, 1855.

Notes.

BUCHAN'S SCOTTISH BALLADS: PERCY'S RELIQUES.

It is now just ten years since Mr. J. H. Dixon, then a member of the Council of the Percy Society, became the editor of a book published for that body, entitled *Scottish traditional Versions of Ancient Ballads*, London, 1845. From the preface we learn that the materials of this work are to be found in two MS. volumes, then in possession of the Percy Society, containing ballad versions taken from oral tradition in the North of Scotland by (? the late) Mr. Peter Buchan of Peterhead. In the same preface we are farther informed that —

"Mr. Peter Buchan's manuscripts were compiled solely for his own amusement; but at one time, in consequence of the solicitations of several of his antiquarian and literary friends, it was certainly Mr. Buchan's intention to have published a portion, at least, of the *matériel* which he had so industriously collected. Causes, however, over which he had no control, compelled an abandonment of the design, and the volumes were laid aside till the establishment of the Percy Society, when they were handed over to a member of the council, who made a careful investigation of their contents. They were subsequently inspected by other members of the Society, and finally, by a vote of the Council, were placed in the hands of the editor and his friend W. Jerdan, Esq., for them to decide on the authenticity and general merit of the ballad portion of the volumes."

Now every reader of this preface, who does not know better, must necessarily get the impression, that Mr. Buchan himself never published any part of his ballad collection; while the reader who knows better must be strongly puzzled by the question, why it is not even mentioned, that this same Mr. Buchan has published three different collections of traditionary songs, and, in fact, is the man who has rescued, and for the first time published, more traditionary ballad versions than any other antiquary in Great Britain that we know of? His published collections are, taken together, and compared with the contributions of any other single collector, the richest source in this branch of folk lore out of all that up to this day have appeared before the British public. Neither Percy, nor Ritson, nor Herd, nor Scott, nor Jamieson, nor Motherwell, have brought so great a number of traditionary versions of old folk ballads before the public as Mr. Peter Buchan of Peterhead. His first and second publications (viz. *Scarce Ancient Ballads*, Peterhead, 1819; *Gleanings of Scotch, English, and Irish scarce old Ballads, chiefly tragical and historical*, Peterhead, 1825) were but small and of a more private nature; but his chief work, the *Ancient Ballads and Songs of the North of Scotland, hitherto unpublished*, two vols. 8vo., Edinburgh, 1828, contains no less than 145 ballad texts, all of them from oral tradition, or from fly-sheets (stall copies, broadsides), and only a very few of them of doubtful antiquity.

That Mr. Buchan has not published his ballads with that scrupulous accuracy, that strict and verbal adherence to the popular tradition, as might be wished, and which may now be demanded, we are ready to confess; but he certainly has done no worse in that respect than all the ballad editors of England and Scotland, with the exceptions of Mr. Ritson, Mr. Jamieson, and perhaps one or two more. His merits in preservation of the old Scottish folk lore are so great, that he certainly ought to be treated in a less slighting manner than has been the case; and nobody had a better reason to point out his services than the gentleman who owed to him the whole of the collection which he brought before the public.

When we leave the preface and come to the inspection of the contents of Mr. Dixon's volume, which contains no more than seventeen ballad versions, we find that out of these two-thirds have been published already by Mr. Buchan himself. But this fact is not hinted at by Mr. Dixon, except in two instances, in the notes; the one when, in No. X., the editor says (p. 99.) that "Versions may be seen in the works of Herd, Scott, Jamieson, Buchan, and Chambers," but it is not stated that Mr. Dixon's version of this ballad is word for word the same with that published by Mr. Buchan in his last collection, vol. ii. p. 198. The other instance is when Mr. Dixon, in the note (p. 104.) on "The Waters of Gamery," informs us that "there are many versions of this story, the most complete being the one called 'Willie's drowned in Gamery:' see Buchan's *Ballads of the North*." And here the editor farther deigns to quote Mr. Buchan's notes on the occasion. In this last instance the version published by Mr. Dixon is another than that published by Mr. Buchan himself (vol. i. p. 245.). But in none of the other instances, even where Mr. Dixon only gives a reprint from the same text that has been printed once before in Mr. Buchan's large collection, is any mention made of this fact. We shall point out the rest of the *communia bona* of Mr. Buchan's published ballad books and Mr. Dixon's *Ancient Ballads*.

The first piece in the Dixon collection is "Young Bondwell." This is not in Mr. Buchan's *Ballads of the North*; but we are informed by Motherwell (*Minstrelsy, Ancient and Modern*, p. lxxxvi.) that a version of this ballad has appeared in Mr. Buchan's *Scarce Ancient Ballads*. Whether that is the same text as given by Mr. Dixon, we are unable to decide, because the *Scarce Ballads are* extremely scarce, and no copy of it within our reach. Of No. V. in the Dixon

Collection, another version, in some respects more perfect (though in others somewhat doubtful), has appeared in Mr. Buchan's *Ballads of the North*, vol. i. p. 91. (Some verses of it were previously printed in Motherwell's *Minstrelsy*, p. lxxxi.) But if we look to the notes of Mr. Dixon on this piece, we find no mention at all of its having ever appeared in print (though, in fact, "Proud Lady Margaret," in the *Border Minstrelsy*, is only another version of the same ballad, as already remarked by Motherwell). Nor is this the case with this song only, but

The Dixon Collection, No. VI., has previously been published by Mr. Buchan in *Ballads of the North*, vol. ii. p. 222.:

„	No. VII.	„	„	Vol. ii. p. 217.
„	No. VIII.	„	„	Vol. ii. p. 194.
„	No. IX.	„	„	Vol. ii. p. 57.
„	No. X.	„	„	Vol. ii. p. 198.
„	No. XI.	„	„	Vol. ii. p. 201.
„	No. XII.	„	„	Vol. i. p. 245.
„	No. XIII.	„	„	Vol. ii. p. 203.
„	No. XIV.	„	„	Vol. ii. p. 206.

Several of those are *verbatim* the same in Mr. Dixon's and in Mr. Buchan's publications, simply because they have been printed from the same authority, the Buchan MSS. But with the exceptions of the two cases before mentioned (Nos. X. and XI.), no mention is made of their having been published seventeen years before in a work that is of so much greater consequence in this line, than is Mr. Dixon's publication.

Now this is not fair. Mr. Dixon shows in two instances that he knows the fact of Mr. Buchan's editorship, and that he even knows and has used his last edition; but why then not mention this in the preface? And why not tell in the other eight instances that the ballad, now edited from Mr. Buchan's MSS., has been published by the great collector himself seventeen or twenty-six years ago? All this does not look well. It certainly appears as if Mr. Dixon did not wish any comparison to be drawn between his fairy volume, with the seventeen ballad versions, and the great published Buchan Collection of 145 ballads, among which most of his seventeen are to be found, with little or no difference.

What now ought to be done is this, that the whole ballad portion of Mr. Buchan's MSS. should be published from the MSS., but with all the additions and *variæ lectiones* of the published collections of Mr. Buchan thrown into the notes. There are reasons to suppose the published versions to be in some respects less authentic and genuine than are the MSS. from which they were taken; there Mr. Buchan has kept close to the form in which they were taken down from oral tradition; but in publishing them himself he has no doubt taken some liberties with them, to make them more suitable to the taste of the day. Therefore we must have the MSS. without any alteration. But, on the other hand, many of the differences between the written and the printed copy may be derived from tradition, and therefore ought to be preserved. This would be a fine task for the Warton Society, and would be received by all friends of northern folk lore with a pleasure and gratitude only surpassed by that which would hail the appearance in print of the mysterious Percy Manuscript of Ballads, which now during just one hundred years has been partly expected, and partly suspected by the friends of folk lore all over the world. It was in the year 1755 that Bishop Percy, by his *Reliques*, gave the first impulse to that interest for popular poetry, which has since spread over the whole continent, and has called forth the lovely bloom of the popular poetry of all nations. Now it would no doubt be the most worthy manner of solemnizing the centennial of the British Reliques, if the Warton Society would also edit (*verbatim et literatim*) for the first time that inestimable relique, the chief source of the great Percy publication, and of the universal movement it has so happily occasioned.

SVEND GRUNDTVIG.

Copenhagen.

JUNIUS, MR. GEORGE WOODFALL, AND THE REV. HARTWELL HORNE.

The one fact in your Note to the letter of VERITAUR (Vol. xi., p. 338.) is conclusive; otherwise many facts might be added. But any statement by Mr. George Woodfall, the son of H. S. Woodfall, vouched for by Mr. Hartwell Horne, will be thought by your readers entitled to especial consideration. It may be well, therefore, to examine that statement, as it may help us to conclusions as to the value of other statements made in the edition of 1812, which rest on the authority of Mr. George Woodfall, — a highly respectable man, but a man, be it remembered, not accustomed to weigh evidence — not habitually to distinguish between what we believe and what we know, a refinement which is the result of a life of critical inquiry, — and yet a man who is considered by most persons as an oracle on the subject of Junius, a subject about which, in my opinion, he knew very little; nothing, indeed, but what he picked up hurriedly, when collecting materials for the edition of 1812.

On the authority, then, of Mr. George Woodfall, Mr. Horne informs us that an edition of Junius "without date," and having an "index,"—

"*is the first edition* of the letters of Junius in a collective form; that *the proof-sheets were corrected* by Junius himself; and in p. xx. of the preface, and in p. 25. of this volume, there are two manuscript corrections made by Junius."

The true history of the edition without date was, as I believe, given long since in "N. & Q."

(Vol. vi., p. 383.). That it was *not* the first edition is proved, as you have shown, by Junius's own instructions to the printer (Priv. Let., No. 59.):

> "In the preface, p. 20. *line* 7., read unseasonable.
> „ p. 26. *line* 18., accuracy."

for the words referred to occur in the edition of 1772, at lines 7. and 18., whereas in the edition without date they occur in lines 10. and 22. These facts are conclusive: they prove that the edition without date could not have been the edition referred to by Junius, — could not, therefore, have been the first edition.

Another fact equally conclusive is, that no edition which contains an "Index" could have been the edition referred to by Junius — the edition first issued. This subject also was heretofore considered in "N. & Q." (Vol. vi., p. 383.), and may therefore be here briefly disposed of. Junius, in a private letter to the printer (No. 58.), expresses his anger that the book had been issued to the public before copies had been forwarded to him.

> "I was impatient to see the book, and think I had a right to that attention a little before the general publication."

Copies were immediately sent, with a letter of explanation, to which Junius replies (No. 59.), —

> "Your letter, *with the books*, are come safe to hand . . . If the vellum books are not yet bound, *I would wait for the Index*."

This letter (No. 59.) contains the very *errata* above referred to, and is proof, therefore, that the copies issued to the public, and those *subsequently* sent to Junius and *referred to by Junius*, were without an index.

Here then, on the authority of Mr. Horne, is evidence that Mr. George Woodfall did not know which was the first collective edition — did not know the order and sequence, or contents of the editions printed in his father's office (subsequently his own office) — and did not take the trouble to examine or inquire, yet spoke on the subject without hesitation or qualification.

Mr. Horne farther states, also on the authority of Mr. George Woodfall, that "the proof-sheets" of the edition without date (or, to give him all possible licence, of the first collective edition) were "corrected by Junius himself." Like statements have been made by others; the fact, indeed, assumed to be unquestionable; and certain corrected proof-sheets, as they are called, still in the possession of the Woodfall family, have been referred to as evidence. Under these circumstances, therefore, I must believe that *at that time* Mr. George Woodfall was himself of opinion that he possessed the proof-sheets corrected by Junius. His statements to Mr. Horne, and probably to others, gave currency to that opinion; and there is a vitality in error which cannot be trampled out. Here we have it, reproduced from America, half a century or more after its first circulation; and long after it had been shown in "N. & Q." (Vol. vi., p. 261.) that what are called the corrected *proofs* of edit. 1772, are corrected sheets of one of Wheble's editions, sent as *copy*.

The statement, however, is so important, and opens so wide a field for speculation, that it may be well here to consider whether "the proof-sheets" of the edition of 1772 were or were not "corrected by Junius himself." The history of that edition, given in the "Preliminary Essay" to the edition of 1812 (pp. 57. 60.), is, like so many other circumstantialities in that essay, purely speculative and imaginative. Where, for example, is authority to be found for the assertion that Junius "*undertook to superintend it* as far as his invisibility might allow him?" Junius distinctly told the printer that he would *not* superintend it.

> "*You must correct the press yourself*, but I sh^d be glad to see corrected proofs of the 2 first sheets." (No. 40.)
> "In a few days more I shall have sent you all the copy. *You must then take care of it yourself*, except that I must see proof Sheets of Ded^n & Pref., & these, if *at c^t*, I must see before the End of next week." (No. 45.)

Again, and in the next letter:

> "The inclosed compleats all the materials that I can give. I have done *my* part. Take care *you* do yours." (No. 46.)

Nothing can be more clear, I think, than that Junius not only did not undertake to superintend that edition, but, from the outset, he distinctly told the printer that, with the exception of the first two sheets and the dedication and preface, the printer must do it himself. It farther appears from the correspondence that Junius did see proofs of the first two sheets — perhaps the first three — but too late for purposes of correction, as I judge from the "woeful mistake" referred to (No. 44.) not having been corrected; and that he did *not* see proofs of the dedication and preface (No. 46.). Why need not be here considered.

Here the question might rest, but that the writer of the Essay — speaking, of course, on what he assumed to be the knowledge of Mr. George Woodfall, for he had no knowledge of his own — proceeds, after his fashion, into details which startle by their circumstantiality. Thus we are told (p. 63.) that "the difficulties of sending proofs and revises forward and backward were so considerable" as to delay the publication! Fortunately, in the very next page (64.) he shows that there could have been no such delay arising from such cause; for he tells us "the letters at large, excepting the first two sheets, which were revised by the author himself, were, from the difficulty of conveyance, *entrusted to the correction of Mr. Woodfall*;" so that, except the first two sheets, there was no sending proofs or revises either backward or forward. Therefore, not only on

the authority of Junius, but of the Preliminary Essay to Mr. George Woodfall's own edition, it is proved that Mr. George Woodfall was in error when he told Mr. Horne that "the proof-sheets were corrected by Junius himself."

As to the assertion about the two "corrections made by Junius," it is a mere mystification. They *were* made by Junius; but not, as the reader might suppose, made by Junius in that particular copy of the edition without date; but, as shown by your correspondent, in letters to the printer (Nos. 44. and 59.), and with reference to the edition of 1772; and, that the reader may not fall into error, I will add, they were made *after* the work was published — after "the books" had "come to hand," and in the very letter of Junius which acknowledged their receipt.

I must, in conclusion, direct attention to a somewhat startling omission in this notice of the "manuscript corrections made by Junius." Mr. Horne, on the authority of Mr. George Woodfall, refers to "two." But, as the reader may already have noticed, there were *three:* (Priv. Let., No. 59.) "in the preface, p. 20. l. 7.," unreasonable for unseasonable; "p. 26. l. 18.," accurary for accuracy;" and (Priv. Let., No. 44.) the "woeful mistake," "p. 25.," of *your* instead of *thee*. Now the error *not* referred to is that at p. 26. Why not, it may be asked? Because there is *no such error in the edition without date*, — the edition which contains Mr. Horne's note, and which could not therefore be the edition referred to by Junius. L. J.

CHURCH OF DURNESS, SUTHERLANDSHIRE.

The old church of Durness, in the immediate vicinity of Cape Wrath, is one of the most interesting parish churches in Scotland. It bears on one of its doors the date of 1622, and the dust of by-past generations has so accumulated about it, that the churchyard is on the level of the window-sills, and you have to descend three steps to reach the floor of the church. I am not able to guess at the date of the older part of the church; but, as Cape Wrath is often visited by geologists and tourists in search of the picturesque, I do hope that in the course of this year there may be an antiquary among them who will bestow a passing look on Durness kirk, and may have influence enough to prevail on the Duke of Sutherland (the sole heritor of the parish) to preserve it from the fate of immediate destruction that has invariably befallen our old Scotch parish kirks, when, as has been the case in Durness, a new church has been erected.

The churchyard contains the tombs of many honourable men amongst the old, but now decayed, clan of Mackay. A plain slab covers the grave of Robert Mackay, better known as Rob Don, the most popular of Gaelic poets; and at a little distance stands a more ambitious tribute to his memory in the shape of an obelisk, with inscriptions (of little merit) in Greek, Latin, Gaelic, and English. Within the church is the tomb of an earlier hero of the Clan, Donald Macmurrichov (as I believe, Donald the son of Murdoch), a noted caterane, or (as it is politely expressed by a Highland historian) "a gentleman of incoherent transactions." This tomb is sculptured with an effigy, which I take to be Donald's, — a "*memento mori*" piece, of death's head and cross bones; and in the centre is a blank stone, at the west end of which there is an iron ring, apparently intended to raise the stone. The following is a transcript of the epitaph:

"Donald Macmurrichov here lyis lo,
Vas il to his freind, Var to his fo,
True to his maister in veird and vo."

My communication, I dare say, will inform you, without my own confession, that I cannot pretend to call myself either an ecclesiologist or an antiquary. But I have some reverence for antiquity, and I dare say I am not the only one of your readers who thinks he may do some service to your better-informed contributors, by venturing, in all humility, an occasional Note. My object is gained, if I can get any person of influence to take an interest in Durness kirk, and be its advocate with the most liberal and excellent nobleman, in whose hands its fate lies.

If my Note is not already too long, you may perhaps add to your collection of eccentricities, the following epitaphs from a stone in Durness kirkyard. The dates, which I neglected "to make a Note of," are, I think, about 1780 and 1800:

On Mr. A.'s First Wife.

"Ten years the genuine copy of a virtuous wife,
Clear was the prospect of her landing safely from the storms of life."

On his Second Wife.

"Though mother and stepmother when but scarce nineteen,
In both relations she did eminently shine.
Esteem'd of every rank while maid and wife,
Now angel bright she quaffs immortal life."

G. M. S.

HAY HILL.

The following elucidation of the history of this part of London may possibly interest some of your antiquarian readers. It appears scarcely consistent with what Cunningham says under that head in his *Handbook of London*. It was found in searching the Records of Chancery for another purpose, 21st June, 1855. J. P. O.

In Chancery. DUKE OF GRAFTON *v.* HILLIARD.
(Reg. Lib. 1735. (A.) fol. 384.)

Whereas by an Order bearing date the 4th instant, for the reasons therein contained, it was ordered that the

Defendants having notice thereof should show cause unto this Court the last day of the term, why they should not be restrained from burning bricks and lime in the places therein particularly mentioned. And whereas by a subsequent order of the 7th instant, for the reasons therein contained, it was ordered that the time for showing cause should be enlarged until this day, they submitting that all things should stay in the meantime. Now upon opening of the matter this present day unto the Right Honble. the Lord High Chancellor, &c., by Mr. Solicitor General, and Mr. Wilbraham, being of counsel with the defendants Hilliard, Cock, and Whitaker, who came to show cause against the said order of the 4th instant, and alleged that the Right Honble. William Lord Berkley being seised of several fields in the parish of St. George, Hanover Square, part of a farm called Hay Hill Farm; they, the said Defendants, did on the 8th day of April last enter into articles of agreement with the said Lord Berkley, and with the Honble. John Berkley his son and heir apparent, for part of a certain field called Brickfield, parcel of the said Hay Hill Farm, to build upon at the yearly rent of 420*l.* for a term of ninety-four years. That there being some brick earth upon part of the said ground, thereby apprehending that they had good right by virtue of the said articles to have the benefit thereof, to make the same into bricks, or to dispose thereof to any person so to do, they sold the same to the Defendant Whitaker, with liberty to make and burn the same into bricks upon the said ground, under the restriction in the said articles as to the time of burning the said bricks. That they are restrained by the said articles from setting fire to any bricks that shall be made on the said ground before the 1st day of July next, or to continue the said burning longer than the last day of August, at which time it was apprehended that the plaintiffs and others the inhabitants of the neighbouring houses would be gone to their respective country seats. That it hath been usual in all undertakings for buildings where fresh ground hath been broken up to make and burn bricks, or any part thereof whereon brick earth hath been found, notwithstanding there hath been several houses near adjoining to such bricks, inhabited at the same time, and particularly in May Fair and Grosvenor Buildings, in the last of which there is at present bricks making and intended to be burnt on the ground belonging to the said defendants. That the time for burning the said bricks being so short, and the uncertain inconvenience of the same depending upon the wind; they apprehend that the same will be but little if any annoyance to the plaintiffs, and will not damage their furniture, and hope they shall not be restrained from burning the said bricks and making all the advantage they can of the said ground. That as to burning the lime on the said ground, they the said defendants are not concerned therein. Whereupon, and upon hearing of Mr. Attorney General, Mr. Brown, Mr. Welder, and Mr. Clarke of Counsel with the said Defendants, and an affidavit of the said Defendants Hilliard and Cock and Whitaker read, and what was alleged on both sides, his Lordship doth allow the cause now shown, and doth order that the said order of the 4th instant be discharged.

Minor Notes.

"*Worship.*" — In Sir D. Brewster's *Life of Newton*, just published, is Newton's creed, from the long-suppressed Portsmouth papers. This creed contains an exemplification of the old use of the word *worship*. According to Newton, Jesus Christ is not, as matter of obligation, an object of *prayer*, but he is an object of *worship*. An illustration or two of this word may lead to others, and especially to the suggestion of the question, what changes it has undergone.

Theodore Hook, who often produced bits of reading in his novels, refers in one of them to a proclamation of James I., against dignitaries allowing the use of higher modes of address than were due to them. All I remember is, that complaint is made of *your honour* being used towards those who were only entitled to *worship*. We know that city magistrates are called "your worship," while to this day the squire is nothing less than "his honour."

The city companies are all worshipful. The worshipful Company of Skinners has the motto, "To God alone be all *glory*;" the Leathersellers read "Honor et gloria;" the Drapers, "Honour and glory;" but the *worshipful* company of Fishmongers read, "*All worship* be to God *only*." This company is one of the oldest; was it worshipful when it took this motto, which reads so strangely in connexion with its own style? Is the higher meaning of the word the oldest of all?

Works of the seventeenth century treat worship as applicable to men, and even to abstract ideas; wise men worship the sciences. In our day it means prayer. The gradual changes of meaning have introduced confusion into many phrases; the worship of images, for example. M.

Cutting of Teeth in advanced Age. — In a Common-place, written by one Thomas Rawlins of Pophills, between the years 1724 and 1734, occur the following entries:

"There lives in Mill Street, in Belfast, in Ireland, 1731, one Jane Hooks, of one hundred and twelve years of age, who has her memory and appetite as well as when she was but twenty years old, and has got a new sett of teeth, wch has drove out all ye old stumps."

"Robt. Lyon, of ye city of Glasgow, aged one hundred and nine years, who was in the service of King Charles I., and who has got a new set of teeth, and recovered his sight in a wonderfull manner."

"Mrs. Page, at ye Royal Oak in Barnaby Street, Southwark, aged ninety years and upwards, has lately bred six great teeth in ye upper jaw, in June, 1732, which is an extraordinary and preternatural instance; had not a tooth in her head these twenty years past."

"Margaret White, of Kirkaldy in Scotland, aged eighty-seven, who had been toothless for many years, has just got eight new and fresh teeth. April, 1732."

CL. HOPPER.

Errors in Sir Walter Scott's Novels.—One of your correspondents remarks on Mr. Maclise's anachronism, in introducing a Franciscan friar into his picture of the "Marriage of Strongbow." Has not Sir Walter Scott committed the same error in *Ivanhoe*, by making the disguised Wamba style himself "a poor brother of the Order of St. Francis?"

The foundation of the Order is usually placed in 1210, and the saintship of its founder had of course a still later date.

Why does Sir Walter, both in the *Tales of the Crusaders* and in *Ivanhoe*, always style a conspicuous personage in the fourth Crusade, Marquis of "Montserrat," instead of "Montferrat?" Did the long ſ mislead him? J. S. WARDEN.

"*Childe Harold*" *and the* "*Gerusalemme Liberata.*" — The resemblance between the following stanzas of *Childe Harold* and the *Gerusalemme Liberata* has never, to my knowledge, been noted:

"Oh Rome! my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead empires! and control
In their shut breasts their petty misery.
What are our woes and sufferance? Come and see
The cypress, hear the owl, and plod your way
O'er steps of broken thrones and temples, Ye!
Whose agonies are evils of a day —
A world is at your feet as fragile as our clay."
Childe Harold, IV. 78.

"Giace l' alta Cartago: appena i segni
Dell' alte sue ruine il lido serba.
Muoiono le città, muoiono i regni;
Copre i fasti, e le pompe arena ed erba;
E l' uom d' esser mortal par che si sdegni!
O nostra mente cupida e superba!"
Gerusalemme Liberata, XV. 20.

A.

MS. Notes in Copy of "*The Description of the Sector.*" — In an old book, described in the title-page as *The Description and Use of the Sector, Crosse-Staffe, and other Instruments*, published in London in 1636, and dedicated to the Honourable John Count of Bridgwater, Viscount Brackley, and Baron of Ellesmere, and on the first two blank pages, there are the following entries:

"1. John Benbow, 1636.
2. To his son John Benbow, May 5, 1671.
3. From Vice-Admiral Benbow to Captain, (afterwards) Vice-Admiral Sir Thomas Hardy, Nov. 30, 1702.
4. From Sir Thomas to Rear, (afterwards) Vice-Admiral Jas. Mighells, March 28, 1717.
5. From James to his young friend Lieut. Edwd. (afterwards) Admiral Lord Edwd. Hawke, April 4, 1733.
6. From Lord Edw. to his Friend Horatio Nelson, then third Lieut. of the Lowestoffe, (afterwards) Admiral Lord Viscount Nelson, Duke of Bronte, &c. &c. &c., May 26, 1777.
7. From Lord Viscount Nelson to his dear friend Captain Hardy (now Rear-Admiral Sir Thomas), Oct. 21, 1805.
8. From Admiral Sir Thomas to Captain Salusbury Pryce Humphreys, June 11, 1813.
9. From Captain Humphreys to Edwd. W. Lloyd, July 27, 1821.

EDWD. W. LLOYD, July 27, N. S., 1821."

This book is in good condition considering its age, and the present owner purchased it in the town of Stockport some thirty years ago at a bookstall. The Edward W. Lloyd was, I think, the first representative of Stockport in parliament after passing of the Reform Bill. Perhaps some of the readers of "N. & Q." may throw some light upon the fact of its passing through so many hands. I may add that, on the first page, the word Talavera is written in large Roman text in letters three quarters of an inch long.

JOHN GOODWIN.

Frances Street, Strangways, Manchester.

Queries.

WHO WAS HENRY SHIRLEY, THE AUTHOR OF "THE MARTYR'D SOLDIER?"

In Wood's *Athenæ Oxonienses* (edit. Bliss, iii. 741.), under the article on James Shirley, the poet, is the following passage:

"I find one Henry Shirley, gent., author of a play called *The Martyr'd Souldier*, London, 1638; which Henry I take to be brother, or near kinsman, to James."

That this supposition of Wood is without foundation, I think will appear from the extracts which follow: premising that on the parentage of James, I can throw no light, it is true that he assumed the arms of my family, which Wood also mentions, with the expressive adjunct: "If he had a right to them,"—an assumption which has yet to be made good.

There is a passage in Tierney's *History of the Castle and Town of Arundel*, vol. i. p. 67., which gives some sanction to Wood's observation as to the relationship with Henry, at least as regards the popular notion of it; it is taken from a newspaper:

"The Weekly Account of certain Special Passages, &c., from Wednesday, Jan. 3, to the 10th of the same Month, 1644."

Mentioning that —

"Sr Edward Bishop some years since embrued his wilfull hands in the blood of Master Henry Shirley, *kinsman* to *Mr. James Shirley, the playwright, and who did excel him in that faculty.*"

And in another newspaper, called "*Certain Informations from several Parts of ye Kingdom*, No. 52., Jan. 8 to Jan. 15, 1644," where the taking of Arundel Castle and Sir Edward Bishop is mentioned as —

"Once a member of the Honourable House of Commons, untill he wilfully deserted his service there, who is also stigmatised with blood, *for killing of a man that only demanded his due of him.*"

That the same person is meant, there can be no doubt. The circumstances as to the debt, which are here alluded to, we shall see afterwards.

Again, in Prynne's *Histriomastix*, 1633, p. 553. b. (for this extract I am obliged to the Rev. Joseph Hunter), is the following, clearly connecting

Henry, the author of the play, with the man murdered by Sir Edward Bishop:

"Such were the sudden and untimely ends of all those ancient *play-poets*, which should serve as a caveat to our moderne (of whom some have likewise come to desperate ends) to deter them from their ungodly profession. Witnesse, —— *Sherly, slaine suddenly by Sr Edward Bishop*, while he was drunke, as most report."

The most particular statement of the circumstances of this murder is preserved in one of Dr. Birch's Transcripts in the Museum (Add. 4177.). The original appears to have been in the State Paper Office; but I have been unable to discover it, where it ought now to be, among the domestic papers of the year 1627:

"Mr Beaulieu to Sr Thomas Puckering, Bart., London, 31 October, 1627.

"There is a foul murther committed on Friday last by Sr Edward Bishop, of Sussex, on Mr Henry Shirley of the same shire, whom he run thro' with his sword (having no weapon about him), as he came to him in his lodging in Chancery Lane to demand of him an annuity of 40*l.*, which the said Sr Edward Bishop was to give him, whose lands (which are reported be of 1500*l.* or 2000*l.* by the year) were presently begged or given away, but himself not yet found out."

The Henry Shirley here mentioned, and who by the preceding extracts is identified with the play-writer, was the second son of Sir Thomas Shirley the younger, of Wiston, in the county of Sussex, by Frances Vavisore, his first wife. He is thus noticed in the Latin pedigrees of the Shirleys, written by Sir Thomas Shirley of St. Botolph's Bridge, in the latter part of the reign of Charles I. (Harl. 4023., p. 125. b.):

"Henricus Shirleius secundo natus, *qui sine sobole occisus est.*"

The annuity of 40*l.*, which was the occasion of his death, was bequeathed to him by his grandmother, Lady Shirley; who secured it on the estate of her friend Sir Thomas Bishop, Knt., of Parham (father of Sir Edward), and in whose will it is also mentioned.

I may add as confirmatory of the above, that it appears by the address "to the courteous reader" that the author of *The Martyr'd Souldier* was dead in 1638:

"But the worke it selfe being now *an orphant, and wanting him to protect it that first begot it*, it were an injury to his memory to passe him unspoken of: for the man, his muse was much courted, but no common mistresse; and though but seldome seene abroad, yet ever much admired at," &c.

And that it had been written some time before is evident from the verses

"*To the Reader of this Play now come in Print.*

"*That this play's old, 'tis true;* but now if any
Should for that cause despise it, we have many
Reasons, both just and pregnant, to maintaine
Antiquity; and those too not all vaine," &c.

Henry Shirley was also author of the following plays never printed, but entered on the books of the Stationers' Company, Sept. 9, 1653: *The Spanish Duke of Lerma: The Duke of Guise; The Dumb Bawd; Giraldo, the Constant Lover.*

In the Ashmolean Library there are some verses by, I presume, the same author (see Black's *Catalogue*, c. 43.), thus described:

"The Battaile: the combatants, Sr Ambrose Vaux, Knt., and Glascott, the Bailey of Southwark; the place, the Rules of the King's Bench—'No amorous style affects my pen.'"

subscribed, "Henrye Sherley." And in the *Scourge of Folly* (by John Davies of Hereford), London, 1611, p. 81., are some verses addressed

"*To my right worthy Friend, and truly generous Gentleman, Henry Sherley, Esquire.*

"Could I but sett thee forth as I desire."

I wish I could include the more celebrated poet James Shirley—the author of those noble verses, "The glories of our birth and state"—also among the worthies of the family tree; but the genealogy of the Shirleys of Sussex is so well ascertained, that I fear this to be impossible, and that I must rest contented with the less known name of his supposed kinsman. EVELYN P. SHIRLEY.

THOMAS SIMON THE MEDALLIST.

Can any of your correspondents give me any information concerning Thomas Simon, Simons, or Symonds, the famous medallist, who flourished *temp.* Charles I., the Commonwealth, and Charles II., and particularly as to the place of his birth? I believe him to have been a native of the island of Guernsey, and for the following reasons:

The name is common in the island, and may be traced back to an early date. Richard Simon was one of the "douzaine," or jury of the parish of Torteval, when the extent of the revenues of the Crown in Guernsey was drawn up in the 5th of Edward III., and many individuals of the name are at the present day holders of land in the same and neighbouring parishes.

It is known that Thomas Simon had an elder brother, also an artist, of the name of Abraham, and for many generations his Christian name has been common in the various branches of the family, there being scarcely a household of Simons in which it does not occur.

Thomas Simon himself was married to a Guernsey woman, daughter and sole heiress of Cardin Fautrart.

In a complaint about the year 1655, against Peter de Beauvoir, Esq., bailiff of Guernsey, by

one of the many factions into which the island was then divided, I find the following passage:

"And the said Peter de Beauvoir makes use of Mr. Thomas Symons, a graver living in the Strand, which Symons having skill in graving and making medalls, hath accesse unto his Highnes and many members of the Council, spcakes rashly of the isle and of the inhabitants thereof, and mainteynes and recomends the said de Beauvoir, who is his cosen german and his helpe and council in a suite in law about inheritance in the island of Guernzey, wherein the said de Beauvoir is very officious to oblige to himself the said Symons," &c.

In 1643 Simon was ordered by the House of Commons "to make a new Great Seal of England,"* Lord Keeper Littleton having in the previous year fled to York, where the King then was, taking the Great Seal with him. Is there any engraving of this new Great Seal, and where is it to be found?

From the second edition of Vertue's *Medals and other Works of Thomas Simon*, published in 1780, I glean the following particulars, which will form the subject of one or two more Queries:

The only surviving child of Thomas Simon was the wife of Mr. Hibberd of London, by whom she had one daughter, married to Samuel Barker of Fairford, Gloucestershire, high sheriff of the county in 1691. Mrs. Barker had two daughters; one died in her infancy, the other (Esther) was married to James Lamb, of Hackney, Esq., who died in 1761. In 1780 his widow was lady of the manor of Fairford. She had inherited several warrants and papers that had belonged to Thomas Simon. Can any one inform me whether she left any descendants, and whether these documents are still in existence?

The following passage also occurs in Vertue's work:

"Mr. Raymond also favoured me with the sight of a book on vellum, signed 'Thomas Simon' in the first leaf, containing twenty-five heads in pencil and ink, beautifully drawn, and probably from the life, for medals."

This Mr. Raymond was no doubt John Raymond, Esq., of Fairford in Gloucestershire. Was he in any way related to Mrs. Lamb?

Is it known what has become of the book on vellum?

Vertue mentions that Abraham Simon was in the suite of Queen Christina of Sweden. Are any farther particulars known of him?

Finally, is there any memoir of either of the brothers? EDGAR MACCULLOCH.

Guernsey.

[* In the British Museum (Addit. MS. 5478.) is an order for payment to Abraham Symons for the great seal made by his brother Thomas Symons, dated October 4, 1643. And in Addit. MS. 5497., f. 71., is Abraham Symons's receipt for his brother Thomas in behalf of T. Blakestone, dated October 5, 1643. It is generally supposed that Thomas Symons died in 1665, but according to a letter of Samuel Pegge (*Gent. Mag.*, May, 1788, p. 379.), it seems that he lived many years after that date.]

No. 298.]

Minor Queries.

Lord Byron and the Hippopotamus.—In one of Lord Byron's Journals, he mentions having visited Exeter Change in 1813; and having seen, amongst other animals, a "hippopotamus, very like Lord Liverpool in the face." Never having seen either premier or quadruped, I can only judge from their respective portraits, which certainly display very different physiognomies: but the question is, what animal he can have mistaken for hippo, as there can be no doubt whatever that the stout gentleman in the Regent's Park is the first of his kind that appeared in Europe since the days of the Romans. I should suspect the tapir; which is an animal of somewhat similar habits, and the outline of whose countenance is not so utterly different from that to which it is compared. J. S. WARDEN.

Calipash and Calipee.—Whence are derived these turtle terms? Have they reference to the Greek language and human digestion, χάλεπος and χαλέπη? I propound this for the consideration of your West Indian friends. W. T. M.

Hong Kong.

Scottish Nursery Song.—An old lady of my acquaintance repeated to me the following lines of an old Scotch nursing song, which her mother used to sing to her. There were several verses, but her memory has lost all but one:

"Ken ye Mysie Barley hinnie,
The lass that sell't the barley hinnie,
She's lost her pouch an' a' her siller,
Ne'er a laud will ere come till her.
Wae's me! for Mysie Barley hinnie."

The remaining verses of this lyric are a desideratum to C. D. L.

Greenock.

"*Christ Church Bells.*"—Can any of your numerous readers inform me where I can find the above glee *in Greek?* I heard it sung many years ago, and remember the conclusion:

"Ουδεις αν
Λειψει το καν
Πριν ακουειν μεγαν Τομ."

J. T. C.

Sidmouth.

"*Original Poems, by a Lady.*"—I have a small volume of verse in my possession, bearing the following title:

"Original Poems, on various Occasions. By a Lady. Revised by William Cowper, Esq., of the Inner Temple: London, printed for J. Deighton, Holborn; J. Mathews, Strand; and R. Faulder, Bond Street. 1792."

Can any of your readers state the name of the authoress? In her "advertisement," by way of preface, she says:

"These poems are the genuine fruits of retirement and leisure, and were occasioned by such a series of adverse events as led the author to a peculiar habit of contemplating the ways of an all-wise, over-ruling Providence, and to the experience of that solid happiness in the present life which often begins when worldly prosperity ends."

The poems are mostly of a religious character, and in some of them I think I can trace the hand of the author of the *Olney Hymns*.

J. PENNYCOOK BROWN.

Islington.

Charlotte Humboldt. — There was a volume of poems published under the following title, *Corinth, a Tragedy, and other Poems*, by Charlotte Humboldt, 1838. Can you inform me whether the authoress was a niece of the celebrated Miss Carter? In the *Gentleman's Magazine* for 1813, I observed the marriage of Henry de Humboldt, only son of Baron von Humboldt, of Schweidnitz, in Silesia, to Charlotte Carter, daughter of J. Carter, Deal, and niece of Miss E. Carter.

R. J.

Glasgow.

Officers killed at Preston Pans. — Robert Chambers states, in his *History of the Rebellion in* 1745, that five officers in the royalist army were killed at the battle of Preston Pans.

Can any of your readers supply me with the names of those officers, and the regiments to which they belonged? A. B. C.

"*Vesica Piscis.*" — Can any of your correspondents inform me when the term *vesica piscis* was first used? And if there are any examples of it earlier than the tenth century? J. C. J.

Harp. — When was the harp first used as the arms of Ireland, and when introduced in the royal achievement as such? Z. Z.

Method of taking out Ink. — Can some of your correspondents inform me of a means of taking writing from paper without making a serious blemish in it? Any plan which would make a slight blemish would still be useful in the frequent case of old books having the title or other pages scored with names, &c. J. P.

James Campbell. — Can you, or any of your readers, give me any account of James Campbell, author of *The Judgment of Babylon, the Siege of Masada, and other Poems*, 12mo., 1826? This little volume of poetry was dedicated to the Rev. Dr. Styles, a dissenting minister, who died a few years ago. R. J.

Glasgow.

"*Ossian and Ferdousee.*" — Was there any version of the "Shah Nameh" existing before the publication of *Ossian*, or was there any means by which Macpherson (who had not then visited India) could have become acquainted with the former poem? The question is suggested by the striking resemblance of the Ossianic poem of *Carthon* to the episode of *Sohrab and Rûstum*, lately versified by Mr. Matthew Arnold. The circumstances are almost exactly the same throughout, even to the chivalrous refusal of the senior warriors to declare their names when their so doing would have averted the fatal issue. That two writers so far asunder in age and place should, without any knowledge of each other, have written tales so identical, would hardly be less wonderful than that the whole circumstances of the combat between the Horatii and Curiatii should, without the slightest variation in any point, have re-occurred in Greece about five hundred years later. J. S. WARDEN.

Minor Queries with Answers.

Roman Villa. — Can you inform me which is the best method of laying open a Roman pavement, bath, &c.? I conclude that in this, as in most other cases, "a master's eye is worth two pair of hands."

Are Roman villas (or rather I should say their foundations) usually built upon one and the same plan?

Once more, can you tell me if any book in which I can find a satisfactory account of these interesting buildings? CENTURION.

[Having submitted this Query to a gentleman qualified to speak with the highest authority upon this subject, he answers, "Tell your correspondent that to clear out a Roman villa he must always be present, or employ a competent overseer; that he must as much as possible interdict the use of pick-axes, and have the shovel employed, and that carefully, or the painted plaster of the walls is sure to be lost. Pick-axes are sad destroyers of tesselated pavements. As to the plan of Roman houses and villas, there is a pretty general agreement, varied according to site and means; but the Pompeian House in the Crystal Palace gives the best notion of what is generally found in all. The best books on the subject are Lysons' *Account of the Roman Antiquities discovered at Woodchester*; and Buckman and Newmarch's *Illustrations of the Remains of Roman Art in Cirencester, the site of ancient Corinium.*"]

Jones' "Botanical Tour through Cornwall and Devon." — This book was not published in London. Can you name the place of publication? An early reply will greatly oblige, as it is wanted for consultation during a short visit to the seaside of Cornwall. TEMPERA ET SCRIBE.

[This work is by the Rev. J. P. Jones, one of the editors of *Flora Devoniensis*. It was printed at Exeter in 1820, and we suspect only for private circulation, as it is not to be found in our public libraries.]

"*Legend of Captain Jones.*" — Can you or any of your correspondents furnish a little information as to the book entitled *Legend of Captain Jones; relating his strange and incredible Adventures by Land and Sea*, 12mo., Lond., 1670? It is written in verse, and in a recent bookseller's catalogue has the following note appended to it:

"A gravely ironical burlesque: the hero of it was a distinguished commander in the days of Q. Elizabeth: priced in the *Bib. Ang. Poet.*, 2*l.* 12*s.* 6*d.*"

Who was its author? Whom was it intended to ridicule?

I may mention that my copy has a curious folding plate at the commencement engraved by Marshall. H. C.

Paddington.

[The poem is by David Lloyd, Dean of St. Asaph, "a person," says Anthony à Wood, "who was always esteemed an ingenious man, and poetically given." It is a very good burlesque in imitation of a Welsh poem, entitled Owdl Rich. Greulon. "The said Captain Jones," says Wood, "on whom the legend was made, lived in the reign of Queen Elizabeth, and was in great renown for his high exploits, when Sir John Norris and his noble brethren, with Sir Walter Raleigh, were endeavouring for the honour of their nation to eternize their names by martial exploits." Andrew Marvell, in *The Rehearsal Transprosed*, edit. 1776, vol. ii. p. 19., speaking of the *Legend of Captain Jones*, says, "I have heard that there was indeed such a captain, an honest brave fellow: but a wag, that had a mind to be merry with him, hath quite spoiled his history." The facetious Dean, it seems, by his generosity and loyalty having run himself much into debt, some wag, or perhaps himself, has thus memorialised him:

"This is the epitaph
Of the Dean of St. Asaph,
Who by keeping a table
Better than he was able,
Run into debt
Which is not paid yet."]

Charles Vyse. — Can you give me any account of Charles Vyse, the author of several well-known school-books? If I am not mistaken, Mr. Vyse was the master of a school at Mitcham, about seventy years ago. R. J.

Glasgow.

[Very little seems to be known of Charles Vyse. *The Biographical Dictionary of Living Authors*, 1816, states that he was formerly master of an academy in Portland Street, and since a private teacher at Vauxhall. And in a letter from an old bookseller to his son in *The Aldine Magazine*, p. 134., it is farther stated, that "in the sale of Mr. Robinson's stock, the copyright alone of Vyse's *Spelling*, price one shilling, sold for 2,500*l.*, besides an annuity of fifty guineas per annum to poor old Vyse, to whom your brothers went to school in Walnut-tree Walk, Lambeth, in the year 1805."]

Condarius. — One of the attesting witnesses to an undated deed of Philip de Belmeis, *circa* 1155, is "Petrus, *Condarius* meus." What was the office described by the word? And can any other instance be cited in which it occurs? Was it *Chandler?* I should have thought it an error of the transcriber for *Camerarius*, had not Richard Camerarius occurred as a witness to the same deed. THOMAS ROSSELL POTTER.

[From a passage in Du Cange it seems that this was a legal officer, whose duties were the same as those of the referendary, one to whom all royal or papal petitions were referred: "Reverendissimo in Christo Patri Domino Domino Johanni de Montemirali, Papæ Prothonotario et *Condario*," &c. — *Glossary*, in voce. The same authority informs us, that this John de Montemirali was the Pope's referendary: "Hic Johannes de Montemirali summo Pontifici *referendarius* erat, anno 1476."]

Seal Engravers' Seals. — I am collecting impressions of seals, and I have obtained some on red sealing-wax, which have been made by engravers, having the face entirely dulled, as if by vermillion, and the edges left the natural colour of the wax. Can any one inform me of the process of taking such impressions? ADRIAN ADNINAN.

Great Grimsby.

[One way, and perhaps the usual way, is to powder the seal with vermillion; and when the wax is quite hot, make the impression. The powder upon the stamp causes the dulness.]

Replies.

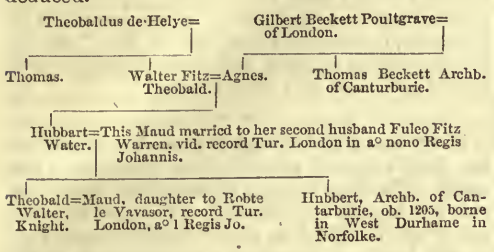
THEOBALD LE BOTILLER.

(Vol. viii., p. 367.; Vol. ix., p. 336.)

At the time of the dissolution of the Irish Record Commission, considerable progress had been made in the transcription and printing of ancient charters relating to Ireland. It appears to have been the intention of the commissioners to publish transcripts of the various bulls, charters, &c., of ancient date, which are to be found in various places of deposit; but the sudden termination of their commission, has prevented the completion of this most useful work. The printed, but still unpublished, portion of these "chartæ antiquæ," consists of ninety-two pages large folio: the earliest charter bearing date the 18th of Hen. II.; and amongst them I find, at p. 11., the transcript of a grant whereby Theobald Walter, the king's butler of Ireland, grants certain lands to the Abbey of Abbey Owney, situate in the county of Limerick. It commences in these terms:

"Omnibus sancte matris ecclesie filiis tam presentibus quam futuris Theobaldus Walteri pincerna Hibernie salutem Sciatis me pro amore Dei et beate Dei genitricis Marie et pro anima domini mei H. Regis Anglie et Ricardi regis Anglie filii ejus et pro salute domini mei Johannis Comitis Morctonie et domini Hibernie et pro salute H. fratris mei Cantuar' archiepiscopi et pro anima chari mei Ranulfi de Glanvilla et pro anima Hervei Walteri patris mei et pro anima Matilde de Waltines matris mee et pro salute anime mee et pro salute Matilde sponse mee et pro salute animarum omnium amicorum et antecessorum et successorum meorum."

There is deposited in the British Museum a volume of Irish pedigrees, placed, if I mistake not, in the Harleian Collection, and marked No. 1425. At p. 79. of this manuscript, I find the pedigree of these early branches of the Ormonde family thus deduced.



It will be pereeived that there is but a trifling varianee between the eharter (so far as it goes) and the pedigree. In the first named Theobald Walter gives the name of his father as Hervey, or Herveius Walter; while in the pedigree, he is ealled Hubbart Walter. The pedigree whieh is given by Lodge appears also to have been eompiled with care. The name of Theobald's father, as it appears in his publication, is Herveius Walter, who was married to Maud, the eldest daughter of Theobald de Valoines; and not to De Waltines, as it is given in Theobald's Charter.

Amongst the Cottonian MSS., Titus, B. xi. p. 246., there is a transcript of a eharter made by John, Archbishop of Dublin, "Theobaldo Fitz-Walteri pincerna domini eomitis Moretoniæ in Hibernia;" and also another charter made to him by the prior of Manath (?); and at p. 232., a grant made to him by John, Earl of Moreton, of "totam Almodernes" (?), in the time of Riehard I.

Some doubt appears to exist as to who was the first Butler or pineerna for Ireland. Upon this question I would wish to refer to the elaim of John Butler, Esq., of Kilkenny Castle, to the dignities of Earl of Ormond, Earl of Ossory, and Viseount Thurles, presented to the House of Lords in Ireland in the year 1790; wherein Theobald Butler, who was married to Margery, daughter of Riehard de Burgo, is ealled the third honorary Butler. I would refer also to the letter of Walter, Earl of Ormonde, written in the year 1619, wherein he calls "Tibbott fithe (fitz) Walter the first of his name that went for Ireland" (MS. Brit. Mus., Julius, C. iii. p. 75. *dorso*); and to Lodge, who states that the butlerage was conferred upon the Theobald Walter in question A.D. 1177.

In reply to a Query whieh has appeared in "N. & Q.," I beg leave to add, that it is stated in the Book of Pedigrees in manuseript, to which I have referred, that "Roesia, daughter to Nieholas de Vardon," married Theobald Walter, the *second* hereditary butler for Ireland; and the authority whieh is given for this statement is *Record. Tur.* Londin. in anno 8 Hen. III. JAMES F. FERGUSON.

Dublin.

No. 298.]

BOOKS BURNT.

(Vol. xi., pp. 161. 288.)

In addition to the list of books enumerated by MESSRS. COWPER and WOOD, the following partieulars may be interesting. They refer to the proceedings of the Irish Parliament respeeting a book published by the Irish Jacobites in 1715, and are to be found in the journals of the Irish House of Commons for that year.

"March 24, 1715.

"A motion being made that a book, intituled *A Long History of a Short Session of a certain Parliament in a certain Kingdom*, contains in it many reflections on the proceedings of the late House of Commons of this kingdom, and several paragraphs therein being read:

"Resolved, *Nemine contradicente*, — That a book intituled *A Long History of a Short Session of a certain Parliament in a certain Kingdom*, is a false, scandalous, and malicious libel, highly reflecting on the proceedings and honour of the late House of Commons.

"Ordered, — That Mr. Maynard, Colonel Barry, &c., or any three of them, be appointed a committee to meet in the Speaker's chamber to-morrow morning, at eight of the clock, to inquire who was the author, printer, and publisher of a book intituled *A Long History of a Short Session of a certain Parliament in a certain Kingdom*. That they have power to send for persons, papers, and records, and to adjourn from time to time, and place to place, as they shall think fit, and report their proceedings with their opinion therein to the house.

"Resolved, — That an humble address be presented to their excellencies the Lords Justiees, that they will be pleased to issue a proclamation for giving a reward to any person who shall discover the author of the said book.

"Ordered, — That the said address be presented to their excellencies by such members of this house as are of his Majesty's most honourable Privy Council.

"Ordered, — That the said book be burnt by the hands of the common hangman upon the gate of this house, on Saturday next, at twelve of the clock, and that the Sheriffs of the City of Dublin be required to see the same done accordingly."

THOMAS GIMLETTE, Clk.

Waterford.

THE RED DRAGON.

(Vol. xi., p. 445.)

The following remarks of Garter Anstis upon the origin and institution of the office of Rouge Dragon Pursuivant may be interesting to your Querist, inasmuch as they are aeeompanied by referenees to *proofs*, and the evidence upon which he founds his statements:

Rouge Dragon, or the Red Dragon, instituted, as Sir Henry Spelman[1] saith, by Henry VII. in

[1] Spelm. *Gloss.* v. Herald: "Rouge dragon a rubro

allusion to the (right) supporter of his shield, assumed by him as according to Sandford[2], from the (supposed) ensign of Cadwallader[3], from whom he derived himself in a male line; but a French[4] and also a Dutch[5] author intimate that this denomination was taken from the banner[6] ascribed to St. George, who in the legend is feigned to have killed one. As the dragon was anciently the standard[7] or banner of our kings, the authors quoted in the margin (see notes below) may be consulted, and the reader is left to his own judgment whether Dragons[8] Pursuivant[9] sent hither by the King of Scotland in 12 Hen. VI., and then remitted to the Duke of Burgundy, was an officer of this kingdom. Henry VII. created an officer by this title the day before his coronation[9], immediately after he had made the Knights of the Bath; and on the 25th April, in his first year[10], grants to Rouge Dragon during life a salary of ten pounds yearly, which is entered[11] as paid to him in the succeeding years, and in the sixth year he (being misentered[12] by the title of a herald) attended on the ambassadors of Bretagne; and in the ninth year Rouge Dragon hath the annuity[13] granted him which Faucon enjoyed before he was promoted to be a herald, which was paid him in that[14] and in the two following years, and in the eleventh year he had been sent into foreign parts.[15] G.

R. D. seeks for information on the subject of the Red Dragon, which can be given in a few words. The Red Dragon is essentially Welsh. It was the banner of Cadwaladyr, King of Britain; and it led the Welsh to victory under Henry VII. at the battle of Bosworth; in honour of which that monarch created the heraldic office of *Rouge Dragon*, still existing in the Heralds' College, and which it was intended should always be filled by

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Dracone Regium Anglorum clypeum sustinente ab Henrico VII. institutus."

2 *Geneal. History*, p. 464.

3 Dr. Watts, in his *Gloss.* to M. Paris, *v.* Draco, saith it was in his time the standard which he himself saw in the expedition against the Scots in 1639.

4 *Moreau des Armoiries de ffrance*, pp. 300, 301. "Le Dragon une des Supports d'armes d'Angleterre, et à cause de la baniere du Dragon, que les Rois ont parmy leur Enseignes à l'honneur de Sainct George, Patron des Chevaliers du bleu Jartier, et qui tua le Dragon."

5 Rouck der Nederlan.

6 M. Paris, Battle of Lewis, "præcedente eum (Regem) signo Regio (indicium mortis pretendente) quod Draconem vocavit."

Spelm. *Aspilogia*, p. 17.

Dufresne, *Gloss.*, voce *Draco.*

7 Hoveden, p. 397.b n. 10. Richard I. being in the Holy Land, "tradidit Draconem suum Petro de Pratellis ad portandum contra calumniam Rob. Trussebut," &c.

Claus. 28 Henry III. n. 7. "17 Junii mandatum est Edrō fil Odonis — quod habere faciat unum Draconem in modum unius vexilli de quodam rubro sanulo, qui ubiq; sit de auro extencellatus, cujus lingua sit facta tanquam ignis comburens, et continuè appareat, moveatur et ejus oculi fiant de Saphiris vel de aliis lapidibus eidem convenientibus, et illum ponat in eccliā beati Petri Westm̄ contra Adventum Regis ibidem."

8 Henri, &c., at Tres, &c., que a Dragance pursevant nadgairs envoier de n̄re tres c̄h et tres ame Cousin le Roy de' Escoce avec certeins lres de credence a nous et a mesme n̄re counsaill facez avoir cynge marcs, &c., VI. ffeverer l'an douzisme (Hen. VI.).

9 MS. Ant. à Wood in *Mus. Ashm.*, 33, p. 23., H. V., penes me p. 312 b. . . . created Rouge Dragon by King Henry VII., immediately as he had made the Knights of the Bath. MS. Wriothesley, Garter penes Dom. Jos. Jekyll Mil. Mag. Rotulorum, in the ceremonial of the creation of the Duke of Buckingham and others to be Knights of the Bath; the king created a Pursuivant and named him Rouge Dragon.

10 Pat. 1 Henry VII. p. 3. in 13. "Rex omnibus ad quos Salutem, Sciatis quod nos in consideratione veri et fidelis servitij quod delcctus serviens noster *Rouge Dragon* nobis impendit et sic inposterum impendere intendit, dedimus et concessimus ei quandam annuitatem sive annualem redditum decem librarum sterlingorum habend' et percipiend' annnatim a festo Sancti Michaelis Archangeli ultimo preterito pro termino vitæ suæ ad Recep-

tam Scaccarij nostri per manus Thesaurarij et Camerariorum ejusdem pro tempore existentium ad festa Paschæ et St. Michaelis Archangeli per equales portiones, aliquo statuto actu ordinatione provisione vel restrictione in contrarium factis nonobstantibus. In cujus, etc. teste Rege apud Eborum 25 die Aprilis. Per breve de privato sigillo et de data," &c.

11 Lib. Computat. in *Off. Pel.*, P. 1 Henry VII., Rougedragon pursevant de feodo sūo.

Ibm. M. 2 Henry VII. Rougedrago pursivant de annuitate sua xl.

Ibm. M. 3 Henry VII. Rougedragon pursevant de x libri annuis.

Ibm. M. 4 Henry VII. Rougedragon pursuivant de annuitate x^{li} per annum.

Ibm. P. 5 Henry VII. Rougedragon pursuivant super annuitate suâ x^{li}.

Ibm. P. 6 Henry VII. Rougedragon pursuivant de certo suo annuo, &c.

12 *Ibm.* 6 Henry VII. Rougedragon Heraldo pro custubus et expensis suis in consimili casu 6s. 8*d.*, *i. e.* pro attendentia super ambassiatores Britanniæ nuper venientes a Rege Romanorum.

13 Priv. Sigil. deliberat Cancellario 18 Januarij 9 Henry VII. Rex Servienti nostro *Rougedragon* x libr. durante vita quas ffawcon nuper unus pursuivandorum nostrorum et jam unus Heraldorum nostrorum nuper habuit, etc. In Capilla Rotulorum Pat. 9 Henry VII. p. unica 18 Januarij.

14 Priv. Sig. in libro in *Off. Pell.* M. 9 Henry VII. Rougedragon pursevant pro termino vitæ suæ per annum x^{li}.

Lib. Comp. P. 10 Henry VII. Rougedrago pursuev^{t} de annuitate sua x^{li}.

Ibm. P. 11 Henry VII. Rougedragon pursev^{t} de annuitate sua x^{li}.

15 Signet in *Off. Pell.* "Right Trusty and Welbeloved, We grete you well, Forsomoche as We, for certain great causes and considerations us moving, send at this tyme our welbeloved servant *Rowgedragoon*, oon of our Pursyvants in our espetial message into the parties beyond the Sea, Ye pay him all suche sōmes of money as been growen due unto hym by reason of his fee at this fest of Estre last passed," &c. 24 April, 11 Henry VII.

Lib. Comput. P. 11 Henry VII. Pro arreragijs feodi *Rougedragon* missi versus partes transmarinas, &c.

a Welshman. And it was so filled in the time of Queen Elizabeth, when the celebrated Lewys Dwnn made his heraldic visitations in Wales (long before the existence of the Heralds' College); which visitations have to a great extent, though not wholly, been collected and edited by the late learned genealogist Sir Samuel R. Meyrick, and published in two quarto volumes by the Welsh MSS. Society. These volumes contain also, a fac-simile of a drawing, in the British Museum, of the banner, containing the arms of Wales (four lions passant counterchanged), which was borne at the funeral of Queen Elizabeth, and which has been most unaccountably omitted on state occasions of late years. The Red Dragon of Wales is depicted in Holbein's famous picture of the meeting of Henry VIII. and Francis I. ("Le Champ de drap d'Or"), belonging to the royal collection in Windsor Castle, of which also there are engravings; where the Dragon of Wales appears flying over the head of the Tudor monarch, and is also depicted on every flag which marks the quarter of the British host. The Red Dragon may also be seen in Henry VII.'s Chapel in Westminster Abbey, as the companion supporter to the lion of England; which it was, until supplanted by the unicorn of Scotland, brought in by James I. The field of the banner of the Red Dragon is green and white: hence the royal colours and livery of the Tudors was green and white. And when Princess Margaret, daughter of Henry VII., espoused James of Scotland, it is recorded that the royal liveries of the servants who accompanied her were green and white; which is also the colour of the leek, the national emblem of Wales. It is a matter worth inquiry, what the undercurrent could be that was strong enough, not only to supplant the Cambrian dragon, without the aid of which the Stuarts could never have reigned over England and Wales; but which banished from the royal shield the arms of the country through whose princess the King of Scotland became heir to the throne of the Tudors? In the Heralds' College may be now seen a drawing of Queen Elizabeth's seal, where the lions of Wales held their proper place; and it would be but historical justice to restore them to their own place. G. G.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Process (continued from p. 16.). — The plate then being exposed in the camera for the same time as is usually given in the ordinary process, is to be taken into a dark room to be developed; and the first part of this operation consists in disengaging from the plate all the syrup by long soaking in a weak nitrate bath of about 5 to 10 grains of nitrate to the pint of distilled water (cold, not hot). This bath should be frequently renewed, and the infinitesimal quantity of silver therein contained may be taken out by the addition of common salt. (See No. 298.] remarks at the end, the treatment of residues, &c.) It should lie in this bath not less than four hours, being constantly moved about, and taken in and out of the bath; or if the horizontal bath before described be used, it is to be frequently tilted up and down to well wash the surface of the plate. Here the three processes again unite in one: for the first case, with ordinary collodion, the plate is best developed at once on leaving the camera, by the instantaneous process likewise, though if the honey be not of the very best quality it is possible that the use of the weak washing bath of 10 grains to the ounce may be beneficial in removing the syrup before developing. Next the glucosed plate, on coming from this last bath, is also fit to be developed. The plate is now to be placed on a levelling-stand, and there is to be poured over it the following mixture: Pyrogallic acid, 2 grains; water, 1 ounce; acetic acid (glacial), 40 minims. Pour enough of this on the plate to well cover it all over (do not be sparing of it), and then keep moving the plate by lifting alternately each corner of it till the image is well up. In the case of the instantaneous and ordinary processes, should the exposure, &c. have been well conducted beforehand, the first quantity poured on will bring the negative up to the correct intensity; but in the case of the preservative process the picture requires to be darkened, as, although the whole details are apparent, they are not dark enough through the want of a sufficiency of nitrate of silver being present. A similar effect is produced by over exposure, which seems to produce the same effect practically as too little exposure, and produces a negative which is red and transparent in the parts which should be opaque. When this is the case, pour off the first portion of developing liquid, and having put an equal portion into a glass, add to it about 10 drops of a solution of nitrate of silver of 10 per cent., and treat the negative with this, with the same precautions before described. This will be found immediately to darken all the dark parts of the picture, and to convert what might before have been styled a bad negative into a fine and intense one. The picture is now to be washed under a tap of water, or a stream of water to be poured on it, the plate being held in a slanting position to the stream; the developing liquid is thus removed. The negative may now be dried and kept till we wish to fix it, which process consists in the taking out from its surface the iodide and bromide of silver which the light has not affected, and which being yellow, while that reduced by the photographic agency is black, we are sure to know when this is done, by the removal of all the yellow colour from the negative. To do this, take 1 pint of water, and in it dissolve 100 grains of cyanide of potassium (commercial), and add 10 grains of iodide of silver and 5 of nitrate. This is to be poured on to the negative, to remove the iodide of silver as I before said; and when the operation is terminated, the liquid is to be returned into the bottle, as it rather improves than spoils by use; and when once made, all we have to do is to keep the bottle always full, by adding water, in which is dissolved a proportionate quantity of cyanide of potassium. The removal of the iodide may be known by the clearing up of the picture and the disappearance of the yellow colour, which latter will be more easily seen on turning over the plate and looking at the back of it, when the undissolved iodide will be perceived as primrose-coloured spots. I may add that, for the convenience of the operator in enabling him to see this more plainly, that this part of the process is as well conducted in full daylight, as the plate is no longer sensitive. The plate is now at once to be subjected to a stream of water, as before, so as to completely remove all the cyanide, and when considered sufficiently washed, to be stood up on one corner to dry; when dry it may be varnished. The

best varnish I know is that recommended by DR. DIAMOND, and sold by Hockin and Williams; and the operator will do best to buy some of it, as he cannot make it as cheaply as he can buy it. But a very good varnish is made by dissolving about 15 parts of shellac in 100 parts of absolute alcohol by the aid of heat, standing the bottle loosely corked in some hot water and constantly shaking it till dissolved, and then filtering it, while hot, through a flannel, which is covered with a slip of glass to prevent evaporation. The negative may now be considered finished. F. MAXWELL LYTE.

Bagnères de Bigorre, Hautes-Pyrénées.

Replies to Minor Queries.

"*Two Pound Ten*" (Vol. xi., p. 503.).—"Two pound ten" was the burden of a mail-coach anecdote which James Smith turned into a song. A fellow passenger, a stranger to Smith, who had, he said, run short of cash, asked him to lend him two pound ten, to be repaid at the journey's end. Smith's reluctance to lend; his doubts as they travelled along about the repayment; and his final satisfaction, when, at last, the stranger paid the two pound ten, are the theme of this pleasantry, which Smith used to sing very agreeably, as he did several other anecdotical songs. I should suppose that it is reprinted in his brother Horace Smith's account of James; but I have not the book at hand. C.

Descendants of Sir Walter Raleigh (Vol. x., pp. 373. 475.).—I am obliged by L. H. J. T.'s information; but fear, as B. H. C. observes, that the family relic mentioned cannot be the great Sir Walter's; but it may have very well belonged to his grandson, another Sir Walter Raleigh, who survived the Restoration some time, and whom there is no improbability in supposing to have been possessed of a tea-pot. J. S. WARDEN.

Naval Victories (Vol. xi., p. 462.).—The "Pasquinade" quoted by Φ. is illustrated by a caricature published in England, by which it appears that the capture of Quebec was the immediate provocative to the satire. Mercury is descending upon the earth, announcing "Québec pris par les Anglois le 18 Sept., 1759." Boats are sailing about with brooms at the mast-head. Soldiers are offering themselves to let by beat of drum. A minister is suspended from one arm of a great cross. A general is broken upon the wheel. A female ghost rises from the grave astonished at the scene, and the Maid of Orleans is also rising. Madame Pompadour is studying a scheme of "Invasion," and a French gentleman is imploring her to pity the poor prisoners in England.

France at this time ceased to maintain her prisoners, but left them to the charity of the English, by whom large subscriptions were raised for their support.

In June, 1759, it had been announced that two thousand workmen were employed at Havre in building one hundred and fifty flat-bottomed boats; a like number were building at St. Maloes, Nantes, Port l'Orient, Morlaix, &c., all which were rendered unavailing by the late English successes.

Walpole calls the lines quoted by Φ. an epigram on Mad. Pompadour, stating that there were fifty vile translations, and adding one of his own:

"O, yes! here are flat-bottom'd boats to be sold,
And soldiers to let,—rather hungry than bold;
Here are ministers richly deserving to swing,
And commanders, whose recompense should be a string.
O, France! still your fate you may lay at . . . .'s door,
You were saved by a maid, and undone by a wh—."

EDWARD HAWKINS.

Doorway Inscriptions (Vol. xi., p. 134.).—

1. At Naples, over the gate of the large hospital of the Annunciata, and to express the ample provision therein made for the varied wants of the poor:

"Lac pueris, dotem nuptis, velumque pudicis,
Datque medelam ægris hæc opulenta domus."

2. At Vienna or Berlin (?), over the entrance to the military hospital:

"Læso sed invicto militi."

3. At Rome, over the principal entrance to the hospital "Del Santissimo Salvatore:"

"Hospit. Salv. Refugium pauperum
et infirmorum."

Ditto, over the door of the university called "Della Sapienza:"

"Initium sapientiæ timor Domini."

Ditto, over the Gregorian university, or as it is commonly called, the "Collegio Romano:"

"Religioni ac bonis artibus."

4. At Rhodes, over the inmost of the seven gates that gave admission, through seven lines of bastions and walls, into the fortress of the Knights of St. John, built in 1399, and called "St. Peter's of the Freed," there was formerly this inscription:

"Nisi Dominus custodierit, frustra
vigilat qui custodit."

CEYREP.

On a stone over the door of Hillfield House, a castellated mansion near Solihull, Warwickshire, is the following inscription:

"Hic hospites
In cælo cives.
H.
W. V.
1579."

The initials are supposed to be those of the builders of the house, William Hawes and Ursula his wife. EDEN WARWICK.

Birmingham.

Notaries (Vol. x., pp. 87. 315.). — French notaries use seals as well as English notaries. The *paraphe* or flourish is not peculiar to the notary. The French notary, it must be remembered, performs most of the functions of the English country attorney. HYDE CLARKE.

The "Archæological Epistle" (Vol. xii., p. 4.). — Nichols and Chalmers agree with Douce in asserting that John Baynes was the writer. MR. MARKLAND raises a doubt on the subject. I agree with him, and should be very glad to hear from some of your antiquarian, archæological, or bibliographical correspondents what are the facts that will help us to conclusions. T. A. E.

Wild Dayrell (Vol. xi., p. 483.). — A branch of the Dayrell family has been long settled at Shudy Camps in Cambridgeshire, and is descended from the family of that name at Lillingstone-Dayrell, in Buckinghamshire. Their name is spelled with a *y*, and pronounced Dorrell. J. D. G.

Seventy-seven (Vol. xi., p. 61.). — N. L. T. says, "Another century must elapse before this reply can be given, after the year which has just expired." On behalf of strict correctness allow me to remark that this reply, *ipsissimis verbis*, can never again be given. An analogous reply may be given in the year 1976: "I was born in the three eights, and confess to the two eights." It is singular that with each figure the lapse is of 122 years precisely. W. T. M.

Hong Kong.

"*Rime of the new-made Baccalere*" (Vol. xi., p. 38.). — G. L. S. is unacquainted with the author's name. It was attributed at the time of its publication in Oxford to George John Davie, of Exeter College, who graduated in 1840.

W. T. M.

Hong Kong.

"*Pereant qui ante nos nostra dixerint*" (Vol. x., p. 464.). — I lately met this quotation in a remarkably quaint and well-written American book, styled *The Biglow Papers*, wherein it was given as from St. Augustin, or St. Austin, for the author of the *Papers* characteristically uses the colloquial form.

The last word was in the potential mood, as under the regimen of the indefinite "qui," and not in the indicative, as H. L. writes it.

W. T. M.

Hong Kong.

De Burgh's "Hibernia Dominicana" (Vol. xi., p. 504.). — This book, according to Brunet (vol. i. p. 497., Paris, 1842), was printed at Kilkenny, by Edmund Finn, under the direction of the author himself. Ἀλιεύς.

Dublin.

Book-plates (Vol. xi., p. 471.). — I am very much obliged to your correspondent G. R. M. for mentioning the book-plate of "Gilbert Nicholson of Balrath, in the county of Meath, Esq., 1669." I certainly have never seen an engraving of arms, clearly ascertained to be an English, Irish, or Scottish book-plate, with a date previous to 1698. This of Gilbert Nicholson's seems to be clearly a book-plate. Would it be too much trouble to your correspondent to give in "N. & Q." a short description of the book-plate. I should expect to find in it a complete achievement, that is to say, helmet, wreath, crest, and mantle, with flowing lantrequins. If not of this kind, the curiosity of the book-plate will be increased. In any case those who are interested in heraldry will be much indebted to your correspondent if he will favour us with a description of it.

I should add that I have in my collection foreign book-plates of a much older date. For example, one of great beauty, of 1606: "✠ IOANNES PRAEPOSITVS SANCTAE CRVCIS AVGVSTAE ANNO DNI MDCVI." This, with many others, I obtained from the library of the Very Reverend Canon Rock, to whom, if greater pursuits did not sufficiently occupy him, we might look for everything that could be said on such a subject as this.

D. P.

[Our correspondent has apparently overlooked the description of Sir Edward Dering's book-plate of 1630, described in our 4th Volume, p. 94. — ED. "N. & Q."]

White Paternoster (Vol. xi., p. 511.). — I beg to assure P. P. P. that I never for a moment supposed that the so-called *Enchiridion* of Pope Leo was considered as a book of genuine devotion by the Church of Rome; or that the prayers, or rather charms, it contains, were ever looked upon as authentic by her clergy. It is essentially a magical work, though not possessing the infernal character of the *Grimoire*, which in my copy is printed after the *Enchiridion*. The *Grimoire* is a book of black magic, full of diabolical incantations for evil, whilst the charms of the *Enchiridion* are chiefly intended to avert or heal diseases, &c. Still I cannot but hold my opinion that the nursery hymn in question is derived from the *White Paternoster*, which, silly but harmless as it is, may well have been handed down to posterity, and preserved, especially in the rural districts, amongst other scraps of folk lore.

W. J. BERNHARD SMITH.

Temple.

Hunting Bishops (Vol. ix., p. 432.). — Spelman, in his *Apology for Archbishop Abbot*, learnedly defends the practice of bishops hunting, and observes, —

"By ancient record the Bishop of Rochester, at his death, was to render to the Archbishop of Canterbury his kennel of hounds as a mortuary, *whereof* (as I am credibly

informed) *the law taketh notice for the king, Sede vacante,* under the name of *Muta Canum* and *Mulctura.*"

MACKENZIE WALCOTT, M.A.

The Ducking Stool (Vol. vii., p. 260.; Vol. viii., p. 316.; Vol. ix., p. 232.). — Permit me to direct the attention of your correspondents as to this obsolete instrument of punishment, to a paper on the subject which is to be found in the *Transactions of the Kilkenny and South East of Ireland Archæological Society*, for the year 1853, vol. ii. p. 254. B. L.

Sir Thomas More's Works (Vol. xi., p. 324.). — The best and fullest list of the works of this writer, which seem to deserve a reprint on various grounds, will be found in the first volume of Dr. Dibdin's edition of the *Utopia.* It particularises all the works, not merely those of the *Utopia.*

NOVUS.

Statue of William III. at Bristol (Vol. xi., p. 487.). — There is no truth in the report mentioned by your Paddington correspondent P. G., that the statue of William III. in Queen Square, Bristol, is illuminated once in one hundred years. It is illuminated when a general illumination of the city takes places, and at no other time that I am aware of. J. D. L.

Bristol.

Miscellaneous.

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Notices to Correspondents.

Owing to the length of the INDEX TO OUR ELEVENTH VOLUME, *which has encroached upon the present Number, we are compelled to postpone until next week several interesting articles on* Earle's Microcosmography, the Health of Tobacco Manufacturers, American Surnames, Orator Henley, *&c., and our usual* NOTES ON BOOKS.

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J. P. *Will this Correspondent kindly furnish us with the names of the articles to which he refers?*

J. M. M. A. *We believe your friend is right. We were about to ask the question when your second Note arrived.*

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MARRIAGES BETWEEN COUSINS, Vol. x., p. 102. *Will* H. M. *of Peckham, whose article appeared in "N. & Q." as above, kindly inform the undersigned where a letter will reach him? By so doing he will greatly oblige,*

J. DUFFETT LUCAS,
Stapleton Road, Bristol.

W. S., *who writes on the subject of the line from Dionysius'* Cato,

"Fronte capillatâ, post est occasio calva,"

is referred to the correspondence on its authorship in our 3rd Vol., pp. 8. 43. 92. 124. 140. 286.

MISS B. (near Newbury.) *We have not thought it right to insert the Advertisement sent, being doubtful whether it would be the means of procuring a really* good *article of the nature required.*

J. C. J. *Our Correspondent is right in his conjecture, that a carpenter's square is an emblem of St. Thomas, and a halbert, sword, or lance that of St. Matthias. See Dr. Husenbeth's* Emblems of Saints.

ERRATA. — Vol. xi., p. 502. col. 2. l. 36., *for* "Pau'ellaria," *read* "Pantellaria;" p. 506. col. 2. l. 60., *for* "a mile," *read* "five miles;" p. 509. col. 1. l. 41., *for* "basilisk" *read* "basilic."

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Notes.

THE FOLK LORE OF A CORNISH VILLAGE: CHARMS, OMENS, ETC.

(*Continued from* Vol. xi., p. 499.)

The domestic treatment of disease among our poor consists chiefly of charms and ceremonies; and even when material remedies are employed, as much importance is attached to the rites which attend their employment as to the agents used. In many cases we may notice remnants of the old doctrine of signatures, and the idea of sympathies and antipathies between separate and dissimilar bodies. In the cure of hæmorrhages, the preference is given to medicines of a bright red colour; and saffron-water, the brightest coloured decoction they are acquainted with, is administered to throw out eruptions of the skin. The nettle-rash is treated by copious draughts of nettle-tea. The fisherman, whose hand is wounded by a hook, is very careful to preserve that hook from rust during the healing of the wound.

The following instances will illustrate the superstitious character of the household medicine of the poorer of our population.

If the infant suffers from the *thrush*, it is taken, fasting, on three following mornings, "to have its mouth blown into" by a posthumous child. If afflicted with the hooping cough, it is fed with the bread and butter of a family the heads of which bear respectively the names John and Joan — a serious thing for the poor couple in time of an epidemic. Or if a piebald horse is to be found in the country, the child is taken to it, and passed thrice under its belly. The mere possession of such a beast confers the power of curing this disease. The owner of a piebald horse states, that he has frequently been stopped on the road by anxious mothers, who inquire of him in a casual way, what is good for the hooping cough; and the thing he mentioned, however inappropriate or absurd, was held to be a certain remedy in that particular case.

The passing of children through holes in the earth, rocks, or trees, once an established rite, is still practised in various parts of Cornwall. With us, boils are cured by creeping on the hands and knees beneath a bramble which has grown into the soil at both ends. Children affected with hernia are still passed through a slit in an ash sapling before sunrise fasting; after which the slit portions are bound up, and as they unite so the malady is cured. The ash is indeed a tree of many virtues: venomous reptiles are never known to rest under its shadow, and a single blow from an ash stick is instant death to an adder; struck by a bough of any other tree, the reptile is said to retain marks of life until the sun goes down. The antipathy of the serpent to the ash is a very old popular fallacy. (Pliny, *Hist. Mundi*, lib. xvi.)

The mountain ash, or *care*, has still greater repute among our country folk in the curing of ills arising from supernatural as well as ordinary causes. It is dreaded by evil spirits; it renders null the spells of the witch, and has many other wonderful properties. The countryman will carry for years a piece of the wood in his pocket as a charm against ill-wish, or as a remedy for his rheumatism. If his cow is out of health, and he suspects her to be *overlooked*, away he runs to the nearest wood and brings home bunches of care, which he suspends over her stall, and wreathes round her horns; after which he considers her safe.

Boys, when stung by nettles, have great faith in the antidotal properties of the dock; and whilst rubbing it into the part in pain, repeat the words, "Out nettle, in dock — nettle, nettle stung me."

The cures for warts are many and various. A piece of flesh is taken secretly, and rubbed over the warts; it is then buried; and as the flesh decays, the warts vanish. Or some mysterious vagrant desires them to be carefully counted, and marking the number on the inside of his hat, leaves the neighbourhood — when the warts also disappear.

There are a few animals the subject of superstitious veneration, and a much greater number whose actions are supposed to convey intimations of the future. In some instances it would seem that they are considered more in the light of *cause* than *prognostic*; yet as the doctrine of fatalism, in a restricted sense, runs through the popular belief, we may consider the conduct of the inhospitable housewife who drives off the cock that crows on the door-step, thereby warning her of the approach of strangers, as only a fresh illustration of the very old fallacy that the way to avert the prediction is to silence the prophet. Here are some of our superstitions connected with animals, &c.: —

The howling of dogs, the continued croaking of ravens over a house, and the ticking of the death-watch, portend death. The magpie is a bird of good or ill omen, according to the number seen at a time:

> "One for sorrow; two for mirth;
> Three for a wedding; four for death."

A crowing hen is a bird of ill luck. An old proverb in use here says:

"A whistling woman, and a crowing hen, are two of the unluckiest things under the sun."

The first is always reproved, and the latter got rid of without loss of time. Pluquet, in his book on the superstitions of Bayeux, gives this identical proverb:

"Une poule qui chante le coq, et une fille qui siffle, portent malheur dans la maison."

If, on the first hearing the cuckoo, the sounds proceed from the right, it signifies that you will be prosperous; or, to use the language of my informant, a country lad, "You will go vore in the world:" if from the left, ill-luck is before you. Children are frequently heard to hail the cuckoo in a verse which, as it has recently appeared in "N. & Q.," I shall not repeat, except the former part of the second quatrain, which is a pretty variation from the commoner version:

> "*He sucks the sweet flowers,*
> To make his voice clear."

Particular honour is paid to the robin and the wren. A local distich says:

> "He that hurts a robin or a wren,
> Will never prosper sea nor land."

This gives them a protection which the most mischievous urchin never dares to violate.

It is a very prevalent belief that a bed-pillow, stuffed with the feathers of wild birds, renders painful and prolonged the departure of the dying. Death is also thought to be delayed until the ebb of the tide.

The killing the first adder you see predicts that you will triumph over your enemies. The slough of an adder, hung on the rafters, preserves the house against fire.

Our forefathers appear to have been among those who considered bees as possessing a portion "divinæ mentis:" for there is a degree of deference yet paid to them, that would scarcely be offered to beings endowed with only ordinary animal instinct. On the death of a relative, the bees are acquainted of the event by moving the hive, or putting it in mourning by attaching a piece of black cloth or crape to it. The sale of bees is a very unlucky proceeding; and they are generally transferred to another owner, with the tacit understanding that a bushel of corn (the constant value of a swarm) is to be given in return. In cases of death, the in-door plants are also put in black; for if this is omitted, they soon droop and die.

The cricket is a bringer of good luck, and its departure from a house is a sign of coming misfortune.

Amongst the omens believed in, or existing in proverbs, I may farther mention, that the breaking of a looking-glass entails "seven years' trouble, but no want;" that the dirgeful singing of children portends a funeral. There is scarcely a sensation but has its meaning. If the left palm itches, you will have to pay money; if the right, to receive. If the knee itches, you will kneel in a strange church; if the sole of the foot, you will walk over strange ground; if the elbow, you will sleep with a strange bed-fellow. If the ear tingles, you will hear sudden news. If you shiver, some one is walking over the spot destined to be your grave. If the cheek burns, some one is talking scandal of you. I have frequently heard these lines spoken by the person whose cheek is burning:

> "Right cheek!—left cheek! why do you burn?
> Cursed be she that doth me any harm:
> If she be a maid, let her be slaid;
> If she be a widow, long let her mourn;
> But if it be my own true love—burn, cheek, burn!"

THOMAS Q. COUCH.

Cornwall.

BEN JONSON AND THE LAWYERS.

Whether Ben Jonson's partiality for the heads of the law arose from his having assisted in building the walls of Lincoln's Inn, or from some other cause, it would be difficult now to decide. But the fact of his admiration of them, in spite of Oldys's assertion that he ridiculed the profession, appears in the encomiastic verses which he wrote on no less than three Lord Chancellors and Keepers of the Seals, and on one Lord Chief Justice.

He addressed two epigrams to Lord Chancellor Ellesmere, which seem to be written more from the heart than the others.

He composed another address to Lord Chief Justice Sir Edward Coke, which Gifford thus characterises:

> "As a composition, this epigram boasts considerable merit. It is vigorous and manly, and has truth for its basis."

It affords some evidence, too, that players were not inimical to Coke, nor Coke to them, as some biographers affirm.

His next legal effusion is "On Lord Bacon's Birth-day," entering his sixtieth year. With Coke's great rival, and almost avowed enemy, Ben seems somewhat at a loss. The points of his verse are laboured; he says nothing of Bacon's justice or integrity, as in the others; and is silent on his purity or skill in administering the laws.

The address to Lord Keeper Williams, Bishop of Lincoln, the successor of Lord Bacon, appears to have been composed soon after the bishop's removal from the Seals; and while it pays due compliment to the bishop, it stigmatises the "whisperers" that effected his discharge.

If we look at the commendations, addressed to great men of such opposite characters, and if we remember the pecuniary embarrassments which too often troubled the poet, are we far wrong in surmising that some of them were penned for, or with a view to, a "consideration?"

EDWARD FOSS.

ON THE HEALTH OF TOBACCO MANUFACTURERS.

There exists at the present moment an association of well-meaning people, which, styling itself "The British Anti-Tobacco Society," has for its object the "counterblasting" of that plant; which, according to a late number of *Chambers's Journal* (Dec. 16, 1854),

"is the most extensively used of all vegetable productions; and, next to salt, the most generally consumed of all productions whatever—animal, vegetable, or mineral—on the face of the globe."

A fact which renders their undertaking only less hopeless and Quixotic than that of the late unfortunate Dr. Howard himself.* Under the auspices of this Society a serial appears, entitled *Smoke Not;* in the third number of which is "An Essay by Miss M. A. W., aged xvii, to whom a Prize has been awarded by a Committee," &c. This Essay is, in every respect, below criticism; but there is one passage to which I would call attention, being curious to learn how far the assertion contained in it is true. The experienced authoress asserts:

"That smoke is an enemy to the health of man, is proved not merely by the universally acknowledged fact, that the most melancholy results constantly ensue from the unavoidable inhalation of it by workmen in certain spheres of manufactory-labour."

Now I am not at all aware that this is "an universally acknowledged fact," although frequently asserted by lecturers and writers on the deleterious properties of tobacco. Neither in the account of the tobacco manufactory at Seville by the Rev. W. Robertson,—of the cigar manufactories at Manilla, by Wilkes (*Narrative of the U. S. exploring Expedition*),—nor in that at Villa Nueva, by Lyon (Lyon's *Mexico*), do I find any notice of the "most melancholy results;" nor have I heard them lamented at the vast "fabriks" of Justus and others at Hamburg and Bremen. On the other side of the question, the opinion of M. Simeon may be cited, as embodied in a report presented by him to the minister of public works, and communicated to the *Annales d'Hygiène Publique*, Octobre, 1843. At that time the French government, which has the monopoly of tobacco, employed more than 5000 workmen in its manufacture; who were found, as a body, to enjoy a remarkable exemption from prevailing epidemics. This was especially the case at Lyons, where those so employed escaped to a man the typhoid fever of 1842; and at Toulouse, when the influenza attacked four per cent. of the inhabitants, while of those employed in the manufacture of tobacco only two out of 286 were affected. With regard to phthisis, this exemption is still more remarkable. It is true that the workmen are subject to catarrhs, which are however slight, and easily removed. Phthisis is also of rare occurrence among the workmen at Bordeaux; at Hâvre, where this disease makes fearful ravages, the tobacco manufacturers are exempt; and at Strasbourg, Morlaix, and Lille, it is less frequent among this class than those engaged in other occupations. These facts are attributed by M. Simeon to the narcotic properties of the tobacco; but he invites the attention of the profession to the subject.

In 1836, M. Maurice Ruef, of Strasbourg, published a paper on the health of the workmen in the Royal Manufactories, in which he asserted that —

"Pulmonary consumption is rare among the workmen, who are engaged from their youth in the manipulation of tobacco; moreover, this disease makes much less rapid progress than it does usually in those who may happen to have the germ of it already developed when they enter the workshop."

Six years afterwards (May 31, 1842), this gentleman wrote a letter to the editor of the *Gazette Médicale*, affirming that his experience during the interval had amply confirmed the accuracy of his statements.

There is a chapter "Of the Diseases of *Tobacconists*, or those who make *Snuff*," in Dr. Ramazini's *Treatise on the Diseases of Artificers*, translated, together with other tracts, by Dr. James under the title of *Health Preserved, &c.*, London, 12mo., 1750. Here, however, I find no heavier charge than that the powder of tobacco—

"vellicateth the nostrils . . and stimulates and dries the tender coat of the lungs and *aspera arteria*, and, with its foul steams, not only clouds the animal spirits in the brain, but produces a narcotic effect; and at the same time corrupts the digestion of the stomach by enervating the acid it contains . . . Nay, the very horses which turn the mill are so affected with the sharp and offensive exhalation, that they frequently shake their heads and cough and blow their nostrils."—P. 122.

I should be glad to learn the opinion of some of the professional or scientific correspondents of "N. & Q." upon this subject. WILLIAM BATES.
Birmingham.

* *Salt, the Forbidden Food, &c.*

THE INDEFATIGABLE AND LES DROITS DE L'HOMME.

Although there are a few inaccuracies in Mr. Osler's *Life of Lord Exmouth* that may be passed over in silence, yet the ignorant blunder that appears in the account of the action between the British ships Indefatigable and Amazon and the French ship Les Droits de l'Homme, of 74 guns, on January the 13th and 14th, 1797, requires to be noticed.

At p. 100. of that biography it is stated that "Lieutenant Bell, who was quartered on the fore-

castle, *and who had kept the ship's reckoning through the night*," &c. Perhaps a greater impossibility could not be mentioned as a matter of fact; and how the four naval officers, who are said (preface, p. vii.) to have "finally revised" the work, could have passed over such an egregious error, is of no little surprise to those acquainted with nautical concerns; and it is still rendered more astonishing, as one of them (Mr. Gaze), it is presumed, would have remembered who then did "keep the log," and also had done the same in all actions for the previous three years. It does not appear to have occurred to either of these gentlemen, that the arduous duty Lieutenant Bell had to perform, rendered it utterly impossible (even if he had been so inclined) for him to have given the very least attention to the necessary nautical calculations for that purpose; his situation being so very remote from all the requisite means to accomplish the same.

The fact is, that the writer of this notice, very soon after he had entered the navy in the Arethusa, was appointed by Mr. George Bell, the master, with the sanction of Sir Edward Pellew, the captain, to "keep the log" in all actions that should occur; and the same was done with the like sanction by Mr. Thompson, the Master of the Indefatigable. In the action with Les Droits de l'Homme, Lieutenant Bell knew nothing of the situation of the Indefatigable until between 2 and 3 a.m. of January 14, when it was reported to him (by the writer of this notice), with a command from Sir Edward "to keep a look out for the land." Lieutenant Bell on being informed, in answer to his inquiry, that we should make the vicinity of the "Penmarcks," said, "Then I must keep a sharp look out," and instantly placed two of the seamen in the forerigging (one on each side) for that purpose.

This is the simple truth, and can (it is presumed) be vouched for by living witnesses, notwithstanding the lapse of more than fifty-eight years. It is therefore hoped that should another edition of the biography be wanted, it will be corrected upon this point. R. M. METCALF,

Schoolmaster and Assistant-Clerk of the Arethusa, and Clerk and Schoolmaster of the Indefatigable, 1794 to 1797.

5. Montpelier Terrace, Walworth.

AMERICAN SURNAMES.

An old bachelor of eighty, named Benjamin Bird, lately married Mrs. Julia Chaff, aged thirty; an event which, according to the newspapers, refutes an old proverb.

General Quattlebum was recently a member of the South Carolina legislature.

Henry Moist was a waterman in this city, not many years ago.

Mussulman and Turk are Pennsylvania names.

Mrs. Mary Mock was recently arrested here for assaulting her husband, who thought her quite in earnest; and Edward Serious, a coloured man, for a violent battery of his wife.

John Thunder and Son (a Boanerges) were tailors in this city a few years ago; at a later day a Mr. Thunder was an organist in one of our churches, and a Mr. Loud in another.

Amongst appropriate names we may include those of Doctors Physic and Hartshorne, eminent practitioners of medicine here; and Messrs. Law and Lex of the Philadelphia Bar. We cannot say the same of Dr. Slaughter, a physician here in 1830; or of Mr. Whale, who has been a dancing-master for many years.

Nicholas Dabb is a painter in New Jersey.

John C. Copper is an engraver in this city.

Sergeant King, of the United States army, died suddenly at Carlisle, Pa., in 1850; and a brother sergeant, named Queen, dropped dead while assisting in laying him out.

Mr. J. H. Clay Mudd was a clerk to Congress in 1849.

Messrs. Gutelius and Slink were officers of the Pennsylvania legislature in 1849.

Rev. Mr. Slicer was one of the chaplains to Congress a few years ago.

Rev. Mr. Yocum officiates at most of the marriages in Appleton, Wisconsin.

Solomon Rake was married in Doylestown, Pa., in 1849.

Tea was plaintiff, and Phiz defendant, in a suit brought here a few years ago.

Dr. Toothaker is a physician in this city.

J. Cain is a broker in Baltimore.

Charles Bitters died here in 1794.

In 1853, Mary Elizabeth Buggy died at Manayunk, Pa.

Augustus Cowman Ritter died lately in Washington city. *Ritter* is the German for horseman.

Sophia Bible administered to her husband's estates in Philadelphia in 1849.

Rev. Jesse Boring, from Georgia, died at St. Louis in 1850. Bishop Capers announced his decease to the Conference, of which he was a member.

Mr. Failing keeps a hotel at Canandagua, New York; and a Mr. Owings was an insolvent debtor lately, as might have been expected.

John Augustus Mush died here this year.

Mr. Gagger was a lawyer in Albany, New York, in 1852.

Samuel Meek of Georgetown, S. C., advertises that he wishes to purchase fifty negroes.

A Mrs. Halfman keeps the Halfway House near this city. We have also the name of Doubleman.

The Oyster family is a large one in the interior

of Pennsylvania. Probably the name is a corruption of the German *Eyster*.

William Henry Hiss is a chairmaker in Baltimore.

Samuel Pother, of New York, cautioned his fellow citizens in 1835 against two quack dentists (the Brothers Crawcour), who had plugged some of his teeth with their "Royal Mineral Succedaneum," and given him a wash for the others. Two of his teeth came out in coughing, and the wash salivated him.

Messrs. Thunder and Rohr, two professors of music in this city, are about performing Rossini's "Stabat Mater."

Notices of marriages and deaths, and of arrivals at hotels, have furnished most of the following names:

Madder, Muszgnug, Maypole, Muckle, Maccabees, Manspeaker, Mumper, Moth, Most, Mint, Midnight, Marrow, Moist, Measles, and Malady.

Noggle, Neigh, Nettles, Nix, Noacre (perhaps descended from John Lackland).

Overland, Overstreet, Outwater, Outerbridge, Onyx, Owner.

Pavonarious, Pamphilion, Pippin, Peepear, Picking, Purse, Pistole, Peppercorn, Pike and Pluck, Pique, Pitty, Poppy, Puling, Player, Poorman, Pardon, Pottle, Pipkin, Patchman.

Quibbleman, Quarters.

Rhino, Register, Records, Rosin, Ruby, Redlion, Rump, Rumbolder, Rubber.

See and Saw, Scout, Shaver, Sharper, Scamp, Sixty, Shotgun, Servant, School, Sneer, Spleen, Sour, Snuff, Simpers, Standing, Shade, Slow, Shoe, Side and Sides, Shallow, Smock and Shirts, Stiff and Stiffer, Sapp, Straw, Stretch and Stretcher, Spitfathom, Snag, Snagg, Shad, Sherry, Sponge, Stair, Springs, Straight, Spain, Spunk, Strawberry, Stamp, Shines, Saucerbox, Shroud, Stumble, Shed, Scullion, Skeleton, Sleeper, Shingle, Sell, Steamer, Sweeten, Snare, Steer, Stallion, Stubblefeel, Smile, Showers, Sirjohn, Smack, Stuck, Storms and Sinkhorn.

Tart, Taunt, Tankard, Teal, Tallman, Thistle, Tags, Threat, Thaw, Tongue, Toadvine, Tittle, Tiller and Helm, Towel, Tubs, Turbot, Terrier, Touchstone, Trap, Twingh, True, Trader, Tempest, Twigger, Twin, Throne, Tweedle, Tyne.

Upright.

Vixen, Viper, Vizard, Vermillion.

Wizard, Week, Watchman, Winternight, Wages, Witherup, Wind, Wallower, Work and Worknot, Wool, Wraith, Walnut, Whip and Whipper, Wom, Warrant, Watte, Wart, Winkle, Wheat, Winegar (the owner of which name should have taken old Weller's advice to "spell it with a wee").

Yearly, Yeast, Yell, Yarn.

For many of the names in this and the preceding paper, I am indebted to the large and curious "Collection of Surnames" made by the late Edward D. Ingraham, Esq., of this city. UNEDA.

Philadelphia.

LITERATURE OF HOLLAND.

In the back of an old book I have just found the following, which may interest the readers of *The Navorscher*:

1. A few small bits of vellum, containing fragments of a translation of the Gospels or New Testament, apparently from the fourteenth century. The pieces belong to Matthew xiv. and xv. I give an extract, ch. xiv. v. 19. &c.:

"Brach. vñ gab sinen iūgēn di brot. ab' di iūgēn gebī dē scharē vñ alrē asse. vñ sīt gesetzo. vñ ufburtē di aleybē. zwelf korbe vol brecke. ab' d' esznde zal waz fūf tūsth mā. nz genum̄ w[ro]ē. vnde cleinē."

The dialect approaches the middle Saxon. Is this translation known?

2. *A fly-sheet on death*, printed on one side, apparently from the end of the fifteenth or beginning of the sixteenth century. The one-half (whether the upper or lower I cannot say) is a large coloured wood-cut, representing King Death, crowned, winged, and swinging a scythe, dashing along on a white horse, people of all ranks falling before him. The top and two sides are much clipt, and below we read, —

"Des Doots die onuersienlick is en snel Weest altoos ghedachtich / soe doet ghy wel."

Of the other half, which must have consisted of four columns, each of about twenty-eight lines, the first column seems to be cut away, as is half of the last. The following is part of the second (originally the third?) column:

"Dan thoenen hem die Helsche Personagien
Vrenden / Maghen / drijuen dan curagien /
Sy douwent Hoeft / si strijcken Armen en Beenen
Na werck volcht loon dan sulcke strijt sulcke gagien
In manus tuas roept men dan alteenen
Al mach men yerst wat snorken ende weenen /
Noemter my eenen
Men ontbeert hem wel / dorst hy slichts scheyden."

The last column ends —

"Ghedruckt toe Cam—,"

the rest cut away, probably *Campen*. Does this old fly-sheet exist in Holland?

3. Some half-leaves of an edition of a half-lexicographical comment in verse and prose, in 8vo. It has a gloss. in a Saxon dialect. Thus:

"Vir sponsam ducit. sed nubit femina viro
Pro parit et loquitur de regit et remouetque
Conducit precium tradens prebensque ducatum
Duco leyden. vt cecus cecum ducit."

"Ducere naribus significat rueken Secundo habere ut iohannes bonam ducit vitam. Tertio significat desponsare vt vir sponsam ducit. sed sponso femina nubit quarto

cloppen vt ducunt aurum. Inde ductile dat geclopt is. Fusile dat ghegossen is. Fictile dat ghebacken is," &c.

What is the title of this work?

Should Notes of this kind be acceptable, I can easily supply others. GEORGE STEPHENS.

Copenhagen, June, 1855.

Minor Notes.

Origin of Puffing.—

"Few persons have an idea of the origin of the word *puff*, as applied to a newspaper article. In France, at one time, the *coiffure* most in vogue was called a *pouff*. It consisted of the hair raised as high as possible over horse-hair cushions, and then ornamented with objects indicative of the tastes and history of the wearer. For instance, the Duchess of Orleans, on her first appearance at court, after the birth of a son and heir, had on her *pouff* a representation in gold and enamel, most beautifully executed, of a nursery; there was the cradle, and the baby, the nurse, and a whole host of playthings. Madame de Egmont, the Duke de Richelieu's daughter, after her father had taken Port Mahon, wore on her *pouff* a little diamond fortress, with sentinels keeping guard: the sentinels, by means of mechanism, being made to walk up and down. This advertisement, the *pouff*, for such it really was, is the origin of the present word *puff*—applied to the inflations of the newspapers."

W. W.

Malta.

Junius and John Hope.—The interest which attaches to Junius is to some extent shared by his correspondents. He has not only immortalised himself, but them. Therefore the editors of his remarkable letters should try to give the names of his correspondents. To some extent this is done, but it is not always practicable. Letter LXII. is to "An Advocate in the Cause of the People." I have not seen the name of the "advocate" in any edition of the *Letters*. A volume before me enables me to give it: *Thoughts in Prose and Verse, started in his Works*, by John Hope, 8vo., Stockton, 1780. This work contains, among other things, twenty-one papers by the Leveller; and four "Letters to the Printer of the *Public Advertiser* on the Custom of Impressing Seamen." Two of the latter are addressed to Junius, whose reply to one as Philo-Junius is also given. I conclude with a Query: Who, and what, was John Hope?*

B. H. C.

"*Times*'" *Advertisements.*—Edgar A. Poe—I presume all your readers know who he was—remarks (in *The Gold-Bug*, and on the subject of secret writing), "It may well be doubted whether human ingenuity can construct an enigma of the kind, which human ingenuity may not, by proper application, resolve." Taking up recently *The Times* of February 13, I saw a very mysterious effusion, running in numerals, which a couple of minutes' attention deciphered thus: the numerals represented letters in regular succession, commencing with *m* 1 to *z* 14, *a* 15, and so on to *l* 26; *letter*, for example, one of the words used, being shown as 26, 19, 8, 8, 19, 6. So the mystery solved becomes the ridiculous mouse.

In like manner, about two months previously I discovered in *The Times* another advertisement on a still more simple, and consequently useless, principle. The chief letters, especially the vowels, were omitted, and by the supply of these, easily guessed notwithstanding the running of word into word, the entire advertisement was revealed. What possible end can these notifications answer?

W. T. M.

Hong Kong.

[* For notices of John Hope, see "N. & Q.," Vol. v., p. 582., and Vol. vi., pp. 18. 39.]

Queries.

EDITIONS OF MICROCOSMOGRAPHY.

I wish, for a bibliographical object, to discover the date of, and some particulars relative to, the fourth edition of Bishop Earle's *Characters*, a little book formerly known, and still often so called in booksellers' catalogues, as Blount's *Microcosmography*, from Blount, the bookseller's name, being affixed to the preface.

The first edition was "Lond., by W. S. for Ed. Blount, 1628." Of this, after a search of more than forty years, I have only seen two copies; one in the Bodleian Library, the second recently obtained for my own little collection. It may be distinguished from all subsequent impressions as "newly composed for the northerne parts of this kingdome," and having one character, that of a herald, omitted in all other copies till 1633. The number of characters in this first edition amounts to fifty-four. The second edition has the same date, 1628, Lond., by William Stansby for Edward Blount; number of characters fifty-three.

Third edition, also same date, 1628, Lond., by William Stansby for Robert Allot; number of characters fifty-three.

Fourth edition, subject of this Query.

Few books enjoyed a greater reputation, or seem to have commanded a more ready sale. There was a fifth edition in 1629 for Robert Allot, "much enlarged," the number of characters amounting to seventy-six.

The sixth edition, "augmented," 1633, by E. A. for Robert Allot, has seventy-eight characters.

The seventh edition, 1638, by J. L. for Andrew Crooke; number of characters, seventy-eight.

Between the sixth and seventh a surreptitious edition appeared, 1650, printed by W. Bentley for

William Shears, at the Bible in the New Rents. This was a reprint from the second or third editions, as it contains only fifty-three characters, omitting that of a herald, which had been given, as before stated, in the first.

The eighth edition, 1664, printed by R. D. for P. C. Number of characters seventy-eight.

The ninth edition, 1669, by Thomas Ratcliff and Thomas Daniel, for Philip Chetwynd. Number of characters seventy-eight.

In 1676 was an edition, London, for Samuel Crouch, at the corner of Pope's Head Alley, next Cornhill: this is not called the tenth in the title-page, nor is it indeed anything more than the remaining copies of the ninth (1669), with a different title.

The above were all in 12mo.

The next edition was a small 8vo., Lond., by E. Say, 1732. It professes to be a reprint from the sixth of 1633, and is creditably and carefully executed, with a list, though necessarily incorrect, of former editions, and a brief account of the author. It had another title in 1740, *The World Display'd, &c.*, London, printed for and sold by C. Ward and R. Chandler, at the Ship without Temple Bar, and at their shops in Coney Street, York, and at Scarborough Spaw.

In 1786 it was reprinted at Salisbury by E. Easton; sold also by G. and T. Wilkie, St. Paul's Churchyard, London. This professes to be taken from the edition of 1650, and is of course incomplete. I have not a copy before me, and cannot specify the number of characters.

In 1811 the writer of this article published the last edition, with a few notes, and an appendix containing such information as he was then able to collect. It is certainly the most complete of all the impressions, but experience has convinced him that it is capable of great improvement, particularly in the list of characters and books of characters, which in his own interleaved copy is increased fourfold. The book, however, is too common and unimportant to induce any publisher to venture on such an undertaking.

I may, perhaps, add that the late Mr. Bright had a MS. copy, and clearly a very early one, containing fifty-one characters. Those omitted, and which appear in the first printed edition, are "The World's Wise Man," "A Vulgar Spirited Man," and "A Stayed Man." This MS. was in my hands at the time of Mr. Bright's death, and would have been so still, but for a slight oversight of my old friend Thomas Rodd.* I am bound to forgive him, since my small library, such as it is, owes nearly all its value to his extensive and accurate information, his unwearied research, and his friendly co-operation. PHILIP BLISS.

[* We find in an old number of the *Oxford Paper* the following brief account of the late Mr. Rodd: many of our readers will be glad to preserve it in the pages of "N. & Q." "April 23, at his house in Great Newport Street, Mr. Thomas Rodd, bookseller. Mr. Rodd had left home in the morning to all appearance as well as usual, and in excellent spirits, in order to make some researches at the British Museum, and transact business with the librarians. Whilst there he was seized with paralysis, losing the power of speech and motion. He was immediately conveyed home, shortly became insensible, and died the same evening; all endeavours to check the progress of the disorder proving ineffectual. In the death of this amiable man the literary world sustains a loss that will not be easily repaired. Mr. Rodd joined to a most extensive knowledge of books, manners the most unpretending and obliging. His ready kindness in imparting the stores of information he possessed, will be acknowledged by all who have had occasion to apply to him; whilst the strict integrity of his conduct, and the total absence of everything like exorbitance or overreaching in his mode of transacting business, had gained him a high character both in this country and on the Continent, and procured for him a most extensive and important trade. The Bodleian Library, as well as the British Museum, owe to Mr. Rodd's exertions the recent acquisition of many treasures; and the noble library lately formed at Queen's College by the munificence of the late Dr. Mason, is mainly indebted to his knowledge and personal superintendence for one of the most select collections of printed books ever brought together, and from which a just estimate may be formed of his good taste and sound judgment as a bibliographer. We may add that Mr. Rodd numbered among his acquaintance many of the most distinguished literary characters in this kingdom; as a proof of which the late Mr. Grenville was in constant communication with him, and Mr. Douce bequeathed him a legacy in token of his regard. In this University, where he was well known and most highly respected, he was received rather as a personal friend than a man of business; and his loss will be felt and acknowledged by very many who enjoyed the pleasure of his acquaintance, and knew his worth."—ED. "N. & Q."]

"DESCENTE EN ANGLETERRE."

Your valuable paper has so extensive a circulation, and commands the attention of so varied a list of readers, that I hope you will allow the following question to be inserted, as by that means it is probable that a fact of some interest, even in an historical view, may be ascertained. Is the Napoleon medal, with the title "Descente en Angleterre," real and genuine? It is well known as struck by Thomason, who issued it as an exact copy from an original medal made at Paris; but many believe that it was his invention as well as work, having taken the "Frappé à Londres" from the Napoleon medal of the entry to Vienna. The copy in the collection at Paris is clearly one of Thomason's, while that in the Museum at Boulogne is stated to be an original, and in the appearance of the metal certainly looks different from those which were struck at Birmingham. Sir Edward Thomason professed that an original had been lent to him by the Duke of Wellington,

from which his was made as an exact copy; that on the failure of the plan of invasion, the medals were suppressed and the die destroyed. I have heard it stated that eleven of the originals, and not more, were issued; and that three or four are in England. If any of your correspondents could give information which would elucidate the fact, it would be interesting. Different opinions have been stated, on what would at first appear the best authority, as to the real intention of Napoleon for his grand military display at Boulogne: if it could be proved that this was a genuine medal struck by order of Napoleon, and cancelled upon his marching the troops to Germany, it would be strong evidence that the invasion of England was really intended. H. H.

"THE LAWYER."

The following lines, which I met with among a collection of miscellaneous pamphlets and scraps of poetry, may not be unworthy of a place in your periodical. They are printed on a sheet of foolscap; and at the head is a cut representing St. Peter opening the gates of heaven to a lawyer desirous of entering, but whom the apostle, on recognising his profession, refuses to admit. There is no date or author's name attached, and I should be glad if any of your correspondents could inform me on this point. WILLIAM HENRY HART.

Albert Terrace, New Cross.

"THE LAWYER.

Professions will abuse each other;
The priest won't call the lawyer brother;
While *Salkeld* still beknaves the parson,
And says he cants to keep the farce on;
Yet will I readily suppose
They are not truly bitter foes,
But only have their pleasant jokes,
And banter, just like other folks;
As thus, for so they *quiz* the Law,
Once on a time th' attorney FLAW,
A man, to tell you as the fact is,
Of vast chicane, of course of practice;
(But what profession can we trace
Where some will not the corps disgrace?
Seduc'd, perhaps, by roguish *client*,
Who tempts him to become more pliant),
A notice had to quit the world,
And from his desk at length was hurl'd.
Observe, I pray, the plain narration:
'Twas in a hot and long vacation,
When time he had, but no assistance,
Tho' great from courts of law the distance,
To reach the court of truth and justice
(Where I confess my only trust is):
Tho' here below the learned pleader
Shows talents worthy of a leader,
Yet his own fame he must support,
Be sometimes witty with the Court,
Or work the passions of a jury
By tender strains, or, full of fury,
Misleads them all, tho' twelve apostles,
While with new law the judge he jostles,
And makes them all give up their pow'rs
To speeches of at least three hours.
But we have left our little man,
And wander'd from our purpos'd plan:
'Tis said (without ill-natur'd leaven),
'If ever lawyers get to heaven,
It surely is by slow degrees'
(Perhaps 'tis slow they take their fees).
The case, then, now I'll fairly state:
FLAW reach'd at last to heaven's high gate:
Quite spent, he rapp'd, none did it neater,
The gate was open'd by ST. PETER,
Who look'd astonish'd when he saw,
All black, the little man of law;
But Charity was PETER'S guide,
For, having once himself denied
His Master, he would not o'erpass
The penitent of any class;
Yet never having heard there enter'd
A lawyer, nay, nor one that ventur'd
Within the realms of peace and love,
He told him, mildly, to remove,
And would have clos'd the gate of day,
Had not old FLAW, in suppliant way,
Demurring to so hard a fate,
Begg'd but a look, tho' through the gate.
ST. PETER, rather off his guard,
Unwilling to be thought too hard,
Opens the gate to let him peep in.
What did the lawyer? Did he creep in;
Or dash at once to take possession?
Oh no, he knew his own profession;
He took his hat off with respect,
And would no gentle means neglect;
But finding it was all in vain
For him admittance to obtain,
Thought it were best, let come what will,
To gain an entry by his skill.
So while ST. PETER stood aside,
To let the door be open'd wide,
He skimm'd his hat with all his strength
Within the gates to no small length:
ST. PETER star'd; the lawyer ask'd him
'Only to fetch his hat,' and pass'd him;
But when he reach'd the jack he'd thrown,
Oh, then was all the lawyer shown;
He clapp'd it on, and, arms a-kembo
(As if he'd been the gallant *Bembo*),
Cry'd out, 'What think you of my plan?—
EJECT ME, PETER, IF YOU CAN.'"

ORATOR HENLEY.

In the interesting Essay on the character and writings of John Henley (the orator), which forms an article in the late Mr. D'Israeli's *Calamities of Authors*, some specimens are given of one of the earlier productions of that extraordinary person. I refer to *Esther*, a sacred poem in four books. We learn from a note to *The Dunciad* (book iii. line 195.), illustrative of the memorable passage—

"Embrown'd in native bronze, lo! Henley stands,"

that the production which I have named was "well received by the town;" and, certainly, the extracts from it afforded by our ingenious "detector curiositatum" seem to justify the public

favour; and might even occasion some surprise that the production is so entirely forgotten. Prefixed is a dissertation exhibiting an intimate knowledge of oriental dialects, with some curious speculations concerning "Ahasuerus," who is alleged to be identical with "Xerxes." This hypothesis, it is said, is maintained with great acuteness of reasoning and variety of learning. Indeed, as regards Henley's acquirements as a linguist, it is stated in a memoir of him, contained in Nichols's *Leicestershire*, that he published, within two or three years of taking the degree of B.A. at Cambridge, a compendium of the grammar of *ten* languages. Strange to say, the performance first referred to is not to be found in the Catalogue of the British Museum Library: though the unhappy celebrity of the author might impart to it, one would think, a certain degree of interest, independently of the erudition displayed, and the poetical ability by which the work is undoubtedly characterised. That a man so remarkably gifted should have been debased to the subsequent career which marked him for the withering invective of Pope, and the graphical satire of Hogarth, is among the most signal instances of the perversion, conjointly with the moral sense, of rare endowments of intellect rightly improved by education: a complete extinction of the powers of taste and judgment—of almost every attribute of scholarship—observable, it is believed, in his later productions; being, in the following letter, indicated by a style the most congenial to the degraded occupations of the writer. It is difficult to conceive this effusion as having proceeded from the author of *Esther*, and the grammarian of ten languages! The person addressed is the Lord Chancellor Hardwicke: the *date*, 1755:

"I most humbly ask pardon for informing your Lordship that one proof of my serving his Majesty, and the ministry, in my speeches and advertisements, is, that I gain intelligence by them of the *real* enemies of the court; and the late Rt. Hon. Mr. Pelham engaged it should not be known but to the royal family, first ministers, and judges. And Mr. Pelham, some months before his death, gave me ten guineas for one piece of intelligence about certain elections; which, with others, I could not have obtained but by such advertisements and discourses. I received sixty guineas from him, in the whole, for various services of that kind on severall occasions; and I allways invariably devoted my oratory, and do to y^e^ like intention in several shapes; and shall be proud of every opportunity to be of any service or use to y^r^ Lordship, and y^r^ noble family."

Mr. D'Israeli sums up the character of the "Orator" in these terms:

"Henley was an indefatigable student—a scholar of great attainments, and of no mean genius: hardy and inventive, eloquent and witty. He might have been an ornament to literature, which he made ridiculous—and the pride of the pulpit, which he so lamentably disgraced."

The object, however, of this communication (which has run to an inordinate length), was to inquire *where* the poem of *Esther* can be seen? and whether any of your correspondents may know what are, or were, the contents of the 100 volumes of MSS. inspected by Mr. D'Israeli? To judge from the letter above cited, they might possibly serve to illustrate some curious passages of the political history of that period; I mean in regard to "party management." A. L.

Temple.

[There is a copy of *Esther, Queen of Persia*, by John Henley, in the British Museum, entered in the new MS. Catalogue under his name, press-mark 11,631. e. About fifty volumes of Henley's *Lectures*, in his own handwriting, will be found among the Additional MSS. 10,346—10,349.; 11,768—11,801.; 12,199, 12,200.; 19,920—19,924.]

Minor Queries.

Jonathan Swift. — A new edition of Swift's *Works* is announced by Mr. Murray, to be edited by Mr. John Forster. I, for one, rejoice at this. Though we have had edition after edition fast following one another for a century, a new one is very much wanted. The best informed, however, best know the patient labour required to produce such a work as is alone worth having. Cannot "N. & Q." come to the rescue?—help forward the good cause? The late discussions about Pope have certainly cleared away some minor doubts and difficulties; and it is these minors which give so much trouble to editors. May I be allowed to start the game by asking when and where the first edition of *Poetry, a Rhapsody*, was published? And how is the first edition to be known? J. S. A.

Edward Barnard. — Can you or any of your readers give me any account of Edward Barnard, author of a work published in 1757, under the title of *Virtue the Source of Pleasure?* Another work by the same author was published in 1741, viz. *Experimental Christianity of eternal advantage, exemplified in the Life of Miss Lydia Allen, of London, who died November* 17, 1740, 8vo., 2nd edition, 1741. R. J.

Glasgow.

Anonymous Works. — Can you inform me who are the authors of the following anonymous novels? — 1. *Constantia, or the Distressed Friend*, 12mo., 1770. 2. *The Disguise*, a dramatic novel in two volumes, 12mo., 1771. 3. *The West Indian; or Memoirs of Frederick Charlton*, 12mo., 1787. R. J.

Glasgow.

Chancels in Ormskirk Parish Church. — In the registers of the sixteenth century, kept in the parish church of Ormskirk, the chancel is divided into two parts, and named as two distinct chan-

cels." From the junction with the nave, to half the length eastward, it is designated the "King's Chancel:" thence to the eastern extremity, the "High Chancel." There is now no visible line, or mark of division, all being uniform with the nave; nor any document in the church which explains the matter. If any of the correspondents of "N. & Q." can suggest a reason for the distinction, I shall feel greatly obliged for the favour.

J. D.

Ormskirk.

Bamford Family.—Can any one give me the ancestry of Elizabeth Bamford, of Brinnington, Derbyshire; born in 1747, and who left that neighbourhood in 1762 to reside with the family of Mr. Tipping, partner in the firm of "Peel, Yates, & Tipping" (the first Sir Robert Peel), of Manchester? JOHN SCRIBE.

Richard Kent, Esq.—This gentleman was Cashier of the Customs previously to March 25, 1679, as appears on the face of the proceedings in the impeachment of Lord Danby (afterwards Duke of Leeds); and, according to Chamberlayne, he held the same office in 1692. There is reason to believe that he was a partner in one of the Goldsmith banking firms of his day. Can any of your readers give me any information on this head, or otherwise, of him? J. K.

"*Aboard*," "*Ashore*."—Can any of your correspondents defend the use of these, and analogous words? I must confess I like them better than the expressions "on board," "on shore," which are generally preferred by fine-spoken people, but which seem to me very like corruptions of a legitimate and very common form of adverb in our language, made by the addition of the affix *a* to a substantive. We all know what "a house afire" is; but "a house on fire," though very commonly substituted, is nonsense. Webster says the affix is sometimes a contraction of the Teutonic *ge*, which anybody but a German professor, with a liberal theory of the transmutations of consonants and vowels, might think improbable. Sometimes, he adds, it is a contraction of the Saxon *on*, and, it may be, of the Celtic *ag*. I should be glad to hear any other opinion.

W. M. T.

Phelps, Clerk of the Parliament.—Will any of your numerous correspondents be kind enough to inform me what became of the John Phelps who was clerk to the Parliament at the trial of Charles I.? I find his name mentioned in the *Journals of the House of Commons*, 12 Car. II.; Somers' *Tracts*, vol. v. p. 274.; and in *Statutes at Large*, art. xliv., 13 Car. II. I see also that he was sentenced, with William Lord Monson, Sir H. Mildmay, Sir James Harrington, and Robert Wallop, Esq., to be carried to the Tower, &c. Was this sentence carried into execution, and what became of him afterwards? Where was he born, and of what family? Oldmixon mentions the circumstance, and states that Echard says that it was so done on January 30 following.

JOS. LLOYD PHELPS.

Alexander Pope.—Inquiries are just now making in all directions for the works of, or works relating to, Pope. Your own pages make this manifest; but the infection spreads, and I see that, amongst "Books Wanted" by Mr. Kerslake of Bristol, is a long list of Pope requirements, including *The Dunciad* of 1727; notwithstanding your elaborate report in proof that no such edition was ever published. No matter—all honour to all seekers—good may result; and that is the apology for my troubling you.

From a cotemporary catalogue of the library of Swift, Sir Walter Scott (*Life*, sect. 5.) gives a list of such works as "have remarks and observations on them in the hand of Dr. Swift." And amongst these is "Pope's *Works*, vol. ii., containing his *Epistle* and *The Dunciad*." Of course, the value of this copy must depend on the extent and nature of the remarks and observations. Is it known to be in existence? and if so, where is it? A. P. I.

Bridge, the Organ-builder.—May I ask for information as to the date of the death and place of burial of the celebrated organ-builder Bridge? Also for any particulars as to a partnership which is said to have existed between that great "tone artist" and his cotemporaries Byfield and Jordan?

A list of the metropolitan and other church organs built by Bridge would be very interesting.

T. H.

Lady Jane Home: Lord Robert Kerr.—Where is any account to be found of the loves of Lady Jane Home and Lord Robert Kerr? In what battle was Lord Robert killed? D.

Leamington.

Schooley's Mountain: Sir Andrew Chadwick.—Will you allow a literary backwoodsman and former correspondent, to ask through your medium for information respecting the family of Schooley, and if there is such a place as Schooley's Mountain in England? Also any information respecting Sir Andrew Chadwick*, who died at the advanced age of ninety-eight in 1768, will be thankfully received by D. STEVENS.

Columbus, Ohio.

David and Goliath.—The combat of David and Goliath is often represented in stained glass, and sometimes also in sculpture, in our English

[* See a curious extract from the will of Sir Andrew Chadwick in the *Gentleman's Mag.*, vol. lxxiii. part ii. p. 1205.]

churches. Was it in any respect symbolical of a religious feeling, or otherwise, in a secular point of view, allusive to some national event, that had its run, like many of our ale-house signs, at a particular period? L. F. STONEGRAVE.

Precedence of Knights. — Does a knight made by a lord lieutenant take precedence of a Companion of the Bath (C. B.), or a Companion of the Guelphic Order (K. H.), the latter not having been knighted? QUESTOR.

Cahir.

Florins of the fourteenth Century. — Can you inform me of any work on the value of money in the different countries of Europe from the tenth to the seventeenth century? I have searched the British Museum in vain for information on this subject.

The point which I especially wish to ascertain is the value (in modern English money) of the Italian and German florin of the fourteenth century. T. E. K.

"*The Whig Examiner.*" — When was the last number published? Miss Aikin (*Life of Addison*) says, "Addison's last *Whig Examiner* appeared October 8." Sir Walter Scott (*Life of Swift*) says, "The last *Whig Examiner* is dated October 12." Mr. Cunningham, in one note (Johnson's *Lives*, vol. ii. p. 142.), confirms what is said by Scott; but in another, on the same page, he contradicts himself with a formality that puzzles me. The *Whig Examiner*, he says, "consists of *five* numbers: the first dated Aug. 3, 1710; the last, *Aug.* 12, 1710." T. W. E.

Minor Queries with Answers.

Old Books, Country Dealers in. — Can you refer me to a list of the dealers in second-hand books resident out of the metropolis? The utility of such a list to persons engaged in collecting for any particular object or course of reading, is so obvious, that, if it does not already exist, may I ask the help of "N. & Q." towards its formation? A BOOKWORM.

[We do not know of the existence of such a list as BOOKWORM requires, and, recognising the utility of it, we shall very gladly insert such an one if the country dealers in old books will furnish the materials.]

Sherard. — William Sherard, LL.D. "the prince and Mæcenas of botany," was born at Bushby, co. Leicester, 1659. Where was he buried?

His brother James, almost equally eminent in the science of botany, is commemorated in a Latin inscription in Evington Church. Both occasionally spelt the name *Sherwood*, as did their father. It is asserted, however, that this was a corruption, and that the Sherards of Bushby were a branch of the Sherards of Stapleford, now ennobled. What is the fact? T. R. P.

Wymeswold.

[Dr. W. Sherard died August 12, 1728, and was buried at Eltham in Kent, it is believed without an epitaph. (Lysons' *Environs*, vol. iv. p. 655.) We cannot find that he was connected with the Sherards of Stapleford; in fact, most of his biographers state that Sherwood was the family name; but it does not appear at what time or for what reason the alteration was made. Some curious notices of the family by Mr. Green will be found in the *Gentleman's Magazine*, October, 1796, p. 810.; and in Pulteney's *Sketches of Botany*, vol. ii. p. 141., edit. 1790.]

"*The Celestial Divorce.*" — I give the title of a small but curious and interesting book I have lately met with, viz., —

"Il Divorzio Celeste, Cagionato dalle dissolutezze dalla Spoza Romana. Diviso in Trè Tomi De' costumi dissoluti dell' Adutera. Consagrato alla Semplicità de' Cristiani Scropolosi. In Regunea [Genevra] Appresso Vinigano Cipetti, 1679."

At the end of the volume, and seemingly part of the same publication, is "Il Testamento di Ferrante Pallavicino, detto Il flagello de Barberini." May I inquire, through the pages of "N. & Q.," who is the author of this book? and has it been translated into English? Any information on these points will oblige. β.

[This work is generally attributed to Ferrante Pallavicino, one of the wits of Italy, who was beheaded for his satirical attacks on the Pope and the Court of Rome in 1644. Some, however, deny that he was the author of it. It has also been attributed to a certain Fd. Caponi, who turned Protestant in 1645, at Leipsic. (Ebert's *Bibliographical Dictionary*, vol. iii. p. 1269.) This piece was translated into English by William Lawrence, under the title of *Christ Divorced from the Church of Rome, because of its Lewdness*, London, 1679, 8vo. Another English edition appeared in 1718, entitled *The Celestial Divorce*, made English from the Original Italian of Ferrante Pallavicino. To this edition is prefixed an account of the supposed author, Pallavicino.]

John Cleveland. — Is anything known of this Royalist, who, "being at Norwich, was fetch'd by a guard before the commissioners and sent prisoner to Yarmouth," from the gaol of which place he addressed a long and eloquent petition to the Lord Protector? C. I. P.

Great Yarmouth.

[Many of our readers, we presume, have heard of the famous, or, as Wright in his *Antiquities of Halifax* calls him, the *inimitable* John Cleaveland, the Royalist wit and poet, the social companion of Samuel Butler, the author of *Hudibras*, and the beloved friend of Bishop Lake and Bishop Pearson. The latter excellent prelate preached his funeral sermon, and rendered this reason why he cautiously declined all commending of the deceased, "because such praising of him would not be adequate to any expectation in that audience, seeing some who knew him not would think it far above him, while those who knew him must know it far below him." His

genuine, incomparable pieces were published "by his entrusted friends," who, in the warmth of their admiration, have graced the title-page with the motto, "Non norunt hæc monumenta mori." And Milton's nephew, Edward Phillips, in his *Theatrum Poetarum*, 1675, has the following remarks: "So great a man has Cleaveland been in the estimation of the generality, in regard his conceits were out of the common road and wittily far-fetched, that grave men, in outward appearance, have not spared, in my hearing, to affirm him the *best of English poets*, and let them think so still, who ever please, provided it be made no article of faith." Cleaveland's Life has been written by Bishop Lake, prefixed to his *Poems*, 1677, 8vo.; and by Dr. Percy, Bishop of Dromore, in Kippis's *Biographia Britannica*, vol. iii. p. 628. His petition to the Lord Protector is also given in the latter work.]

Passage in Byron. — What is the "by-word" to which Lord Byron alludes in the following lines of the "Ode to Napoleon?"

> "That Corinth's pedagogue hath now
> Transferred his by-word to thy brow."

J. P.

["Corinth's pedagogue" is Dionysius the younger, who on being banished a second time from Syracuse retired to Corinth, where he was obliged to turn schoolmaster for his subsistence. Posterity has branded him as the "TYRANT," which is probably the by-word to which Lord Byron alludes.]

Replies.

PRIESTS' HIDING-PLACES, ETC.

(Vol. xi., p. 437.)

Somewhere about the beginning of the present, or the end of the last century, a secret chamber was accidentally discovered in the ancient manor-house of Bourton-on-the-Water, co. Gloucester.

Though frequently a resident in that house at a later period, I was not there when the discovery took place, and therefore can only offer my contribution as hearsay evidence, if such be admissible in the pages of "N. & Q."

The door appeared on tearing off the paper, which was about to be renewed; it was on the second (or upper) floor landing-place, and opened into a small chamber, about eight feet square, containing a chair and table; over the back of the former hung a black robe, and the whole had the appearance as if some one had recently risen from his seat and left the room. What might have been on the table, or whether anything else was found, I have now forgotten. On the same floor there were several other apartments, of which three only were in use, the other (called the "dark room") having been locked up for many years. Of the three in use, one was called "the Chapel," another "the Priest's-room." The former had a vaulted roof or ceiling. All three, I believe, were supposed by the villagers to be haunted; and they had been known by the above appellations in the family long anterior to the discovery of the door — "time out of mind!" The house was one of many gables — Old English style? — very large and rambling, but of what date I know not. According to Rudder (*History of Gloucestershire*), the Manor of Bourton had been purchased by the Abbey of Evesham *temp.* Henry III., and the house had been a cell to that Abbey. It became property of the Crown at the dissolution: was granted 4 Eliz. to Lord Chandos; 15 Eliz. to Giles Lord Chandos; 44 Eliz. to Grey Lord Chandos, who appears to have sold it in 1608 to Sir Thomas Edmonds, Treasurer of the Royal Household, and subsequently Privy Councillor to Charles I.

It was probably during his occupancy that (according to existing tradition) Charles passed the first night here on his way from Oxford.

The daughter of Sir Thomas conveyed the manor to Henry Lord De la Ware, in marriage. His grandson John sold it to Charles Trinder, Esq. It afterwards passed (how not stated) to Mr. Boddington, Mr. Church, Mr. Partridge, and lastly to Samuel Ingram, Esq.

So far Rudder.

Subsequently, Mr. Ingram bequeathed it to his niece, Mrs. Jo. Rice, who dying without issue, in 1834, the property devolved on the nearest of kin, — Vaux, Esq., surgeon, of Birmingham.

It has since, I understand, been sold in lots, the house (except a small part of the south front) pulled down, the fine old trees in which it was embosomed felled, the shubberies grubbed up, the pleasure-ground converted into pasture, and the remains of the house into a dispensary ("Sic transit," &c.).

A. C. M.

Exeter.

A secret chamber, similar in its object to those named by MR. TUCK, was found in the old mansion at Henlip, in Worcestershire, when it was taken down about thirty years ago.

H. MARTIN.

Halifax.

EPITAPH ON AN INFANT.

(Vol. xi., pp. 190. 295.)

This epitaph is met with in various places. The last in which I saw it may give some clue. In 1839 there was a pulpit contest, shot for shot, between thirteen of the Church of England and three Unitarian Dissenters. Two volumes of Sermons were published: *Unitarianism confuted . . . by Thirteen Clergymen of the Church of England* (Liverpool; Hamilton, Adams & Co., London, 8vo.); and *Unitarianism defended . . . by Three Protestant Dissenting Ministers of Liverpool* (Liverpool; Green, Newgate Street, London, 8vo.). One of the Trinitarian disputants, the Rev. H. M'Grath, quoted this epitaph as "from

the pen, I believe, of the late Dr. Robinson of Cambridge." Both your correspondents have quoted it wrongly; each has altered one of the points; and I have waited with curiosity and amusement to see whether any one would give a correct copy. Mr. M'Grath quoted it as I have seen it before, except only that he inserted a word — the (Bible's) sacred page — and spoiled the metre. It now runs as follows:

"Bold Infidelity, turn pale and die;
Beneath this stone four sleeping infants lie;
Say, are they lost or saved!
If death's by sin, they sinn'd, for they are here;
If Heaven's by works, in heaven they can't appear.
Ah reason, how depraved!
Revere the sacred page, the knot's untied —
They died, for Adam sinn'd; they live, for Jesus died?"

I made a note of this long ago, partly on account of the ingenious manner in which the dilemma is packed, and partly on account of the incongruous appearance which is given by one word of poetic license, too bold for the precision of language which follows it. Supposing the dilemma unanswerable, it is not *infidelity* which is caught by it, but some kind of Christianity. It rather reminds me, when this one word is considered, of a young missionary I once heard of, who was educated in one of those colleges in which they teach at great length what a heathen is to be converted into, and at no length at all what a heathen is to begin with. An older missionary was giving this young man some advice about his proceedings, and was interrupted with — "Oh! of course, I shall assume justification by the faith." Query, A suitable alteration in the first line? M.

In the graveyard of Square (Independent chapel) in this town, the epitaph, "Ere *sin* could blight," &c., is inscribed over an infant who died in 1835. I have seen it elsewhere, I think in or near Worcester, but cannot now name the spot. It is, I presume, pretty well known. I find it in Smart's *British Poetical Miscellany*, 12mo., Huddersfield, 1818, with Coleridge's name to it.

The epitaph, "Bold Infidelity," &c., is usually attributed to the Rev. Robert Robinson, author of *Village Discourses*, &c., and the predecessor of the Rev. Robert Hall in the pastorate of the Baptist church at Cambridge. H. MARTIN.

In answer to one of the inquiries of N. L. T., the following lines are sent. They are taken from Thoroton's *Nottinghamshire*, vol. i. p. 333., where they are said to be inscribed on a tomb of four infants named Hall, in Sibthorpe churchyard:

"The cup of life just with their lips they press'd,
They found it bitter, and declin'd the rest.
Averse then turning from the face of day,
They softly sigh'd their little souls away."

STYLITES.

No. 299.]

PAGET ARMS.

(Vol. xi., pp. 385. 494.)

The obliging reply of MR. ARTHUR PAGET to my Query concerning the Paget coat of arms, does not (he will permit me to say) satisfy my curiosity or exhaust the question. I think the shield bears evidence, on the face of it, of an origin more remote than the days of the virgin queen. The cross and the escallop (symbols used in earlier times than those of Elizabeth) indicate that the grant was made when the crusader and the pilgrim were not characters who lived merely in the pages of romance, but persons of every-day life and active reality.

The cross is, I am aware, one of the frequently displayed honourable ordinaries of heraldry; but I am inclined to believe there is a family group of shields (if I may so speak) traceable to a common parent, in which the cross is conspicuous. As with the cinquefoil of the ancient earls of Leicester, the chevron of the house of Albany, and the maunch of the Hastingses, these charges, and the ordinary, were often repeated in the coats worn by the vassals of the chief lord; so the cross, displayed by some great feudal baron, was repeated in the armorial ensigns of his military followers. I will cite a few examples of the cross used in this way, with a view to elicit some farther remarks from your contributors:

Azure, a cross engrailed or, was the coat of the Charnels of Elmesthorpe, Leicestershire; and most of the other instances I am about to quote are ancient arms of families once seated in that county.

Gules, a plain cross argent. The Knights Hospitallers.

Sable, a cross argent. *Anonymous*, Shackerstone.

Azure, a cross petty gules. *Shepey*, Shackerstone.

Sable, a cross engrailed or. *Ufford*, Snarestone.

Gules, a cross engrailed argent, charged with five cinquefoils gules. Amary.

Azure, a cross engrailed argent. *Alesbury*, Frowlesworth.

Azure, a cross or. This coat is assigned to *Lorty* of Stoughton and *Shelton* of Lockington.

Azure, a cross or. *Anonymous*, Stoughton.

Or, on a cross engrailed az., five mullets or. Hospitallers, Burton-on-Trent.

Ditto, ditto. Arms of Bourchier.

Argent, a cross gules. *Anonymous*, Appleby.

Or, a plain cross sable. *Anonymous*, Estwell.

Argent, a cross vert. Hassey.

When I state that six of the families named above were seated in the western side of the county of Leicester, in the Middle Ages, it will appear probable they held under some common suzerain; and as a branch of the Paget family

was resident at Ibstock, within a few miles of Shackerstone, Snareston, and Appleby, in the reign of Henry VI., I conjecture they held under the same baron as the families resident in that district, whose arms were once recorded in the stained glass of the neighbouring church windows. In the window of Shackerstone was formerly blazoned a coat (unassigned), differing only from the Paget ensigns in the engrailment of the cross. As Ibstock and Shackerstone are not much more than four miles apart, it is probable the former is a relic of the family last named; for I apprehend the engrailing of the cross is too trifling a distinction to imply a difference in a sculptured armorial bearing.

I may also mention, that the arms of families seated in the counties bordering on western Leicestershire, also present the cross as their principal feature. May not all these have held under the Knights Hospitallers, whose arms were — Gules, a plain cross argent? JAYTEE.

MICHAEL ANGELO.

(Vol. xi., p. 343.)

I have always understood that Agnolo and Angelo are merely interchangeable forms of the same word; Agnolo being in fact the Tuscan variation, which, in accordance with the custom of the period, was written as spelt. To this day the same variation is used in Florence, not to mention other varieties in different parts of Italy. Angelo *was* and *is* the correct and Roman form — Agnolo, Angiolo, &c. provincialisms. All these are found in use promiscuously during his life and immediately after his death, and not only in application to Buonarotti, but other artists also who had the same Christian name. The following Notes will tend to prove the correctness of the above.

The word "Agnolo" is to be found in many Italian dictionaries still, being therein translated "Angel" (in reference to the mediæval coin of that name).

In *Vasari's Life* (wherein throughout it is spelt Agnolo) it is particularly stated that —

> "The name he received was Michael Agnolo, because, without further consideration, and inspired by some influence from above, the father thought he perceived something *celestial* and divine in him beyond what is usual in mortals."

This passage renders the name Michael Angelo, after the archangel, perfectly intelligible; but if Agnolo be a *different* name, the intention of the father would appear to have blundered sadly. In the same life, the following artists are mentioned constantly. Fra Giovanni Angelo Montorsoli, and Angelo Bronzino, both also under the form of Agnolo; and it is hardly likely that Ariosto's flattering lines had aught to do with the change here.

There are several portraits of Buonarotti engraved during his lifetime by one Bonasone, published in 1546, another by Giorgio Mantriano, undated, and two others dated 1545, on all of which the name is spelt (in Latin) Angelus.

On an engraving of the celebrated Pieta in St. Peter's (on which Vasari narrates that Michael Angelo himself inscribed his name) is the following inscription, "MICHEL ANG. B. pinxit Romæ." As the group differs slightly from the existing marble, it is probably an engraving from an earlier design of the artist's, done some time previous to the execution of the sculpture. The statue itself was executed for Cardinal Rovano in 1496-98, previous to the publication of Ariosto's poem. On an engraving also by Agortino Veneziano, dated 1524, from the cartoon of Pisa, the name is given Michael Angelas. And lastly, in the libretto, describing the ceremonies performed at his obsequies in 1564 (published by the Giunti), the title runs thus: "Esequie del divin Michael Angelo Buonarotti," &c.

I have merely addressed these facts to show that, by Agnolo, *Angelo* was evidently understood by Italians of that period, as ERIC, upon inquiry of any native of the Peninsula, may readily satisfy himself is understood at the present day.

J. M. L.

Kensington.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Process (continued from p. 34.). — Having, then, produced a good negative on glass, it now remains to reproduce it on paper. Two objects are to be here arrived at: first and most essential is the fixity, that the impression once produced may never fade; and second, fine tone of colouring, by which the artistic effect is heightened. I always use either "Papier de Saxe, grand format," or the positive paper of Canson frères, which, though perhaps not quite so good in quality, it being frequently necessary to reject some of the sheets, has the recommendation of being much cheaper. Cut the paper into squares about half an inch larger than the glass negative each way; lay these squares together, so that the face of the paper is always turned one way; and make a mark on each sheet by which you may know which is the back and which the front of the paper. To know which is the right side is rather difficult at first, but after a little practice the operator will be able to tell at the first glance. The mark of the wrong side of the paper is the impression of the metallic cloth on which it is dried, and which is generally the less distinguishable the finer the quality of the paper.

The first preparation is the salting, as it is called: make a solution of either 5 per cent. of chloride of ammonium, or 10 per cent. of chloride of barium (the latter gives perhaps more of a sepia tint than the former), and put it in one of the square dishes sold for the purpose at all photographic chemists. Take the sheet of paper in both hands by opposite corners, and with

its face downwards, and bring one end of it in contact with the liquid, and then, bending the sheet backwards, let it gradually down on the surface. By this, when properly done, we prevent the possibility of air-bubbles between the liquid and the paper, and at the same time wet only the face of the paper; when it lies flat on the liquid, and ceases to curl up, which will be in about three minutes, it is to be lifted off and hung up by one corner to dry. Many people may prefer to use albumen, and I myself now always employ it, as by more or less dilution with water we can heighten or lessen to almost any degree the lustre it produces on the paper. A good proportion for general purposes will be found to be 40 parts of albumen and 60 of water, to which is added 7 parts of chloride of ammonium. The paper is to be treated with this just as with the simple saline solution before mentioned, only that it should lie on the surface of the liquid just about twice as long. These papers when dry may be put aside for use, only that it is necessary they should be kept in a dry place, and out of the way of all acid vapours.

When we wish to sensitize the paper, which should not be done more than twenty-four hours before it is required for use, we take it, and, observing the same precautions as before, lay it on the surface of a bath composed of 100 parts of water, and 20 of nitrate of silver, and 1 part of sugar of milk; after lying on this bath for not less than five minutes, it is to be taken off and hung up as before to dry. I may here remark, that it is better to put a little scrap of blotting-paper on the corner of each paper, when hanging up to dry, whichever bath it may have come from, as this carries off the last drop: also, that when we nitrate the papers, each one draws a certain amount of nitrate from the liquid, and it is therefore necessary to add 1 drachm of solid nitrate of silver for every large sheet of the paper which is sensitized, or as many small sheets as would form a large one, and to fill the bottle in which the bath is kept always to the same height with water, to replace what the paper has imbibed; also, that the bath becomes coloured when albumen paper is employed, to prevent which a little animal charcoal should be kept in the bottle into which the bath is returned, to decolorise it, the bath being filtered each time before using.

The paper, when dry, will be fit for exposure in the pressure frame, which I think I need scarcely describe, the process being so well known to all photographers; all I will remark is, that the picture should be printed twice as dark as it is ultimately intended to be, or at any rate considerably darker. Being then taken out of the pressure frame, we now proceed to fix the proof, and with this object we lay it in a bath of clean water, to soak out as much as possible of the nitrate of silver employed, which is now no longer of any use; it next is put into a bath of salt and water, the strength of which is of no great moment; here any remaining nitrate of silver is decomposed after it has lain for five or six minutes, and it is now ready for the colouring bath, which is made as follows: Take 15 grains of ter-chloride of gold, and having dissolved it in a little water, add, very carefully and by degrees, some diluted liquid ammonia; the gold solution will suddenly seem to turn from light yellow to a darker colour. Then having made a solution of three ounces of hyposulphite of soda and sixty grains of chloride of silver, pour the gold solution into the hyposulphite, stirring rapidly all the time. Let the liquid stand six or seven hours, and then filter it. The proof being taken from the salt solution, and plunged into this, is to be left there for about a quarter of an hour. No change will take place in the colour while it is in this solution, unless perhaps a slight shade of brown may pass over it; but it will still look fiery red. Taking it now from this bath, place it in one composed of 100 parts of water, 20 parts of hyposulphite of soda, and 0·5 carbonate of soda; here it will be seen to change colour rapidly until it comes down to a fine sepia tone; it is then to be changed from this bath into another of the same composition, and having lain in it for about a quarter of an hour, is to be passed into one of pure water. This bath of pure water having been three times changed, and the proof well moved about during a space of at least six hours, it is to be again changed for one in which has been mixed one ounce to a gallon of water of the concentrated solution of chloride of lime; it should not be left long in this bath, but in a few minutes be passed into one of pure water, which must be constantly changed during twenty-four hours, the last washing being with tepid water. I must here add, that if the first three washings have not been done with great care, the chloride of lime will have a very injurious effect on the proof; and I only employ it as a sort of guarantee of the complete extermination of all sulphur or hyposulphite in the proof.

In conclusion, I will offer a few remarks on the choice of views, and the posing of persons for portraits. First, be careful not to have the view lighted by a full light glaring directly upon it, as is the case when the sun is behind the camera, but rather prefer a side light, by which shadows being cast, more variety is given to the picture, and the effect of the perspective is heightened. Next, choose generally a good rough foreground, so long as in so doing you can maintain the character of your landscape: prefer rather too long than too short a pose, as it will often be found absolutely necessary, in order to obtain the details of the deep shades, that the intensity of the sky must be sacrificed. This will be found particularly the case where the sky is very bright — as in this climate — and snowy mountains form the background, while we have often dark masses of trees in the front. Take care to place the principal object in the view as near the centre as possible; never incline the camera upwards or downwards, as that destroys the effect of perspective, but rather have the front of it made, as most cameras are, with a movable front: rectangular lines drawn across the back of the ground glass will assist in placing the camera straight. Be careful not to expose the plate to too high a temperature during any part of the operation. In taking portraits I find a side light always preferable to having the light coming from the top. Next week I hope to add a few remarks on the chemistry of photography.

F. MAXWELL LYTE.

Bagnères de Bigorre, Hautes-Pyrénées.

Does Thunder affect Photographic Chemicals?—Can you or any of your correspondents account for the following failures? I have two silver baths, the one of gutta percha, and the other of glass, which are kept together, and each is covered with a paper cover to keep out dust; they were in good order on Friday morning, the 13th inst., and a good result was obtained with the same collodion and developer as used on the following day, Saturday, when, as soon as the image showed itself under the action of the developer, the plate began to stain all over; and the same result has followed upon every subsequent trial, and with plates excited in either bath, both with and without exposure in the camera. Fresh collodion and fresh developing solution has been tried in vain.

The stains are of a brownish-yellow colour by reflected and purplish by transmitted light, and in some cases are only seen upon that part of the image which is black in the original; in the case of a black dress the stain accurately follows the outline of the figure, and a figure in a light-coloured dress is free from the stain and fog which covers almost all the dark background. In two cases the

reduced silver has the appearance of a plate whitened by bichloride of mercury, and these plates are free from this yellowish deposit. When the plate has not been exposed to light, the stain first appears at the end of from thirty-five to sixty seconds after pouring on the developer, and almost immediately after extends over the whole plate. The collodion was iodized with 1 drachm of iodide and 1 of bromide of silver, each dissolved in 2 ounces of absolute alcohol; and the solutions used in the proportion of 1½ drachm of iodide to ½ drachm of bromide, with collodion added to complete the ounce. The developer is a 1-grain pyrogallic solution with a drachm of acetic and ½ a drachm of formic acid to every 3 ounces.

The baths are 30-grain silver solutions and have been in use about two months. The glass plates were cleaned first with ordinary liquor potassæ, and, upon the stains appearing, secondly, with dilute nitric acid and tripoli, and left in the acid for eight hours.

There was a violent thunderstorm on Saturday morning: could it have affected the bath? P.

Replies to Minor Queries.

The Jersey Muse (Vol. xii., p. 6.).—MR. CUNNINGHAM says he "can fill up the blank" in Cowley's verse. But the blank, as he has shown, was filled up more than a century since by Pope; and the question with me has always been whether Pope was right. Either Pope or Cowley was wrong. Prynne, whom Pope assumed to have been meant, had indeed been sentenced in 1633 for writing *Histriomastix*; but a like atrocious sentence was passed on him in 1637 for publishing *News from Ipswich*, including perpetual imprisonment in Caernarvon Castle. On August 27 of that year (1637), says Rushworth, "it was ordered by his Majesty, with the advice of his Privy Council," that Prynne should be removed "to which of the two castles of the Isle of Jersey the governor should think fit," and he was in consequence removed to Jersey, and confined in Mount-Orgueil Castle. While there, Prynne wrote a volume of poems, which, on his liberation, he published (1641), entitled:

"Mount-Orgueil: or Divine and Profitable Meditation, raised from the Contemplation of these Three Leaves of Nature's Volume: 1. Rockes; 2. Seas; 3. Gardens; digested into Three distinct Poems. To which is prefixed, a Poeticall Description of Mount-Orgueil Castle in the Isle of Jersy. By William Prynne, late Exile, and close Prisoner in the sayd Castle."

The "rough crabbed hedge ryhmes" of this volume are well described by Cowley, and justify his laugh at the "Jersey Muse"—"the Homer of the Isle." But here is the difficulty. Cowley says:

"Written by —— Esqui-re the
Year of our Lord, *Six hundred thirty-three.*"

Now Prynne, as I have shown, was not removed to Jersey until after August 2, 1637, and he distinctly tells us, in a note to the poems: "I arrived in Jersey, January the 17, 1637".—1637–8. I can only suppose, therefore, that Cowley was in error; and had assumed that this Jersey imprisonment was a part of the first sentence (1633) for publishing the *Histriomastix*. T. J. M.

Prynne (Vol. xii., p. 6.).— The blank is filled up in Grey's *Notes to Hudibras*, pt. ii. c. i. l. 646., where also is cited "*Dunciad Varior.*, 1729, note on v. 101, book i."

Hume (*History of Great Britain*, ch. lv. vol. vi. p. 417.), describing the triumphant return of the Puritans, says:

"By an order of Council, they had been carried to remote prisons; Bastwic to Scilly, *Prynne to Jersey*, Burton to Guernsey."

H. B. C.

Cambridge Jeux d'Esprit.—The Oxford *jeux d'esprit* having met with more than one champion (Vol. xi., pp. 127. 349.), I venture to stand up for the Cambridge productions of the same kind: when we can show Μαθηματογονία, *Mother Hubbard cum notis variorum*, *Fragmentum ex* Ἠθικοφυσικολήρων, *The Cambridge University Steeple Chase* (1847), together with sundry epigrams, &c., we need not fear comparison. If this hint brings forth some matured plan for a permanent collection of Cambridge *jeux d'esprit*, none will be more pleased than the present writer.

P. J. F. GANTILLON.

"*Nine hundred and three doors out of the world*" (Vol. xii., p. 9.).—MR. OFFOR is informed, in answer to his Query, that the authority for the nine hundred and three kinds, or doors, of death is to be found in the Babylonian Talmud, *Berachoth*, p. 8., and in Jalkud Schimoni on Ps. lxviii. 20. It is said, "Nine hundred and three are the kinds of death made in this world; for says Ps. lxviii. 21., תוצאות למות, the issues from death." The numerical value of the word תוצאות, "issues," is nine hundred and three, thus:

ת	-	-	-	-	400
ו	-	-	-	-	6
צ	-	-	-	-	90
א	-	-	-	-	1
ו	-	-	-	-	6
ת	-	-	-	-	400
					903

LEOPOLD DUKES.

"*Struggles for Life*" (Vol. xii., p. 9.) is ascribed to Rev. Wm. Leask, of Kennington, a congregational minister. B. H. C.

Almanacs of 1849, *&c.* (Vol. xi., p. 323.; Vol. xii., p. 19.).—Surely your correspondent M. cannot have examined the Calendar before he wrote to you, affirming that the Almanac of 1860 will be the same as that for 1855. 1860 is a leap-year, which 1855 is not; and up to the interca-

lary day (February 29), the Almanacs are not alike. Indeed, strictly speaking, the Almanac for 1855 is not like that for 1849, as they differ in the Golden Number and the Epact.

In 1849 the Golden Number is 7, the Epact 6, the Sunday Letter G, Sundays after Epiph. 4, Septuag. Sunday, Feb. 4; the First Day of Lent, Feb. 21.

In 1855 the Golden Number is 13, the Epact 13, the Sunday Letter G, Sundays after Epiph. 4, Septuag. Sunday, Feb. 4; the First Day of Lent, Feb. 21.

In 1860 the Golden Number is 18, the Epact 7, the Sunday Letter A G, Sundays after Epiph. 4, Septuag. Sunday, Feb. 5; the First Day of Lent, Feb. 22. F. B—w.

Homer and Lord North (Vol. xii., p. 11.).—I do not think that —

"Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα"

goes beyond "It is not necessary that a statesman should sleep all night;" a proposition which perhaps no one but Mr. Brotherton will now dispute.

A passage corresponding to the second part of the stanza is —

"Ἀργαλέον δὲ
Ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί."
Hom. *Odyss.* ii. 244.

H. B. C.

U. U. Club.

Bennet's "Paraphrase" (Vol. xii., p. 10.).—The custom alluded to is evidently that adopted in some collegiate churches and chapels, where, owing to the incapacity of the minor canons, the lay clerks either assisted, or actually sung the Litany: a custom, unfortunately, yet not universally obsolete. MACKENZIE WALCOTT, M.A.

The author, as far as one can judge without the rest of the passage, is referring to a practice which still obtains in college chapels (at least at Cambridge), where undergraduates, "very often young boys of eighteen or nineteen years of age," are "obliged" to read the Lessons, each in his turn.

J. EASTWOOD.

Eckington.

Epigram on Laureateship (Vol. xi., pp. 263. 412.).—An older memory may still give farther correctness to the epigram inserted as above. It used to be repeated as follows:

"Poetis nos lætamur tribus,
Petrus Pindar, Pye, Paul Pybus.
Sin ulterius ire perges,
Sume tunc Sir James Bland Burges."

H. WALTER.

Alliterative Couplet on Cardinal Wolsey (Vol. xii., p. 7.).—I remember these lines perfectly, having as a boy read them, I think, in the notes to Goldsmith's *England*. The edition I cannot remember, but they ran properly thus:

"Begot by butchers, but by bishops bred,
How high his honor holds his haughty head."

MACKENZIE WALCOTT, M.A.

The lines on Wolsey, contained in the passage cited by MR. C. BEDE, are not accurately given, nor rightly commented upon by the person who styled himself A. CROWQUILL.

Wolsey was not said to have been a butcher, but only the son of a butcher, at Ipswich. The lines should be as follows:

"Begot by butchers, but by bishops bred;
How high his honor holds his haughty head."

H. WALTER.

The following alliterative exercise on the alphabet may be useful to INTERROGATOR. My informant cannot remember the name of the book out of which, years ago, she learnt it.

"Andrew Airpump asked his aunt her ailment.
Did Andrew, &c.
If Andrew, &c.
Where is the, &c.
Billy Button bought a buttered biscuit.
Did, &c.
Captain Crackskull cracked a catchpole's coxcomb, &c.
Davy Doldrum dreamt he drove a dragon.
Enoch Elkrig eat an empty eggshell.
Francis Fripple flogged a Frenchman's filly.
Gaffer Gilpin got a goose and gander.
Humphrey Hunchback had a hundred hedgehogs.
Inigo Impey itched for an Indian image.
Jumping Jackey jeered a jesting juggler.
Kimbo Kemble kicked his kinsman's kettle.
Lanky Lawrence lost his lass and lobster.
Matthew Mendlegs missed a mangled monkey.
Neddy Noodle nipped his neighbour's nutmegs.
Oliver Oglethorpe ogled an owl and oyster.
Peter Piper picked a peck of pepper.
Quixote Quixite quizzed a queerish quidbox.
Rawdy Rumpus rode a rawboned racer.
Sammy Smellie smelt a smell of small coal.
Tiptoe Tommy turned a Turk for twopence.
Uncle Usher urged an ugly urchin.
Villiam Veedy viped his vig and vaistcoat.
Walter Waddle won a walking wager.
X Y Z have made my brains to crack O.
X smokes, Y snuffs, Z chews too strong tobacco.
Though oft by X Y Z much lore is taught,
Still Peter Piper beats them all to nought."

D.

Warkworth.

Norman Superstition in 1855 (Vol. xi., p. 503.).—Although I cannot answer the latter part of MR. INGLEBY'S Query, as to the antiquity of this superstition, I may affirm that the supposed magical effects of the halter used by the suicide or the hangman, have been, and are even now, as prevalent in England as in Normandy. Brande says:

"I remember once to have seen at Newcastle-upon-Tyne, after a person executed had been cut down, men

climb upon the gallows, and contend for that part of the rope which remained, and which they wished to preserve for some lucky purpose or other."

"A halter, wherewith any one has been hanged (says Grose, in the *Antiquarian Repertory*), if tied about the head, will cure the head-ache."

For farther information on this and similar delusions, consult Brande's *Popular Antiquities*, vol. iii. p. 276., edit. 1849. CHARLES HOOK.

The Word "Sabbath" used for Sunday (Vol. xii., p. 10.).—The only words used in English for the first day of the week, before the existence of Puritanism, were *Sunday* and *Lord's Day*.

The former of these expressions we retained from our Saxon ancestors, with all other Teutonic nations. The latter we adapted from the Christian form of Southern Europe.

Saturday, in Italian, still retains the Hebrew name of *Sabbato;* so it is, with the slight literal variations which distinguish the several languages, in Spanish and Portuguese. The French *Samedi* is properly explained by Ménage as merely an abridgment of *Sabbati-di;* just as *Mardi* is of *Marti-di*, and *Vendredi* of *Veneri-di*.

When Dr. Nott, of Winchester, published his very elegant Italian *Translation of the Book of Common Prayer*, he used for "Sabbath," in the fourth commandment, the words "il giorno di riposo," recollecting the equivoque which would result from the use of *Sabbato* to an Italian ear. I remember serious objections being raised to this translation by some critics of the Calvinistic section in our Church, as well as to other translations of his in the same volume, and in which Dr. Nott had shown that he understood both languages rather better than those who found fault with him.

The rabbinical, rather than the Christian observation of one day in seven, which was inculcated by the early Calvinists, may account for their preference of a word which seemed more closely to assimilate Sunday, in their minds, to the day when the disciples were reproved by the Pharisees for "plucking the ears of corn;" and when they were in their turn reproved by a higher and holier authority.

The word for Sunday, in Russian, means *resurrection;* identifying the day, as the southern nations do, though more significantly, with the great triumph of the Christian faith. E. C. H.

D'Israeli, in his *Commentaries on the Life of Charles I.*, fixes the reign of Elizabeth and the year 1554 as the period when Sunday was first called Saturday (dies Sabbati). He says:

"It was in the reign of Elizabeth, during the unsettled state of the national religion, that a sect arose among those reformers of the reformed who were known by the name of *Sabbatarians*."

Also that—

"John Knox, the great Reformer of Scotland, was the true father of this new doctrine in England, although Knox was the bosom friend of Calvin."—Vol. ii. c. 16. p. 353.

Calvin was opposed, as were indeed Luther and the other great reformers of that day, to Knox's views of Sunday; Knox himself was behind some of the present-day professors, if a tradition at Geneva is true,—

"That when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day and in that place," continues D'Israeli, a "Calvinist preacher after his Sunday sermon will take his seat at the card-table."

This question is so much involved with the death of Charles I. and the rise of the Commonwealth, that D'Israeli has treated it very largely in the fifteenth and sixteenth chapters of his second volume, and with great erudition, judgment, and taste. T. J. BUCKTON.

Lichfield.

Pollards (Vol. xii., p. 9.).—Before the days of King Coal, it is said these trees were annually lopped for fire-wood. They had therefore their peculiar value as a source of revenue, and the landlord in consequence retained a particular power over them. Blount refers to Plowden, fol. 469 b., and says:

"We call those trees *pollards*, or *pollingers*, which have been usually cropped, and therefore distinguished from timber trees."—*Law Lex.*

In my country they call them *dotterels*. B. H. C.

Most of the largest and noblest oaks now in existence throughout England, to both of which epithets those in the park at Ampthill are entitled, appear to have been pollarded for many years. They were kept in that state till mineral coal came into general use, being living stores of fuel for the manor-house. H. WALTER.

The great proportion of pollards are willow-trees, the branches of which are regularly cut while young to make baskets of. This appears to me to be the cause of their existence, and also the reason why they are still allowed to disfigure the landscape in many parts of England, particularly in marshy ground, and on the banks of rivers. J. Ss.

Sir Cloudesley Shovel (Vol. xi., p. 514.).—With reference to the early history of this personage, I may mention that it is stated in the *Diary* of the Rev. Abraham De La Pryme (de quo vide Hunter's *South Yorkshire*, vol. i. p. 179.), under date of 1697, that—

"Sir Cloudesley Shovel was a poor lad, born in Yorkshire. He was first ostler at an Inn at Retford; after that, being weary of his place, he went to Stockwith, where he turned tarpaulin, and from thence getting acquainted with the sea he grew up to what he now is."

C. J.

Times prohibiting Marriage (Vol. xi., p. 475.). —Your correspondent G. R. M. has made a slight error in ascribing the table of prohibited degrees to Archbishop Hutton; the "Matthew, Lord Archbishop of Canterbury," referred to as having first set forth that table is Archbishop Parker:

"Abp. Parker, in 1563, compiled a *table of the prohibited degrees*, which he ordered to be set up in the churches of his province of Canterbury." (See Dr. Pinnock's *Laws and Usages of the Church and Clergy*, 12mo., Camb. 1855, p. 748.)

In the work just cited will be found much valuable information upon this subject.

In the register of Wimbish, Essex, occurs the following entry:

"*The Times when Marriages are not usually solemnized.*
None but Lent and fast-days.
Ffrom { Advent Sunday / Septuagesima / Rogation Sunday } until { 8 dayes after Epiph. / 8 dayes after Easter. / Trinity Sunday. }

The entry is made in a hand of about 1666 (the date of the first entry in this volume); the words *not* and *none but Lent and fast-days* are interpolated in a later hand; at the same time the words included in braces were partially crossed out.

In the same registers is the following quaint entry of a burial:

"Sept. 29, 1766.
John Portnay (a thief and a robber)."

There are also several other curious entries, of which I may possibly send you a Note.

W. SPARROW SIMPSON.

This point is sufficiently elucidated in Bingham's *Antiquities*, b. xxii. c. iv. s. 1.; Wheatly *On Common Prayer* (edit. Bohn), pp. 397, 398.; and Shepherd *On Common Prayer* (edit. 1828), vol. ii. pp. 337. *et seq.* In many of our northern parishes, as noticed by Archbishop Sharpe, in a charge delivered so late as 1750, and probably in those of other portions of the kingdom, the observance of the former prohibited times certainly exists at the present day as something more than a bare feeling or remembrance; for, in the localities indicated, as a sort of restriction I suppose upon marriage in those seasons, or rather perhaps in imitation of the practice of the Church before the Reformation, it is still the recognised and acknowledged custom to require double fees for its celebration. This latter fact, however locally applicable, that parties so engaging in matrimony are under the necessity of paying "smart money" for their irregular proceeding, I am sure will serve to convince K. P. D. E. that, in this single instance at any rate, the distance is not so wide as he would have us believe between "the Established Church of England" and that Church to which he would alone appropriate the title of "Catholic."

WM. MATTHEWS.

Cowgill.

No. 299.]

Parochial Libraries (Vols. viii. ix. x. *passim*). — Nathaniel Symonds, Esq., of Great Yarmouth, who died in 1720, bequeathed forty shillings per annum for fifteen years, to be laid out in the purchase of religious books, such as the minister of Great Yarmouth should think fit, half for Ormesby St. Margaret, and half for Yarmouth or Burgh. And to several other parishes he gave annuities for the same purpose, to purchase religious books for the poor. Vide Manship's *Hist. of Yarmouth* (*temp.* Q. Elizabeth), lately edited by Chas. J. Palmer, Esq., F.S.A., p. 250. No trace, however, of this bequest, I believe, exists. In the parish chest are two folios: Bishop Lake's *Sermons and Exposition of the 51st Psalm*, 1629; and Bishop Jewel's *Works*, which has the following inscription on one of its fly-leaves: "Ormisby S^nt^ Margrate owneth this booke," in a hand of the period of James or Charles I., and this couplet:

"Audi-mus fur-es quæ mea sunt dicito Cur-es,
Imus transi-mus gaude-mus nilq. time-mus."

E. S. TAYLOR.

Ormesby St. Margaret.

Arabic Grammar (Vol. xi., p. 323.). — As I have seen no reply to his Query, I may inform P. S. that my Arabic instructor at Cambridge, Hana Araman Effendi, used Duncan Stewart's (8vo., J. W. Parker, 1841) for his pupils, and I have seen no simpler or better one since.

E. S. TAYLOR.

Ormesby St. Margaret.

"*Munchhausen's Travels*" (Vol. xi., p. 485.).—In reply to your correspondent H. H. BREEN, respecting the authorship of the *Travels and Adventures of Baron Munchhausen*, I beg to state that the story appeared in this country before Burger published his German version in 1787. If your correspondent will turn to the *Gent. Mag.* for July, 1786 (p. 590.), he will find a notice of the second edition of *Gulliver Revived, or, The Singular Travels, &c. of Baron Munchhausen*, small 8vo., Oxford.

H. SYER CUMING.

"*Orts*" (Vol. xi., p. 501.). — This good old word is not peculiar to Devonshire; it is very common in other counties, especially among schoolboys—*experto credite*. And Grose, in his *Glossary*, affirms as much, thus defining the word:

"*Orts*, fragments of victuals. Don't make or leave *orts*, i. e. Don't leave any fragments on your plate."

Though not now deemed classical, it was, no doubt, current coin—"verba valent ut nummi"—in Shakspeare's days:

"The fragments of her faith, *orts* of her love."
Troilus and Cressida, Act V. Sc. 2.

"Some slender *ort* of his remainder Timon."
Timon of Athens, Act IV. Sc. 3.

CHARLES HOOK.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Akerman has brought to a close his *Remains of Pagan Saxondom, principally from Tumuli in England*, by the publication of Parts XVII. XVIII. XIX. and XX., which contain, with illustrative notes, Plates 33. *Jewelled Clasps from Hampshire, Spoon from a Barrow at Chatham;* 34. *Fibulæ found in Norfolk, Wilts, and Kent;* 35. *Objects found in Suffolk, Wilts, and Kent;* 36. *Fork, Amber, and Spindle Whirls;* 37. *Fibula from Linton Heath, Cambridge;* 38. *Large dirk-shaped Fibulæ found in Buckinghamshire;* 39. *Objects found in Suffolk, Norfolk, Wilts, and Kent;* and 40. *Fibula Hairpins and Necklace.* The value and utility of a work like the present, in which the objects are carefully drawn from, and as nearly as possible the size of, the originals, was shown at the last meeting of the Society of Antiquaries, when the remarkable urn and its contents, found at Eye in Suffolk, and figured in Plate 22., formed the subject of a most learned communication from Mr. J. M. Kemble, satisfactorily establishing their Sclavonic character.

The *Illustrated London News* of Saturday last announces that "the name and fate of Pope's Unfortunate Lady are known to the forthcoming editors of Pope, who derive their authority from Molly Lepel (Lady Hervey), whose means of information were indeed ample." We hope that this announcement may be received as an indication that the new edition of Pope is nearly ready for publication.

BOOKS RECEIVED.—*The Poetical Works of Geoffrey Chaucer*, Vol. V. This new volume of Parker's *Annotated Edition of the British Poets* is most creditable to its editor. It contains old Geoffrey's eminently poetical version of *Troylus and Cryseyde*, with a carefully-written introduction; and a collation, for the first time we believe, of the printed edition with three early MSS. of the Poem.

The Influence exerted by the Mind over the Body, by John Glen, M.A. This little volume, which contains the Bulwer Lytton *Prize Essay* on the subject to which it refers—a subject, indeed, of the very highest interest and importance—is well deserving of attentive perusal, and will repay the time devoted to that purpose.

Ogilvie's Supplement to the Imperial Dictionary, English, Technological, and Scientific, Parts VI. and VII. These two numbers, which complete this useful appendix to all dictionaries, contain, besides its alphabetical additions, three Supplements, comprising: 1. Pronouncing Vocabulary of Greek and Latin Proper Names; 2. Pronouncing Vocabulary of Scripture Proper Names; and lastly, 3. A similar Vocabulary of Modern Geographical Names.

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Notices to Correspondents.

Among other contributions which we are compelled to postpone until next week are articles On the Annual Register, Destruction of Exchequer Documents, Pope and Bathurst, *&c.*

A. Z.'s kind suggestion as to readers of "N & Q." endeavouring to make its existence more widely known by the circulation of our Prospectus among their friends was acted upon some two or three years since with very good effect. We shall of course again be glad to forward copies for that purpose to A. Z., or any other friend disposed so to assist us. A new Prospectus is in preparation.

S. SINGLETON. *The beautiful line quoted by our Correspondent—*

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VOL. XII. — No. 300.

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LONDON, SATURDAY, JULY 28, 1855.

Notes.

ORIGINAL CORRESPONDENCE.

A few days ago I stumbled again upon the following letters. They will show many of your readers a world with which they are wholly unacquainted; and their publication may be useful in more respects than one. Many a poor working man is possessed by the notion that he has squared the circle or found the longitude, and imagines that he is the only person who is trying it. I could cite some sad instances of the manner in which such persons have left their work and injured their families, to employ themselves in making their fortunes by help of the circle. The present instance is that of a worthy man from an agricultural district, who sent me his quadrature of the circle, accompanied by the copy of a letter he had written to the Lord Chancellor, desiring him to hand over forthwith one hundred thousand pounds, the reward offered by parliament for the discovery. I returned the papers with a short letter, telling him that parliament had never offered any reward, and that, as to the problem, he had not enough of mathematical knowledge to see in what the difficulty consisted. The following letters from the discoverer and a friend were the consequence; of course I did not reply.

Doctor Morgan Sir. Permit me to address you

Brute Creation may perhaps enjoy the faculty of beholding visible things with a more penitrating eye than ourselves. But Spiritual objects are as far out of their reach as though they had no being

Nearest therefore to the brute Creation are those men who Suffer themselves to be so far governed by external objects as to believe nothing but what they See and feel And Can accomedate to their Shallow understanding and Imaginations

My Dear Sir Let us all Consult ourselves by the wise proverb..

I believe that evry man's merit and ability ought to be appreciated and valued In proportion to its worth and utility

In whatever State or Circumstances they may fortunately or onfortunately be placed

And happy it is for evry man to know his worth and place

When a Gentleman of your Standing in Society Clad with those honors Can not understand or Solve a problem That is explicitly explained by words and Letters and mathematacally operated by figuers He had better Consult the wise proverb

Do that which thou Canst understand and Comprehend for thy good

I would recommend that Such Gentleman Change his business

And appropriate his time and attention to a Sunday School to Learn what he Could and keep the Litle Children from durting their Close

With Sincere feelings of Gratitude for your weakness and Inability I am Sir your Superior In Mathematics

1849 June th 29 ———

Dor Morgin Sir

I wrote and Sent my work to Professor —— of —— —— United States

I am now in possesion of the facts that he highly approves of my work And Says he will Insure me Reward in the States

I write this that you may understand that I have knowledge of the unfair way that I am treated In my own nate County

I am told and have reasons to believe that it is the Clergy that treat me so unjust

I am not Desirous of heaping Disonors upon my own nation. But if I have to Leave this kingdom without my Just Dues. The world Shall know how I am and have been treated

I am Sir Desirous of my Just Dues

1849 July 3 ———

July 7th, 1849

Sir. I have been given to understand that a friend of mine one whom I shall never be ashamed to acknowledge as such tho' lowly his origine; nay not only not ashamed but proud of doing so for I am one of those who esteem and respect a man according to his ability and probity, deeming with Dr Watts "that the mind is the standard of the man." has laid before you and asked your opinion of his extraordinary performance viz the quadrature of the circle, he did this with the firmest belief that you would not only treat the matter in a straightforward manner but with the conviction that from your known or supposed knowledge of mathematicks would have given an upright and honorable decision upon the subjcct; but the question is have you done so? Could I say so I would with the greatest of pleasure and have congratulated you upon your decision whatever it might have been but I am very sorry that I cannot your letter is a paltry evasion, you say "that it is a great pity that you (Mr ——) should have attempted this (the quadrature of the circle) for your mathematical knowledge is not sufficient to make you know in what the problem consists," you don't say in what it does consist *according to your ideas*, ah! no nothing of the sort, you enter into no disquisition upon the subject in order to show where you think Mr —— is wrong and why you have not is simply — *because you cannot* — you know that he has done it and what is if I am not wrongly informed *you have been heard to say so.* He has done what you nor any other mathematician or those who call themselves such have done. And what is the reason that you will not acknowledge to him as you have to others that he has squared the circle shall I tell you? it is because he has performed the feat to obtain the glory of which mathematicians have battled from time immemorial that they might encircle their brows with a wreath of laurels far more glorious than ever conqueror wore it is simply this that it is a poor man a humble artisan who has gained that victory that you don't like to acknowledge it you don't like to be beaten and worse to acknowledge that you have miscalculated, you have in short too small a soul to acknowledge that he is right.

I was asked my opinion, and *I* gave it unhesitatingly in the affirmative and I am backed in my opinion not only by Mr —— a mathematician and watchmaker residing in the ——— of ——— but by no less an authority than the Professor of mathematics of ——— United States Mr —— and I presume that he at least is your equal as an authority and Mr —— says that the government of the U. S. will recompense Mr —— for the discovery he has made if so what a reflection upon Old

england the boasted land of freedom the nursery of the arts and sciences that her sons are obliged to go to a foreign country to obtain that recompense to which they are justly entitled

In conclusion I beg to contradict an assertion you made to the effect that "there is not nor ever was any reward offered by the government of this country for the discovery of the quadrature of the circle," I beg to inform you that there *was* but that it having been deemed an impossibility the government has withdrawn it. I do this upon no less an authority than the Marquis of Northampton

Dr Morgan I am Sir Yours ————

The last paragraph probably arises from the reward, now withdrawn, for the improvement of means for finding longitude. Nothing is more common than confusion between the longitude problem and that of squaring the circle.

I might make a small book of correspondence of the following tenor. The first letter is from A. B. to me, setting forth that I am a great authority, and that knowledge and candour come as natural to me as beef and mutton; whence an opinion from me would be of the greatest benefit to A. B. aforesaid, who ends by apologising for intruding his humble ideas upon so busy a luminary. The second letter is from me to A. B., setting forth why I differ from him (the case above printed was a hopeless one). The third and last is from A. B. to me, either recapitulating the case of Galileo, or quoting Dugald Stewart or somebody else against all mathematicians, or telling me that it is not for such persons in their closets to decide upon &c. &c.; or explaining to me the whole matter didactically, and ending with "Si quid novisti," &c. Sometimes, as in the case above, bad motives are put into my mind.

A. DE MORGAN.

"A SLEEVELESS ERRAND."

Of this popular phrase, which, as it was used by Warburton, can hardly yet be said to be obsolete, and of which every one knows the meaning, no one hitherto appears to have perceived the origin. Mr. Nares justly observes, "All the conjectures respecting its derivation seem equally unsatisfactory, even that of Horne Tooke;" who says, "*Sleeveless* metaphorically means, without a cover or pretence." The definition in Todd's *Johnson* is —

"SLEEVELESS, *a.* Wanting sleeves; having no sleeves; wanting reasonableness; wanting propriety; without a cover or pretence."

All this is nothing to the purpose, and, however startling it may be, it is certain that the expression *sleeveless* in this phrase, and in many other old instances, had nothing to do with the *sleeve* of a garment.

Mr. Nares has also observed, —

"It is plain that *sleeveless* had the sense of *useless* before it was applied to an errand. Thus Bishop Hall has '*sleeveless* rhymes,' and even Milton 'a *sleeveless* reason.'"

It seems strange that this observation had not led the learned glossarist to the meaning of a *sleeveless* errand. It may be as well to cite a few old examples of the use of the word: thus Chaucer, in the *Testament of Love*, fo. 343. reverse, edit. 1533:

"Good chyld (quod she) what echeth such renome to the conscience of a wyse man, that loketh and measureth his goodnesse, not by *sleevelesse* wordes of ye people, but by sothfastnesse of conscience: by God, nothyng."

Again, in *Reliquiæ Antiquæ*, vol. i. p. 83.:

"Syrrus, thynke not lonke, and I schall tell yow a *sleveles* reson."

And in Taylor the Water-poet's *Works*, ii. 111.:

". . . . a neat laundresse or a hearbwife can
Carry a *sleevelesse* message now and than."

So Fairefax, *Godfrey of Boulogne*, bk. vi. st. 89.:

". . . . For she had sent
The rest on *sleevelesse* errands from her side."

It will be recollected that Shakspeare has the phrase in his *Troilus and Cressida*, where he seems to play upon the word *sleeve*; and this may have misled many.

Now the fact is, that there was an old English verb, *to sleeve*, signifying to divide or separate; and to *sleeve* silk was to separate and prepare it for weaving by passing it through the *slay* of a weaver's loom, sometimes called a *sled*; hence *sleeved*, *sleaved*, or *sleided* silk: and *sleeve*, or *sleave*, was that tangled coarse part left by the operation. Which explains in Macbeth, —

"Sleepe that knits up the *ravel'd sleeve* of care."

That *to sleeve* meant to divide or separate, will be obvious from the following passage in Lord Brooke:

"For th' object which in grosse our flesh conceives,
After a sort, yet when light doth beginne
These to retaile and subdivide, or *sleeves*
Into more minùtes; then growes sense so thinne;
As none can so refine the sense of man,
That two or three agree in any can."
Of Humane Learning, p. 24.

And the word is still in use in the north for *to split, cleave*, or *separate*; so that the root is evidently the A.-S. slip-an.

I suspect that the word *sleeve* was anciently applicable to the coarse *separated* portions of wool or flax, as well as of silk, which was thrown aside as refuse that could not be *divided* into threads, or *unravelled* by passing it through the slay of the weaver, or the comb of the wool-worker or flax-spinner, and hence *sleeveless*, *useless*, *profitless*, like a *sleeveless errand*.

S. W. SINGER.

Mickleham.

No. 300.]

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He must first procure the body of a man of the Chaṅrāl or Kolū caste, who died a violent death, on a Tuesday (*Mongulbar*), or a Saturday (*Sunnebar*). The head must be secretly cut from the body, and buried where *three* roads meet. For *three* successive nights a light (*pruddip*) must be burnt on the ground by the grave; on the fourth day the head is to be exhumed, and the teeth extracted, and a rosary (*māhāshunkher mālā*) made of the teeth and preserved. At the first opportunity, another body of a man of the low castes above mentioned, who died a violent death on a Saturday or Tuesday, being the fourteenth or fifteenth of the moon's decrease, or dark side, must be procured; and at midnight of the same day the corpse taken to a Hindoo burning-ground and laid on its back, with the arms and legs extended. Five pegs are then driven into the ground, one at the head, to which the hair must be fastened, and one at each wrist and ankle, to which the four extremities are to be attached. The penitent, provided with a small quantity of any of the following alcoholic liquors, sits upon the breast of the body. The liquors are *gauri* (a kind of rum), *madhee* * (extracted from honey), and *poistee* † (distilled from grain). In this position, and wearing his rosary of teeth, the penitent begins to repeat a *muntroo* (incantation or prayer). Presently the body acquires motion, and struggles, gnashes its teeth, and attempts to bite him. The intoxicating spirit should then be gradually poured into the mouth of the corpse, and will subdue it. When this is effected, the penitent must shut his eyes and go on with the muntroo, fixing his mind all the while on the goddess Kali. Then, by the will of Kali, will he see a vision of fierce things, such as tigers and serpents, coming to bite him, and flames of fire on all sides threatening to consume him.

If the penitent undergoes this without fear, and with faith in Kali, then, at the last watch or dawn of day, Kalee will appear to him, and say: "My child, I am pleased with you; take the boon that you ask." He says, "Mother, I would go to heaven." During the performance of this ceremony the spiritual guide (*gooroo*) of the penitent stays at a distance, and comforts and encourages his disciple, saying "Ma bhai" (No fear). If this ceremony be faithfully performed, the penitent disciple and his teacher are both pardoned, and their eternal happiness secured. This rite is taught in the *Tantra*.

G. Oc. WRAY.

Calcutta.

* Note the similarity of this word to *mead*.

† Query, can *whiskey* be derived from this?

PUBLIC RECORDS OF IRELAND.

In some of the earlier numbers of "N. & Q.," mention is made of the existence of many of the public records of Ireland, which, in some way or another, had travelled from Dublin to the borders of the Lake of Constance, in Switzerland. By purchase, I became the possessor of those documents. It appears, however, by a letter which I have recently received from Switzerland, that a farther quantity of records is there still to be found; and I subjoin a copy of the list of these documents, which has been sent to me in the hope that some effort will be made to restore them to their proper place of deposit, or at least to place them in some public record repository in either England or Ireland:

"*Brevis notitia de quibusdam pergamenis quondam Dubline asservatis.*

	Folia.
I. Placitarum Regis Anglie nomine actarum pler. apud Waterford a frē Rogero Outlaw. priore hospitalis S. Johs̄ vices agente Joh' Darcy le Cousin Justiciarij Hibernie regesta in foliis -	6
Similiter placitarum apud Dublin habitarum circa annum 1345, in fronte ligata in calce defecta exempligratia 'Anno regni nostri (Edwardi III. regis xviii, die 10 April),' ita fasciculus - - - - - - - -	11
Similiter non ligata folia ejusdem autoris et ætatis, prioribus prius adherentia - -	16
Fragmenta Seculi xiv etiam placitarum regesta apud Dublin continentia - - - - -	11
II. *Rotuli* N. 17. E. 13. notati *Escheator's Accounts* de Edwardi III. temporibus quorum unum perlongum - - - - - - - -	3
Rotuli fragmenta de provente regal. seculi forse xvii in foliis dolendo modo laceratis -	5
III. *Actarum* recentiorum seculorum Angliam spectantium, No. - - - - - - - -	4
	56

N.B. *Mandata regia* pleraque in placitis notata sunt alieque res ad historiam Anglie non spernende sunt et quedam cartarum bene conservate et non difficiles lectori, minor pars autem igne, aque et muribus vulnerate."

On one of the last-mentioned more recent parchments there is written on the outside—

* "Settlement of Maurice Power's Estate on William Burke's marriage with his daughter (1687), deed of Conveyance."

There are signatures and a seal attached to this MS.

* Another one is superscribed "Fitzsimmons and Shaw: Mr. Shenan for the def^{t}." Date 1799.

*In another similar MS. the name of a Sir William Domville occurs. Many names, viz. Prindergast, Gibbon, Fitzgerald, Power, Fitzedmund, Russell, &c. &c., occur in the Latin manuscripts of the fourteenth century. JAMES F. FERGUSON.

P.S.—The above-mentioned writings marked * are probably private documents which were lodged in some public office *pendente lite;* and (as is very often the case) not restored to the owner after the termination of the suit.

POPE, AND BATHURST THE BOOKSELLER.

A letter, without date of year, from Pope to Bathurst, has been lately published in the *Gent. Mag.* The circumstances stated in elucidation are briefly these. Motte, who published the *Miscellanies*, died March 12, 1758; and was succeeded in business by Bathurst (Feb., p. 146.); and the letter, now first published, says the editor or contributor, "seems to show that he (Pope) *continued* to receive from Motte's *successor*, Mr. Bathurst, to whom it is addressed, considerable sums on account of the *Miscellanies*" (March, p. 261.).

Now, with all deference to the editor or contributor, the letter only shows that Pope held a bill of Bathurst; but not that it was given for profit or copyright of *Miscellanies*, or anything whatever to do with that work. As to Bathurst as successor to Motte, and the payment to Pope, that is surely out of the question, for Pope died fourteen years before Motte.

The history of the *Miscellanies* in connexion with Motte is briefly this. Motte published the "first," "second," and "last volume," in 1727. Some years after, Pope resolved to publish another volume, which Motte, to use Pope's words, "deliberately refused." Motte soon saw his error, and applied to Pope on the subject, probably backing his solicitation with a friendly word from Swift. Pope replied:

> "All I can do were to speak to Mr. Gilliver, as you requested, to give you the share you w^d have in y^e property, and to set aside my obligation and covenant with him so far to gratify the Dean and yourself. You cannot object, I think, with any reason, to the terms which he pays, and which at the first word he agreed to."

This was the last, though called "the third volume," of the *Miscellanies*. Motte, as we see, was then in business; and indeed, as other letters prove, continued in business some years after. I can only suppose that Bathurst was the apprentice, servant, or partner of Motte, long before he was his successor. P. A. B.

THE BELLS OF BLETCHLEY IN BUCKINGHAMSHIRE.

I beg to offer the subjoined history of the bells of Bletchley Church, well known to many who travel on the North-western Railway. The account has been extracted for me by my friend the Rev. T. Delves Broughton, the present Rector of Bletchley, from a MS. book bequeathed to the custody of the Rectors of Bletchley for the time being, and written on parchment by the late Browne Willis, Esq., the antiquary, who lived at Bletchley, and restored and beautified the church there.

As the account is minutely descriptive of the way in which a peal of bells found their way into the tower of an old English parish church, it may not be uninteresting to those whose attention has been drawn to the subject of church bells.

ALFRED GATTY.

"An account of other disbursements which have been made since this first account, as the casting of the bells, which were intended and designed to be altered when the church was first set about to be beautified; though those were let alone till the last, and not attempted till the year 1712; in which year, on St. John Baptist's Day, viz. 24 June, the five old bells being very untunable, which had hung in the tower ever since the year 1629, when they were cast out of four large bells, were taken down, and with 18 cwt. of additional metal (which cost, with the carriage of it from Arseley in Bedfordshire to Bletchley, with other expenses in buying it, 65*l.* 16s.), were delivered to Mr. Abraham Rudhall of Gloucester, 2d July following, in order to be recast into six, at which time the weight of the said five bells was as follows:

	cwts.	qrs.	lbs.		cwts.	qrs.	lbs.
Of the first or treble	5	2	24	Total of y^e weight	43	6	7
Of the second -	6	2	8				
Of the third - -	8	1	0				
Of the fourth -	10	1	1				
Of the fifth or tener	12	1	2				

And the charge for recasting of them, and adding two trebles, as follows:

"Expenses in the Casting the five Bells, and making a Peal of eight.

	£	s.	d.
Paid as before for mettal bought, and brought from Arseley, co. Bedf. - - -	65	16	0
Carriage of said five bells and mettal bought at Arseley, and bringing them back when cast into six - - - - -	22	15	0
Paid to John and Richard William of Kings Sutton, co. Northton., for taking down the old five bells and making frames for eight, and hanging the said eight bells - -	35	7	6
Paid to William Grace, smith, of Bletchley, for iron-work, &c. about the frames and bells -	9	13	0
Paid for timber bought at Beauchampton, and given to make the frames and carriage thereof, and for screws bought at London, brasses, &c., at least - - - - -	25	0	0
Paid Mr. Rudhall for mettal of his own, added to make the trebles, weighing about 10 cwt. at 6*l.* 10*s.* per cwt., as appears by his bill -	64	10	0
Gave Mr. Rudhall for casting the bells -	53	15	0
Paid for carriage of the two trebles from Glous^r, and of a new tener from thence, and y^e tener y^t was first cast to be changed - -	15	10	0
	292	6	6

"N.B. To the expense of the bells the parish raised and paid 40*l.*, but 20*l.* thereof being assessed upon the benefactor's tenants, he was forced to make several abatements to them, and great part also being spent by the churchwardens in junquetting, and great allowances being made by them to the parish clerk for oyl and finding bell-ropes, &c., scarce half-thereof was regularly applyed to the uses mentioned above.

	£	s.	d.
"Paid to Hanns of Aylesbury for making chimes to go on the said eight bells to the 113 Psalm tune, and gave to the man that put them up, and for brasses to the two trebles, and carriage of them to and from Aylesbury -	10	10	0
Gave to Kitchener of Olney for tuning the bells	2	0	0

"*Bletchley Bells' Weight.*

A. 1713.

	cwts.	qrs.	lbs.
1. - - - -	5	00	12
2. - - - -	5	00	17
3. - - - -	5	03	17
4. - - - -	6	3	18
5. - - - -	7	3	20
6. - - - -	8	3	26
7. - - - -	11	00	26
8. - - - -	17	00	12
Total - -	69	1	18

"The old bells weighed only forty-three hundred and seven pounds, so these are about twenty-six hundred and a half heavier: and the great tener is within a few pounds heavier than the old tener and treble both added together.

"Inscriptions on the 1st and 2nd bells cast after the six biggest, only the bellfounder's, &c. names, but on the six biggest these verses:

1.
2.
3. 'Quod sit Sacra dies, primo denuncio mane.'
4. 'Ad Templum Populus per me properare monetur.'
5. 'Pulsa voco Plebem tractare negotia villa.'
6. 'Est Campanarum sine me Symphonia nulla.'
7. 'Conjugium, Partus, Mysteria, Festa decoro.'
8. 'Me resonare jubent Hominum mors, Concio, Funus.'"

Minor Notes.

Sense versus Sound. — A town in the United States having been called Franklin, a friend wrote to the doctor stating that it had been done in compliment to him; and added, that as the townspeople were building a church, perhaps he would kindly give them a bell. Franklin answered, that as he presumed the good people preferred sense to sound, he declined giving the bell, but would gladly give them books. A reply so characteristic of the man should be remembered. It need only be added that Franklin kept his promise, and that his library is still in very good condition. W. W.

Malta.

The Founder of the Russian Monarchy a Warwickshire Man. — A Warwick historian claims for that town the origin of Rurick's name. It is almost certain that Rurick was a Dane, and he may have taken part with the Danes against Alfred.* This part of English history is excessively obscure. The Baltic freebooter (Rurick = Warwick), A. D. 839, was called in by the inhabitants of Novgorod to defend them against their neighbours, who, having made himself master of great part of the country, founded a dynasty which ruled uninterruptedly till A. D. 1598, and which, prior to A.D. 1044, had made four naval attacks on Constantinople. Warwick was ruined in the early wars of the Danes, and restored by Ethelfleda, daughter of Alfred the Great, and governor of Mercia, who built a fort there A. D. 913. Alfred destroyed the Danish power in England A.D. 893, after it had existed 106 years. We may conjecture that Rurick's engagement to Russia left the Danish power in England so reduced as to favour Alfred's views. The etymology of Warwick shows its roots to be *Guarth* + *Wick* = Garrison on the bend of a river (see Camden's *Brit.*, p. 425.). The origin of the name of the Corsair, called Βαράγγοι by Codinus, Βιράγγοι by Ducanges and Varagians or Varangians by Gibbon, was probably from Varangar Fiord, on the coast of Sweden in the extreme north, adjoining Norway, and ceded to Russia in 1815.† The Varangians are described at first as mixt Danish and Swedish, next as mixt Danish and English. (Gibbon, vol. x. c. 55.) T. J. BUCKTON.

Lichfield.

Ladies and Wives. — Twenty years ago every new-born infant was announced as born of "the lady of — ——." At that time one or two persons began to see that this mode of proclamation neither said nor implied anything about the wedding-ring; and the example they set was gradually followed. Now, almost every mother who has not a title of rank is "the wife of ——," or "Mrs. ——." But still, once in every two or three times (or *Timeses*), a "lady of" makes her appearance. When the change was exciting discussion, the following anecdote was very effective, which, being good enough to be true, of course was true. A lady presented herself at some place which was not open except by tickets, in some cathedral town. To the demur of the doorkeeper she said, "Do you know that I am the bishop's lady?" To which the doorkeeper answered, "Madam, if you had been the Bishop's *wife*, I could not have admitted you without a ticket."

* Danes = Norsemen = Normans = Normanni were properly Teutones of the Baltic coasts, including Norwegians, and had a literature. The *Poems of Ossian* are conceived in the spirit of this people, who have so much influenced European civilisation.

† They are called *Waraegers* by Müller (*Univ. Hist.*, vol. ii. B. 14. s. 18.), which differs little from *Warwickers* in sound.

Even now, many persons are a little too fine, or too fearful of offending, to ask a man how *his wife* is. "How is your good lady?" they say. If this be expressly meant to refer to the distinction between a *good* lady and a *bad* lady, by way of avoiding the ambiguity of the word lady used alone, it is in very bad taste. Time was, moreover, when in England, as now in Scotland, people might have asked what a good lady is, as distinguished from a good-wife.

How is it that the word *man* has never lost its dignity, while the female sex has allowed *woman* to become a term for which "lady" must be substituted? A similar question may be asked as to *husband* and *wife*. Why are the first two people in the land not husband and wife, but *consorts* of each other?

But the worst fate has attended the real English feminine of husband, the word *housewife*. Under the pronunciation *hussif*, it was long a little case for holding needles and thread; under that of *hussy*, it still expresses a meaning the reverse of its original. M.

Authorship of Anson's Voyage. —

"Lord Anson's *Voyage round the World*, though it carries the name of Walters, who was chaplain to the Centurion, in the title-page, was in reality written by Benjamin Robins, a man of great eminence and genius as a mathematician and writer, under the immediate inspection of the noble officer who commanded the expedition. So favourable was its reception with the public, that four large impressions were sold within twelve months, and it was translated into most of the European languages. The work still supports its reputation, and has been repeatedly reprinted in various sizes." — *Naval Chronicle*, vol. viii. p. 267.

E. H. A.

Alison's History of Europe. — Sir A. Alison, in his *History of Europe from* 1815 *to* 1852 (vol. ii. p. 117.), asserts that the Grand Duke Constantine of Russia, the Viceroy of Poland, was "son of the Emperor Paul I. and the celebrated Empress Catherine." I had previously imagined (1) that there had been but one Emperor of Russia named Paul, and (2) that the Empress Catherine was the *mother* and not the *wife* of that potentate. Again, the same historian (vol. iv. p. 288.) states that Lord Palmerston "has been a member of every administration, with the single exception of the short one of Lord Derby in 1852, for the last fifty years." This statement was published in the present year; and on reading it I learnt for the first time that Lord Palmerston had been a member of (1) "All the Talents" government in 1806, or of (2) the Duke of Portland's in 1807, or of (3) the Duke of Wellington's in May, 1828; or of (4) Sir Robert Peel's in 1834, or of (5) Sir Robert Peel's in 1841. If the above-quoted passages, which caught my eye while turning over the pages of Sir Archibald's work (which I have not examined throughout), are average specimens of its accuracy, it has at all events a fair claim to be called one of the most remarkable contributions to history ever published at 15*s.* a volume. M. A. Oxon.

Queries.

THE "ANNUAL REGISTER."

Prior, in his *Life of Edmund Burke*, thus describes the foundation of the *Annual Register* by that eminent writer and statesman:

"At this moment also [1757], English literature and English history became indebted to him in no ordinary degree by the establishment, in conjunction with Dodsley, of the *Annual Register*. Of the excellence and utility of this work, the plan of which was ingenious, while the execution ensured great and unfading popularity, there never has been but one opinion. Several of the first volumes passed to a fifth and sixth edition. It is the best, and without any admixture of their trash, or being tediously minute, the most comprehensive of all the periodical works; many of the sketches of cotemporary history, written from his immediate dictation for about thirty years, are not merely valuable as coming from such a pen, but masterly in themselves; and, in the estimation of some of the chief writers of our day, are not likely to be improved by any future historian. They form, in fact, the chief sources whence all the chief histories of the last sixty years have been, and must continue to be, compiled; besides furnishing a variety of other useful and illustrative matter. The *Annual Register for* 1758, the first of the series, came out in June of the following year. Latterly a Mr. Ireland wrote much of it under Mr. Burke's immediate dictation." —P. 60., edit. 1824.

From this statement it appears, that Burke either composed, or superintended the composition of, the historical portion of the *Annual Register* from its commencement in 1758, until about 1788. The writer of this notice has been informed, that some of the volumes, about the latter period, were written by a gentleman named King.

It seems that the twelve years from 1790 to 1800, inclusive, were written by Dr. William Thomson, who is now chiefly known as the continuator of Watson's *History of Philip III.* The following passage occurs in the "Annual Biography and Obituary for 1818," in the *Life of Dr. Thomson:*

"Towards the latter end of his life, the Doctor was chiefly employed in bringing up the long arrear of Dodsley's *Annual Register*. Of this employment he was not a little proud, as he now considered himself the legitimate successor of Edmund Burke. We understand that he compiled the historical part from 1790 to 1800, inclusive; and if paid as liberally as the Right Honourable gentleman just alluded to, his remuneration would have exactly amounted to 3000*l.* for ten volumes; we have reason to think, however, that eleven or twelve were undertaken and completed by him." — Vol. ii. p. 111.

Can any of your correspondents supply any additional facts respecting the authorship of the historical portion of the *Annual Register* during the

period from 1758 to 1800; and can they furnish any information for the period since 1800, either with respect to the writers, or the political character of the history?

A bibliographical account of Dodsley's *Annual Register*, and of other periodical works of the same character, may be seen in the *Penny Cyclopædia*, art. ANNUAL REGISTER. L.

THE DESTRUCTION OF THE EXCHEQUER RECORDS.

I observe in Mr. Rawdon Brown's very interesting and well-edited *Selection of Venetian Despatches in the Reign of Henry VIII.* the following important note:

"The carelessness with which our national records have been kept is a subject of deep mortification to the antiquarian. In the year 1838, no less than *eight tons* weight of curious documents were sold by the then Chancellor of the Exchequer to Mr. Jay, a fishmonger, at the price of 8*l.* per ton. Many of these have since been purchased at high prices by the British Museum, and by the *government itself*."

Reference is added to Mr. Rodd's *Narrative*, 1855. This I have never seen; but I know that Mr. Rodd, an excellent judge of books and MSS., rescued many of these rejected treasures from destruction. What I want to know from one of your correspondents is this: Who was this wise Chancellor of the Exchequer? His name deserves immortality in a work devoted to the preservation of curiosities. At the time when a penny-wise economy allowed the destruction of so many irrecoverable papers for the paltry consideration of 64*l.*, a pound-foolish prodigality was expending upwards of 200,000*l.* for Blue Books, of which more than half are only fit for the grocer and the fishmonger, and of which two-thirds are never read. E. C. H.

[The sale of Exchequer Records took place in 1838 under the following circumstances:

The attention of Sir John Newport, Comptroller of the Exchequer, was first directed to the documents in question in 1835, and in 1836 they were inspected by Mr. Devon. Upon his report a communication was made to the Treasury by Sir J. Newport, and directions were given to have them examined; the examination was entrusted to Mr. Bulley, chief clerk, and to Messrs. Woodfall and Barrett, clerks in the office of the Comptroller of the Exchequer. Mr. Bulley commenced his examination in the early part of 1838, and "having applied for authority to destroy certain books and papers (the books being purely of account, and appearing to be of no interest or value at the present time; and the papers, including the warrants of which the books of entry on record are retained, being equally valueless)," the documents were sold under an authority from the Treasury to destroy "mere memoranda, or papers of which entries have been been made of record in the books of the Exchequer or the Treasury."

The Committee of the House of Lords, appointed in 1840 to inquire into the subject, observe that many papers of great interest and value were preserved by Mr. Bulley, and add that "the manner in which the selection was conducted would lead them to believe that the loss has not been extensive;" and though the British Museum had purchased some, "it does not appear that any of very great consequence had been recovered in that quarter."

Sir J. Newport was Comptroller of the Exchequer until succeeded by Lord Monteagle in Sept. 1839.

Our correspondent has been misinformed as to the sums paid annually for parliamentary printing; the largest amount for any one year since 1844 is 127,000*l.*, for the year 1848-49; but for this year the estimate for printing and stationery for the United Kingdom and Colonies was 302,362*l.*, which apparently has been erroneously attributed to parliamentary printing alone.]

THE ALCHEMIC TERM "TINCTURE."

In the *Introduction to Theosophy* (or *Guide to the Mystical Philosophy of Jacob Böhmen*, advertised in "N. & Q.," Vol. xi., p. 517.), I find repeated mention made of the word *tincture*, in connexion with the doctrine of Regeneration. And in the work referred to, p. 491. of the same treatise, I also find the word in familiar use; as, for instance, in the following quotation, which is a postscript of a letter of the date of the year 1742, from the celebrated William Law to the philosopher and physician Dr. Cheyne, in answer to his inquiry for the grounds of Mr. Law's published averment, that Newton merely worked with Böhmen's demonstrations and principles, in bringing forth his celebrated discoveries:

"From the authority above (writes Mr. Law) I can assure you that Sir Isaac was formerly so deep in J. B., that he, together with one Dr. Newton, his relative, set up furnaces [this was before the discovery of electricity, which is largely treated of in the same treatise, pp. 405—420.], and for several months were in quest of the *tincture*, purely from what they conceived from him. . . . . No one, from Böhmen, can know anything of the *tincture*, or the means or possibility of coming at it, without knowing and believing, as Böhmen does, the ground of *universal attraction*."

I also observe, in looking into the published writings of Böhmen, and the MSS. of Freher (British Museum, *Add. MSS.* 5767—93.), frequent use of the same word, but in various modifications; as a *pure* and *holy tincture*, a *defiled* and *false tincture*, an *earthly tincture*, &c.; from which I have inferred the word *tincture* in its highest sense to mean the power or virtue of supernatural light, that is, of the Deity; which is said by Böhmen to be couched in all living things according to their kind and degree in the scale of creation, as their most secret essence, and constituting their medicinal, &c. properties; but especially manifest in the metals and in man. And farther, he asserts, that the *tincture*, though supernatural and invisible, is yet subject to the manipulation of man, provided he be a *divine artist*, or *magus*; that is, be so renewed in the spirit of his mind, or regenerated, that he is become endowed

with *divine perception* (a central or universal consciousness, or clairvoyance through all nature), and also a *divine will*, in addition to possessing practical science in chemistry and fire (or electricity).

Such I have gathered to be the sense of the word, as used by these rational and christian writers, without reference to the mysterious gibberish and hocus-pocus assumptions of the self-styled alchemists of the Middle Ages. But will some of your really adept correspondents be pleased to elucidate the meaning of the *tincture* as used by the theosophers, in simple untechnical language, and with intellectual clearness? Also, whether (as I have surmised) the original alchemical science does not, in effect, refer to the spiritual photogenic action of the pure divine light upon the moral and intellectual nature of man, in those who, by a perfect conformity to the Gospel precepts and counsels, have rendered themselves susceptible of its life-giving operation, rather than to the preparation of the philosopher's stone, and transmutation of the base metals into gold. P. T.

Minor Queries.

The Widow Cornewalleis.—Stow informs us, in his *Survey* (edition Thoms), p. 52., that a lady so described received from Henry VIII. the grant "of a fair house and divers tenements near adjoining, some time belonging to a late dissolved priory," in Sprinckle Alley, in reward of fine puddings (as it was commonly said) by her made, wherewith she had presented the king. "Such," adds the old historian, "was the princely liberality of those days;" but it seems not to have occurred to him, that although the grant was out of all proportion to the benefit conferred, it cost the arbitrary monarch nothing but the trouble of making over property of which he had taken possession illegally. I am, however, digressing from my object, which is to inquire whether any of the readers of "N. & Q." can in any way identify the widow, and tell me whether she belonged to the Suffolk family whose name she bore? Also how far the story is confirmed by other cotemporary historians, though I am by no means disposed to undervalue the testimony of honest John Stow, regretting only that he does not speak more confidently on the subject. BRAYBROOKE.

Audley End, July 18.

"*Monody on the Death of Hellebore.*"—

"Sweet were the winds which rapid Mermaids wore,
On Lybia's realms, when erst th' Antarctic boar
Ruled his seraphic proselytes on high,
'Midst the grim regions of Europa's sky.
Hail! intellectual Hellebore; whose strain
Dulcifies thunder—bids th' insurgent rain
Roll upwards—tune thy sweet, cathartic lyre,
And melt th' empyreal source of Etna's fire—
Nor wonder, that the fair Cordelia's horn
With new-born sympathy bedews the morn.
She first, with horror, orisons demure,
Sung the chaste banners of the wizard boor;
She, from the bosom of departed woe,
The princely fabric rear'd, with accents slow.
Bending the pliant hecatomb around,
Sharp, sonorous vestals sunk th' emphatic ground.
Her pye-bald car thro' wond'ring nymphs she drove,
And silence echoed thro' the vast alcove.
Hear! ages yet unborn!—past, future days!
How white her valour, and how tall her lays.
Yet must interior Fate's athmatic [?] hand
Hurl the brown Mermaid from th' Ionian land.
Mute is that lyre, and cold th' unfeeling wound,
Whose murmuring chords emit a silent sound.
Yet shall my soul with inborn thraldom burn,
Shed the dim tear, and burst th' impetuous urn.
Witness, ye streams! ye high aspiring vales!
Ye mountains, sinking from these mournful tales!
If my stern soul that tribute e'er denied,
Which Mona lavish'd on her purple bride,
While Orpheus mounts the zone on Lomond's snowy side.
Begin, my Muse, th' atlantic note inspire;
Let seraph wings proclaim a seraph's ire:
No more, indignant Hebrus' hollow head
Feeds his blue flocks—for Hellebore is dead!
Angelic Hellebore! the bending mast
Yields its proud syrens to th' autumnal blast.
No more chill winter wafts the foliage green;
Sweet emblem soaring on the rustic scene!
For Hellebore, fair nymph of Hecla's flame,
Floats on Horizon's old, amphibious name.
No more her breath attaints th' unhallow'd fan,
'Mid the proud panoply of Karlo Kan:
For nature sighs in peace; and human kind is man."

The above lines were given to me by my friend the late Earl of Mountnorris, and are said to have been written by the Hon. and Rev. William Herbert. Have they ever been printed? If so, when and where? F.

The Lancashire Song.—In the Fourth Part of *Miscellany Poems*, published by Mr. Dryden (p. 96., fifth edition), is a song thus entitled, which commences,—

"In Lancashire, where I was born,
And many a cuckold bred;
I had not been marry'd a quarter of a year,
But the horns grew out of my head.
With hie the Toe bent, and hie the Toe bent,
Sir Piercy is under the line.
God save the good Earl of Shrewsbury,
For he's a good friend of mine."

Can any of your Lancashire correspondents, who have made the antiquities of that county the subject of their inquiries, throw any light upon the history of the song, or the many historical allusions to be found in it? Does MR. CHAPPELL or DR. RIMBAULT know anything as to its origin or antiquity? OD.

Robespierre.—Amongst the papers of Robespierre found after his death, was a letter (Jan. 12,

1792) from an Englishwoman, who it seems had sent him a pecuniary present in an order on her bankers, which had not been presented for payment. She complains of this, and repeats her offer. The letter is signed (in the printed volume) "Theeman Shephen," meaning probably Freeman Stephen. Can any of your correspondents guess who was Miss or Mrs. Freeman Stephen? C.

Milton, Lines on. — Where are the following lines to be found? —

"When Milton's eye ethereal light first drew,
Earth's gross and cumbrous objects check'd his view;
Quick to remove these barriers from his mind,
Nature threw ope th' expanse, and struck him blind.
To him a nobler vision then was giv'n;
He closed his eyes on *earth*, to look on *heav'n!*"

F.

Carmelites in Hereford. — I have before me a copy of Sandys' *Travels in the Turkish Empire in* 1610, published in 1632. On the title-page is the inscription —

"Ex Libris Carmelitarum Discalceatorum: Residentia Hereford'."

Can any of your readers give any information as to any establishment of Carmelites in Hereford during the seventeenth century? E. T. S.

Etymology of the Word "Chess." — Among the derivations assigned to this word may be added that given by Pezron, in his ingenious treatise of the *Antiquities of Nations*. He states that Sacæ, or more anciently Scacæ, was a term applied by that section of the Gomerians who, migrating into Media, and receiving the name of Parthians, or exiles (*parthu*, in the Celtic language to this day signifying to divide), retaliated by calling the parent stock *Sacæ* or *Scacæ*, a term implying thief, robber, and the like. The remains of this ancient word may be found in *sac* or *sacager*, which is to commit murder; and from this Pezron thinks is derived our word *chess*. In barbarous Latin the game is called *Scacorum ludus*, and by the ancients *latrunculorum ludus*, *i. e.* the thief's game. The Italians called it *schacchi*, which they borrowed from the *schack* of the Goths, who bore sway amongst them so long a time.

As I am not aware whether this view is at all supported by other authority, perhaps you will allow this Query to be inserted in your columns: What is the earliest instance of the term *ludus Sacorum* designating our game of chess?

E. I. B.

Ear-piercing. — Will any of your correspondents, medical or others, inform me, on behalf of a female relative who feels a repugnance to the operation of having her ears pierced, whether there is any foundation for the widely-spread idea that it has a beneficial effect on the eyes? If a dozen ladies are asked why they have submitted to it, they will nearly all say: "Ah! it is so good for the eyes." Now, if this somewhat barbarous practice has nothing more than vanity to be said for it, it is well to let the same be stated. If the eyes are in a condition to require counter-irritation, I should consider this might be much more advantageously effected by other means than an operation, the result of which must be merely temporary. L.

Dalston.

Telegraphic System of the Universe. — The 12th lecture in Professor E. Hitchcock's *Religion of Geology, and its Connected Sciences*, treats of "The Telegraphic System of the Universe." Can any of your readers refer me to other works on this subject? R. W. HACKWOOD.

Holidays. — In the *Miscellaneous Works of G. E. Howard* (vol. iii. p. ccxlvi.), the following passage appears:

"If we calculate the number of holidays kept in Ireland, the working hands who keep them, and the value of their labour, the amount will be immense. The priests have it in their power to remedy this evil. Don Geronimo Ustariz, in his book on the *Theory and Practice of Commerce and the Marine*, relates that St. Chrysostom said 'That the Martyrs had no delight in being honoured at the expense of the tears of the poor, as also that instead of promoting religion and devotion, it had quite the opposite effect; and that piety should not trespass upon industry, nor industry upon piety.' Pope Urban VIII. was of the same opinion, and so he pronounced it upon the representation of several zealous bishops of the time. So it is also expressed by the Council of Trent, held in the year 1549, in the 10th Canon."

Now the Council did not sit in 1549. Perhaps some correspondent, familiar with the proceedings of that Council, would oblige me by pointing out the decree or canon which treats of the subject.

CLERICUS (D.)

Quotation wanted. — Who is the author of the lines beginning with —

"I dream'd my love was a milke white doe, that roam'd the forest wide?"

C. L.

Full Fig. — What is the complete form of the abbreviated word used in the expression "Full fig.," meaning *full dress?* J. G. T.

Ch. Ch. Oxford.

Verb and Nominative Case. — Is there no exception to the first rule of our grammars, that a verb must agree with its nominative case, in number, &c., save the "noun of multitude?" "True," say the learned; but my linendraper says, "Three and elevenpence halfpenny is not a high price for good Irish cloth," and I think he is right, grammatically speaking. How can I say "Ninety-five *are* a great age?" It is manifest

in these cases that the idea of the mind is a totality, and that it is with that simple idea that we make the word accord. But this is not orthodoxy.

While on these trifles I may mention the expression "a three-year old," and a man "six *foot* high," which latter my schoolmaster used to be of opinion that no boy could use at home without risk of causing great pain and sorrow to his relatives and well-wishers. Perhaps some of your readers can furnish me with analogous licenses in foreign languages, which more liberal grammarians than ours have stamped as idioms. I think the Germans use the singular form *Jahr* (year) with a plural numeral adjective. W. M. T.

Epigram on Prayer.—*The Monitor*, published March, 1712–13, performed by Mr. Tate, Poet Laureat, Mr. Smith, and others, contains the following

"EPIGRAM ON PRAYER.

Prayer highest soars when she most prostrate lies,
And when she supplicates, she storms the skies.
Thus to gain Heav'n may seem an easy task,
For what can be more easy than to ask?
Yet oft we do by sad experience find,
That, clogged with earth, some prayers are left behind,
And some like chaff blown off by every wind.
To kneel is easy, to pronounce not hard,
Then why are some petitioners debarr'd?
Hear what an ancient *oracle* declared;
Some *sing* their prayers, and some their prayers *say*,
He's an Elias, who his prayers can pray.
Reader, remember, when you next repair
To church or closet, this memoir of prayer."

What oracle is here alluded to? CL. HOPPER.

Old College of Physicians.—Can any of your correspondents refer me to any engraving of—

1. Linacre's house in Knight Rider Street, given by him to the College of Physicians, and used as their place of meeting till the early part of the seventeenth century?

2. The College of Physicians at the end of Paternoster Row (Amen Corner), to which the great Harvey added a library and museum? Both of these were destroyed in the Great Fire. The latter was on ground belonging to the Dean and Chapter of St. Paul's. W. M.

Minor Queries with Answers.

Robert Pont.—In the Scotch version of metrical psalms, "R. P." or "R. Pon." are prefixed to several of the psalms. Mr. Laing, librarian to the Writers to the Signet, Edinburgh, supposes that Robert Pont, a zealous Scotch Reformer, was the author of these. But I can see nothing in his antecedents, habits, or style of writing and thinking, favourable to this supposition. From several of the psalms attributed to him being rendered into very peculiar metres, and set to tunes from the French version, I am induced to think the writer must have also been a Genevan refugee, and consequently acquainted with the Genevan psalmody. J. A. PERTHENSIS.

[Holland, in *The Psalmists of Great Britain*, vol. i. p. 190., has the following notice of Robert Pont: "In 1575, Bassandyne the printer published in Edinburgh 'The CL. Psalmes of David, in English metre,' with Prayers and other Formularies of the Church of Scotland. This version was probably the work of Robert Pont, who was one of the most renowned versifiers of the Psalms in the sixteenth century. He was minister of St. Cuthbert's Kirk, highly esteemed by the clergy, and was appointed a Lord of Session, dying in 1608 at the ripe age of eighty-one. His wife was a daughter of the celebrated John Knox. In 1601, the following motion of the General Assembly was passed: 'Anent ye Translation of ye Psalmes in meeter. It is ordainet that the same [*i.e.* the old version] be revisit by Mr. Robt. Pont, minister of St. Cuthbert's Kirk, and his travels be revisit at the next Assm'lie.' It does not appear, however, that Pont proceeded in the business." Our correspondent will find a notice of the various contributors to Sternhold and Hopkins's version in "N. & Q.," Vol. x., p. 366.]

Blue Beard.—Can any of your correspondents kindly inform me who Blue Beard was? Any information on the subject will oblige EASBY.

[The original Blue Beard was Giles de Laval, Lord of Raiz, who was made Marshal of France in 1429, and in the reigns of Charles VI. and VII. distinguished himself by his courage against the English when they invaded France. The services that he rendered his country might have immortalised his name, had he not for ever blotted his glory by murders, impieties, and debaucheries. Mezeray says that he encouraged and maintained sorcerers to discover hidden treasures, and corrupted young persons of both sexes, that he might attach them to him, and afterwards killed them for the sake of their blood for his charms and incantations. At length, for some state crime against the Duke of Brittany, he was sentenced to be burnt alive in a field at Nantes in 1440. Holinshed notices another Blue Beard in the reign of Henry VI., anno 1450. Speaking of the committal of the Duke of Suffolk to the Tower, he says, "This doing so much displeased the people, that if politike provision had not been made, great mischief had immediately ensued. For the commons in sundry places of the realm assembled together in great companies, and chose to them a captain, whom they called Blue Beard; but ere they had attempted any enterprise, their leaders were apprehended, and so the matter pacified without any hurt committed."]

Cocker and Walkinghame.—Can any correspondents of "N. & Q." furnish any particulars about these two celebrated computists? I am not aware of two such eminent men of whom less is known. Indeed, I have never fallen in with any particulars at all regarding Walkinghame; and any notice of Cocker is as meagre as may be. METON.

[Some biographical notices of Cocker will be found in the *Penny Cyclopædia*; Professor de Morgan's *Arithmetical Books*, p. 56.; "N. & Q.," Vol. xi., p. 57. Walkinghame seems unknown. Professor de Morgan, in 1847, inquired after him. "I should be thankful to any one," he says, "who would tell me who Walkingame was, and when the first edition of *The Tutor's Assistant* was published." See "N. & Q.," Vol. v., p. 441., and Vol. xi., p. 57.]

Old Phrases.—In receipts for the payment of rent, about the beginning of the last century, occur small additional sums for "trophy," "tronis," and "troness" money. Also a payment made "for the tax granted for *drumbs* and *roullers* (?)." What do these items refer to? W. DENTON.

[Trophy, tronis, or troness money is a duty of fourpence paid annually by housekeepers or landlords, for the drums, colours, &c. of their respective companies of militia. *Roullers* are probably the mounted guard.]

Mennenius.—Ashmole cites this writer thus: *Mennen. Delic. Ord. Equestr.* Will any of your correspondents favour me with the whole title of this work; its date and place of publication, and whether 4to. or 8vo.? G.

["Deliciae Eqvestrivm sive Militarivm Ordinvm, et eorvndem origines, statvta, symbola et insignia, iconibvs additis genuinis. Hac editione, multorum ordinum, et quotquot extitêre, accessione locupletata, serieque temporum distributa. Studio et industria Francisci Mennenii Antverp. Coloniae Agrippinae, apud Ioannem Kinckium sub Monocerote. Anno MDCXIII., 8vo."]

Replies.

PRYNNE, COWLEY, AND POPE.

(Vol. xii., p. 6.)

I have great pleasure in complying with MR. PETER CUNNINGHAM'S request in reference to Cowley's presumed allusion to Prynne as "the Homer of the Isle" of Jersey. I say Cowley's *presumed* allusion, because although I am inclined to think that Prynne was the person at whom Cowley aimed, the question is not entirely free from doubt. The difficulty arises thus:

Cowley, in that one of his *Miscellaneous Poems* quoted by MR. CUNNINGHAM, and which is entitled "An Answer to a Copy of Verses sent me to Jersey," wrote as follows:

"You must know,
Sir, that Verse does not in this island grow
No more than sack; one lately did not fear
(Without the Muses' leave) to plant it here.
But it produc'd such base, rough, crabbed, hedge
Rhymes, as ev'n set the hearers' ears on edge.
Written by ——— *Esquire, the*
Year of our Lord six hundred thirty-three.
Brave Jersey Muse! and he's for this high stile
Call'd to this day the Homer of the Isle.
Alas to men here no words less hard be
To rhime with, then Mount-Orgueil is to me.
Mount-Orgueil, which in scorn o' th' Muses' law
With no yoke-fellow word will daign to draw.
Stubborn Mount-Orgueil! 'tis a work to make it
Come into Rhime, more hard than 'twere to take it."

Pope, in a note to *The Dunciad*, as MR. CUNNINGHAM has reminded us, quoted a part of this passage, and filled up the blank with the name of "William Prynne." Two reasons may be alleged why Pope may have been mistaken: 1. Cowley apparently quotes from some poem in which these words occur:

"Written by ——— Esquire, the
Year of our Lord six hundred thirty-three."

But neither these words, nor anything like them, can be found in any of the Jersey writings of Prynne. 2. It may be said Prynne could not be the culprit if the book was written, as Cowley leads one to suppose, in the year 1633. Prynne notes in his *Mount-Orgueil*, the book which is supposed to be alluded to, "I arrived in Jersey January the 17, 1637;" and it is not only evident from the whole tenor of Prynne's poems, but is distinctly asserted in his dedication of *Mount-Orgueil* to Sir Philip Carteret, the Lieutenant-Governor of Jersey, that the principal poems in his volume were written by Prynne whilst he was a prisoner in that island. He tells Sir Philip Carteret that his lines —

". . . . . there grew,
And so in justice are your proper due."

But, in spite of this anachronism, I am, for my own part, inclined to accept the allusion as made to Prynne, and to claim for him the title of "the Homer of the Isle."

In the same volume in which Prynne's Jersey poems are contained, there is ordinarily found appended to them a collection of short poems and inscriptions written by Prynne whilst in the Tower of London, and published under the title of *Comfortable Cordials*. One of these inscriptions, originally written in Latin, concludes thus: "Ita ominatur Gulielmus Prynne; Martii 3, 1633," which he thus translates:

"Of this opinion William Prynne was, the
Third day of March six hundred thirty-three."

It seems to me probable that Cowley misremembered these lines, and that they are the original of his

"Written by ——— Esquire, the
Year of our Lord six hundred thirty-three."

The peculiarity of the omission of the "one thousand," the identity of the number "six hundred thirty-three," and Cowley's allusions to *Mount-Orgueil*, are in my mind very nearly conclusive. Prynne was a person likely to be very lightly esteemed by Cowley. The coarseness and peculiarity of the lines would be helped to maintain themselves in Cowley's memory by the rhyme, but it would only be so far as the rhyme was concerned. He would not sufficiently interest himself in Prynne's poems to discover that part of the volume was written in the Tower of London, a fact not mentioned in the title-page. Finding the lines I have quoted in the volume, he would conclude that they, like the rest, were written in Jersey; and citing them *memoriter*, with nothing to guide him but the rhyme, I can

easily conceive that he may have misquoted in the way he has done. Perhaps the blank for the name was left because he felt a little uncertain of the accuracy of his quotation.

Taking for granted, then, that Pope was probably right, and that Prynne really was "the Homer of the Isle," the work which, in that case, Cowley had in his mind, was entitled

"Mount-Orgueil: or, Divine and Profitable Meditations, raised from the contemplation of these three Leaves of Nature's Volume: 1. Rockes, 2. Seas, 3. Gardens, digested into three distinct poems. To which is prefixed, a poeticall description of Mount-Orgueil Castle in the Isle of Jersy. By William Prynne, late exile, and close prisoner in the sayd Castle. A Poem of the Soules Complaint against the Body; and Comfortable Cordialls against the Discomforts of Imprisonment, &c., are hereto annexed. Psalme xix. 14. Psalme cxliii. 5. London, Printed by Tho. Cotes, for Michael Sparke, Senior, dwelling at the Blue Bible, in Greene Arbor. 1641. 4to."

The book of which this is the title-page may claim a place among the many singular works for which our literature stands indebted to our prisons, but not on account of any poetical merit. The author has himself passed sentence on his rhymes in much the same terms as Cowley. He describes them as —

"Like the subject, barren, rude, uncompt."

The merit and curiosity of the book are to be found in the evidence which it affords that a good man unjustly sentenced may bear long and close imprisonment with equanimity, and if, like Prynne, of an active turn of mind, may convert even the view from the bare dungeon to which he is consigned into a subject of study and improvement. Prynne's imprisonment will hereafter come to be treated by me more particularly; but I may remark at this time, especially as the facts are stated in the volume under consideration, that Prynne was imprisoned for nearly eight years.

"I was," he says, "first committed prisoner to the Towre of London, February 1, 1632, where, after two removals to the Fleete for a short space, I remained prisoner till July the 27, 1637, and was then removed to Carnarvan Castle, in North Wales, where I arrived August the 5, and was there kept close prisoner till I was by special warrant shipped and sent close prisoner for Jersy, Octob. the 10, 1637, where I arrived not till January the 17 following. From whence I departed by warrant from the Parliament, Novemb. 19, 1640, and landed at Dartmouth, Novemb. 22, came into London, Novemb. 28, was presented to the Commons House, Novemb. 30, where my petition was read Decemb. 3."

During much of this time he was deprived of ordinary writing materials. His keeper in Jersey treated him in the kindest manner, and when times were changed received from Prynne the return of a true and grateful friend; but even in Jersey he was kept without the use "of Inke and Pen." The poems here printed were jotted down with the rudest materials; some of them were probably written, like the letters of Sir Thomas More, with a piece of charcoal borrowed from a scanty fire; others were preserved by being scratched on the walls of his prison chamber; most of them were thrown aside after they had been committed to writing with little expectation that they would ever see the light of day.

On Prynne's release, he tells us that he blew up "these buried sparks." Whilst he was at the height of his popularity, they were printed by or for his old acquaintance Michael Sparke, and were put together in a volume with the author's portrait prefixed. Some copies do not contain "Mount-Orgueil" and the "Comfortable Cordials," but merely the "Meditations on Rocks, Seas, and Gardens." These last run to 184 pages; "Mount-Orgueil" contains 10 pages not numbered; and the "Comfortable Cordials" 16 numbered pages; besides title-page and dedication, which are unnumbered.

Some of the poems, as I have already stated, were written in the Tower; but as our present question relates chiefly to Jersey, I shall confine myself to a few words about those which were penned in that island. Prynne thus explains how he came to turn his thoughts into this channel:

"Shut up close-pris'ner in Mount-Orgueil pile,
A lofty castle, within Jersie Isle,
Remote from friends, neere three yeares' space, where I
Had Rockes, Seas, Gardens, dayly in mine eye,
Which I oft viewed with no small delight,
These pleasing objects did at last invite
Me, to contemplate in more solemne wise,
What usefull meditations might arise,
From each of them, my soule to warme, feast, cheere,
And unto God, Christ, Heaven, mount more neare.
In which pursuite I found such inward joyes,
Such cordiall comforts, as did overpoise
My heaviest crosses, losses, and supply,
The want of all foes did me then deny,
Give me assurance of a sweete return
Both from my exile, prison, and mine urne."

I know not how it may affect other people, but there is to my mind something striking and even pathetic in the picture which is here and throughout this volume disclosed. The ill-used solitary man nurses no idle grief over past troubles and calamities; but opening his heart to the influences of those natural objects which he could see at a distance, draws comfort and consolation from the prospect of that beauty from which he was excluded. Thus he strengthens his heart for either fortune, and stands prepared with equal mind for still longer endurance of his imprisonment, or for delivery and triumph over his enemies.

Thus occupied, he was happy. In all his prisons, and both by sea and land, he says, God "kept me so

"In health and comfort that I met with no
One day of sicknesse, sadnesse, discontent,
In eight years' troubles and imprisonment."

The nature of his meditations may be easily imagined. They are moralisations chiefly founded

upon passages or examples in Scripture. An extract of a few lines will show their nature:

"How many sayling in full streames of wealth,
Pomp, honour, pleasure, favour, greatnesse, health,
And all contentments which the world can give
Unto her darlings, whilst they therein live,
Have in one houres space beene stript of all,
And dasht in peeces with a suddaine fall!
How many mighty kings, states, monarchies,
Have in a moment felt such miseries,
Such fatall changes in their worldly state,
As no heart could conceive, no tongue relate!
Unconstant world, more full of changes then
The sea or moone, how can the sonnes of men
Once love or trust thee! Goe, cheate [others, I]
Thy sickely friendship ever will defie."

Of a different character is the following. The minuteness of the description of Mount-Orgueil is almost topographical:

"Mount-Orgueil Castle is a lofty pile
Within the easterne parts of Jersy Isle,
Seated upon a rocke, full large and high,
Close by the sea-shore, next to Normandie;
Neere to a sandy bay, where boats do ride
Within a peere, safe both from wind and tide.
Three parts thereof the flowing seas surround,
The fourth (north-west-wards) is firme rockie ground.
A proud high mount it hath, a rampeir long,
Four gates, four posternes, bulworkes, sconces strong,
All built with stone, on which there mounted lye
Fifteene cast peeces of artillery,
With sundry murdering chambers, planted so
As best may fence itselfe and hurt a foe."

And so he runs on through other lines. Prynne's faculty was not that of imagination, but of observation. He would never have dreamt of writing poetry, but for the position in which he was placed. It was the resource of an active mind, cut off from all employment. Like the faults of his character, it was the result of the shameful oppression of which he was the victim. In quiet times he would have been a laborious practical lawyer, and an acute historical investigator. The misgovernment of Charles I., and the persecution of Laud, made him a political pamphleteer, a versifier, and a martyr. JOHN BRUCE.

PICTURE AT LOUVAIN.

(Vol. xi., p. 486.)

I went over the Town Hall at Louvain, in September, 1847, and did not see the picture mentioned in Mr. Wills's letter. It may have been in some room which I did not visit. Lope de Vega is copious in his attacks on heretics, and the exact original of the inscription may perhaps be found. The following is very near it:

"*Cespedes.* Moviose una question la tarde misma
Sobre aquesta ocasion en el Palacio;
Yo, Capitan, que estava hecho un veneno,
Alcè la mano, y de un bofetoncillo
Hize escupar tres dientes a un herege,
Creo que se le andava, no fue nada.
Hugo. Yo sè que santa fue la bofetada
Y que hasta el cielo el eco llegaria."
El valiente Cespedes, Act II. Sc. 1.

Polemographia Nassovica, authore Gulielmo Baudartio, Amstelodamii, 1621. A pictorial history of the Low-Country war of independence from 1559 to 1615, in two volumes, oblong quarto. I believe it is not scarce, and, except the execution of the assassin Balthazar Gherard, the plates are not more shocking than the ordinary battle-pieces of Wouvermans or Van der Meulen. Baudart is as Protestant as Strada is Romish.

Tragœdie van den Bloedigen Haeg of te Broeder-Moord van Jan en Cornelius de Wit, geschiedt de 20 Oogst-Maendt 1672, binnen's Gravenhage, t'Hantwerpen, 12mo., pp. 64, no date.

I have no evidence that this piece ever was acted; but it might have been, as the eight illustrations are of events concurrent with, but not forming part of the tragedy. Each is accompanied by descriptive verses. I never saw anything so abominable as the sixth and seventh, which represent the brutalities practised upon the bodies of the De Witts. The details admit neither description nor allusion. The tragedy, though containing some fustian, is not badly written, and the characters are well marked, especially those of Johanna the daughter of the pensionary, and her devoted, but rather vacillating, lover Fredrick. In the first plate the admiral De Witt holds a rope in one hand, and a dagger and purse in the other, before Tischelaer the barber, who is kneeling, and bids him choose between hanging, and pardon and pay for killing the Prince of Orange. The prince appears in the first act only. He speaks like a hero and a patriot, and when mentioned in the course of the piece, it is with eulogy almost as great as Mr. Macaulay's. The De Witts are drawn as traitors and assassins. They are detected, killed, and sent to eternal punishment. In the last act, a citizen having described part*

* "Een Boots-gast als verwoed die roept en tiert met vloecken,
Omstanders maackt my plaats, ich moet het hert gaan soecken,
My hongert na de spijs, en heeft soo 't staal gedruckt
Door sijnen boesem in de borst, soo 't hert ontruckt,
En tot drymalen toe hem in't gesicht gesmeeten,
Riep, langt my zout en broodt, ick sal het hert opeeten,
Soo blusch ick mijneen haat: een ander is 't die 't hert
Maakt, om dit snoo verraat, als eenen schoorsteen swert,
En seyt; dit's trouwloos hert gevult met nijt en wrake,
Dat alderwitste Wit so swert heeft kommen maken
Dus is dat dan ooch dit Wit verandert in pick swert."
P. 57.

Bad as this is, it is a trifle compared with the pictures.

of the atrocities to Margaret the admiral's widow, Johanna and Fredrick, Johanna invokes the spirits of her father and uncle. They appear, and say they are condemned for their treason to the excellent prince. The admiral tells Fredrick that he must share their pains within an hour. Fredrick naturally enough asks, "Whence comes the order?" but being answered, "From hell," rather unnaturally obeys, and kills himself; Johanna follows his example, and the tragedy ends.

Mr. Macaulay says, "The Prince of Orange, who had no share in the guilt of the murder, but who, on this occasion, as on another lamentable occasion twenty years later, extended to crimes perpetrated in his cause an indulgence which has left a stain upon his glory, became head of the state without a rival." Though the book is without date, there can be no doubt that it was published when the events were fresh, and that it was intended to be acceptable to the prince. It is noticeable that Politieck the agitator (*oproerder*) who discovers the plot and acts as the prince's agent throughout, tells the mob, while exhorting them to break open the prison, that the prince will reward them for their work.* The imputation of complicity could not then have been so offensive as it is now.

I have trespassed upon your space at some length, as I believe this tragedy to be "rare," and am sure that it is "curious." It is referred to in an inquiry about the burial-place of the De Witts, in *Navorscher's Bijblad*, 1853, p. cxlvi.

Does any cotemporary historian say what became of Tischelaer the barber? H. B. C.

U. U. Club.

BANKERS' CHEQUES.

(Vol. xii., p. 9.)

Although strictly a legal subject, I think a practical man, who has been largely concerned in the receipt and payment of cheques, may venture to offer a valid opinion, especially as the cases cited by Bailey and Chitty are based on the usage of merchants. The use of crossing a cheque is for the same purpose at the clearing-house as inserting your name in a book, to show to whom it belongs. A public company, for example, issuing a cheque is liable to pay it to some representative of a firm who may not be authorised to receive money for such firm, although he may have authority to contract for goods in its behalf. The crossing ensures the payment of the cheque *through a banker* other than the one upon whom the cheque is drawn; and as bankers keep the accounts only of *creditable* persons, a rogue cannot get it cashed, except through the medium of a shopkeeper or other person who keeps an account with a banker. Another use as regards bankers is saving the time and risk incurred in paying cheques in bank-notes or gold, and economising the use of the precious metals. The answers, then, to the questions put, are:

1. A banker may lawfully refuse to pay a cheque drawn on himself, although it be crossed, with or without the words "& Co.;" because the banker, as agent to the drawer of the cheque, is instructed *by the crossing* to pay it through another banker, and not in cash over the counter. If he so pay it, the banker takes the risk.

2. Many decisions are to be found in the books affirming the principle that, although a person receiving a cheque is not bound *omissis omnibus aliis negotiis* to go to the bank to get it cashed, he must nevertheless present it in a reasonable time after taking it, which time is a question for a jury. In practice, however, it is thought that if a cheque be taken for payment the day after it is received, there is no *laches*; but if kept a second day, the holder has only recourse to the drawer in case of its nonpayment, and has no claim against the party from whom he received it.

3. The stamping of cheques and making them payable to order, converts them entirely into bills of exchange; the object of crossing is then effected by indorsement, which may be on the face as well as on the back of the instrument.

T. J. BUCKTON.

Lichfield.

NOTES ON TREES AND FLOWERS.

(Vol. xi., p. 460.)

MR. WALCOTT has turned over a new leaf in "N. & Q." in his *excursus* on leaves and flowers, to which many of your correspondents will no doubt contribute until the joint store becomes a real "curiosity of botany." The author of "Botanical Notes from Theophrastus" (Vol. xi., p. 239.) can, I am sure, furnish many a Note. I add to MR. WALCOTT's list the following. The ivy equally with the vine was dedicated to Bacchus.

1. *Surnames to Families or Persons.*

Alder.	Berry.	Leek.	Plum.
Ash.	Bramble.	Onion.	Tree.
Ashfield.	Chestnut.	Perry.	Vine.
Ashton, &c.	Dates.	Plant.	Wood.
Beechcroft.			

2. *Christian Names.*

Rose. Margaret (daisy).

"With Margaret's growing in ordinance."
Chaucer, *The Assembly of Ladies.*

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* "*Politieck.* Verwacht kort yets verholen,
Den avond is naby, ziet wel op u behoedt,
En peynst op Burger-recht, en waerom ghy het doet;
Den Prins u loonen sal, bevecht maar dees victorie,
En d' Haagsche Borgery, in eeuwige memorie."—P. 43.

"One is called see of the day,
The daisee, a floure white and rede,
And in French called *La Belle Margarete.*"
Chaucer's *Ballads.*

5. Held place in Heraldry.

Trefoil. Beech (crest of Beechcroft). Wheat.

6. Have been adopted as National Emblems.

We may surely add to those given, the cognizance of the gallant Marquis of Montrose, — a stalk of oats.

Is it quite correct to say that the "white lily" was the badge of Florence? Should it not rather be —

The white lily, the Ghibelline badge.
The red lily, the Guelphic, whether at Florence or elsewhere?

11. Have many interesting Associations.

The elder has been supposed by some to be the tree on which Judas hanged himself, thus:

"Judas he japed
With Jewen silver,
And sithen *on an eller*
Hanged hymselve."
Piers Plowman's Vision, 593—596.

According to others it was a fig-tree:

"Quæret aliquis qua ex arbore Judas se suspenderit? Arbor ficus fuisse dicitur, idque cecinit Juvencus poeta hoc carmine

Informen rapuit ficus de vertice montem."

—Barradius *in loco.*

Amongst the plants which derive their names from birds should be inserted the larkspur.

If the yew is note-worthy for its importance to a nation of archers, the aspen is hardly less so:

"The shooter ewe, the aspe for shaftes plaine."
Chaucer, *The Assembly of Fowles.*

Whilst the elm is hardly less sepulchral than the yew:

"The piller elme, the coffer unto caraine." — *Ib.*

Of the ivy Kennett (*Glossary*) tells us —

"The booths in fairs were commonly drest with ivy leaves, as a token of wine there sold, the ivy being sacred to Bacchus; so was the tavern bush or frame of wood, drest round with ivy, forty years since, though now left off for tuns or barrels hung in the middle of it. This custom gave birth to the present practice of putting out a green bush at the door of those private houses which sell drink during the fair; and perhaps this is all the meaning of hanging out the broom when the wife is absent, and the husband left at liberty to entertain his friends." — See "N. & Q.," Vol. ix., p. 518.

Chaucer says:

"As the gaye leuesell at the taverne is signe of the wine that is in the seller." — *Parson's Tale.*

An Italian writer of the fifteenth century, wishing to throw ridicule on a literary opponent, tells him that his grandfather was a tavern-keeper at Pistoia:

"Avi autem tui caupona Pistorii primum floruit non dignitate aliquâ sed *fronde illâ festivâ* quâ ad vinum et popinas meretrices et ganeos invitabat." — Shepherd's *Life of Poggio*, note, p. 35. (2nd edition).

The cross was generally supposed to have been made of four kinds of wood, signifying the four quarters of the globe, or all mankind; it is not, however, agreed what those four kinds were, or their respective places in the cross. Some say the four incorruptible woods were the palm, the cedar, the olive, and the cypress; hence the line,—

"Ligna crucis palma cedrus cupressus oliva."

Instead of the palm and the olive, some claim the honour for the pine and the box; whilst others say it was made entirely of oak. (See Barradius *in loco;* Southey's *Common-place Book*, second series, p. 382.; and his *Omniana*, "The Tree of Life," p. 276.) In Curzon's *Monasteries of the Levant*, we are told that the cedar was cut down by Solomon and buried on the spot afterwards called the pool of Bethesda; that about the time of the passion of our Blessed Lord the wood floated, and was used by the Jews for the upright parts of the cross.

Amongst the titles of honour given to the Blessed Virgin in the "Ballad in Commendation of our Lady," in the old editions of Chaucer, we find,

"Benigne braunchlet of the *pine tree.*"

W. DENTON.

The following additions may be made to the classified lists given by MR. WALCOTT:

Flowers and Trees dedicated to Deities.

Narcissus to Ceres.
Cornel Cherry-tree to Apollo.

Flowers and Trees bearing the names of their original Homes.

China Aster. American Aloe.
Virginia Cactus. Carolina Jasmine.
Indian Jasmine.

Christian Names derived from Flowers and Trees.

Angelica. Basil. Hortensia.
May. Rosa.

Larkspur and Cock's-foot Grass may be added to those named from birds; Buckwheat, Elephant's Foot, Foxglove, and Dog's-tail Grass, to those called after animals; and Snakeweed and Spanish Viper's Grass to those taking their names from reptiles.

To the "more curious" names mentioned by MR. WALCOTT,

Garland Flower, Indian Shot,
Hottentot's Bread, Solomon's Seal,
Adam's Needle,

may be added.

A. C. M.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Copies of Oil Paintings. — I shall feel greatly obliged if any photographer who has successfully practised the copying of oil paintings, either by the glass or paper process, will communicate the details of his mode of manipulation through the medium of "N. & Q."

I saw recently at Antwerp some exquisite photographs taken from landscapes in oil, which had been taken by the collodion process. Unfortunately I was unable to learn the particulars of manipulation. GALLO-NITRATE.

Photography applied to Archæology. — It will be remembered by our photographic, as well as our non-photographic readers, that we were led to introduce the subject of that Art into our columns by our strong conviction of its utility to antiquaries; — we might have added, seeing how easily accurate copies of manuscripts may be made by it, to men of letters also. The point which we urged has now been made the subject of a distinct pamphlet by the Rev. F. A. S. Marshall, M.A., of Peterborough, to which we recommend their attention. It is entitled *Photography, the Importance of its Application in preserving Pictorial Records of History and Art, with an Appendix containing a practical Description of the Talbotype Process as adopted and practised by the Author during the last Seven Years:* and is an earnest and eloquent appeal in favour of an Art to the practical utility of which we really see no limits.

Recovery of Silver from wasted Hypo. — I beg to add to what I last wrote on the recovery of the silver from waste hypo., an improved mode of proceeding by which complete precipitation is always ensured.

Take the old hypo., put it in a pan or capsule of porcelain, and heat it to boiling; then add some liquor potassæ, and boil up for some minutes; then add to the boiling liquid some syrup of glucose or of honey, no matter which, — and immediately all the silver precipitates out. If we omit this latter addition, we are not sure of precipitating all the silver. The liquid had better be boiled up for a few minutes more, before being filtered. Filter when hot, as it passes more easily, and wash the residue on the filter; then, by treatment with *aqua regia*, it is converted into chloride of silver; and this is treated as usual, and converted into nitrate of silver. F. MAXWELL LYTE.

Maison Ramonet, Bagnères de Bigorre,
June 20, 1855.

Large and small Lenses. — "The discussion on this subject," observes the editor of the *Liverpool Photographic Journal* in his July number, "continues, with more courtesy than it commenced, between Mr. Sutton and Mr. Grubb. Mr. Mascher of Philadelphia, in a paper read before the Franklin Institute in that city, fancies he has incidentally set the question at rest in favour of small lenses, by the results of some experiments upon the distances which should be preserved between the two points of view for a stereoscope. Considering that this required to be more than the real distance between the two eyes, because the eyes of the camera, the lenses, were so much larger than human eyes, and that there must be a relative proportion between the size of the eyes and the distance between them, he began to reduce the aperture of his diaphragm, and finding certain advantages arise in sharpness and distinctness, he tried two holes one-sixtieth of an inch in diameter, and two and a half inches apart, and in twenty minutes during sunshine he obtained without lenses two stereoscopic views of a house of very satisfactory character, on the same plate, without moving the camera. He refers to the distortion occasioned in small objects by viewing them with such monstrous eyes as lenses six inches in diameter, and the flatness given by thus assuming a power of seeing round a corner; and states that in one of his views — a street — taken without a lens, but through a minute aperture, the most prominent (nearest) object was only one foot from the camera, and the most distant a mile off, yet both equally in perfect focus. In conclusion, he suggests that we 'should look to the perfection of small lenses, and chemicals that will work instantaneously even with them. The human eye produces instantaneous pictures.' The parallel is daring and plausible, but we fear scarcely logical. The pictnres produced by the human eye have no chemical effect to produce on the retina, but are as instantaneously effaced by closing the lids or turning away the eyes. But they are active and thoughtful photographers in America, and what secrets they may extort or coax from nature no one can predict."

Replies to Minor Queries.

Marriages made up in Heaven (Vol. xi., p. 486.). — I sent, or purposed to send, to "N. & Q.," the above question myself. All I have been able to gather upon this subject is this: the saying has been long common in our own country, but is not confined to it. The *Analysis Evangeliorum*, 1631, contains a German version of the proverb:

"Es wird kein Eh auff Erd vollbracht,
Sie wird zuvor in Himmel gemacht."

"There is no marriage made upon earth: it was before made in Heaven."

or, in the author's words:

"Connubia priusquam in terris fiant, in cœlo definiuntur."

The cases of Adam, Isaac, and Jacob, &c. are appealed to in proof of the correctness of the sentiment.

There is another version of the German proverb:

"Die Ehen werden im Himmel geschlossen."

"Marriages are arranged in Heaven."

I have been wont to think the saying owed its origin to the words of our Lord in Matt. xix. 6.:

"What therefore God hath joined together, let not man put asunder."

But it appears that a similar notion prevails in China, as Davis relates. A little book on the Chinese by Rev. T. Phillips says (p. 73.):

"From the Buddhists, who say that those connected in a previous existence become united in this, the Chinese have borrowed the notion that marriage goes by destiny. A certain deity, whom they style *Yue-laou*, the old man of the moon, unites with a silken cord all predestined couples; after which, nothing can prevent their union."

Perhaps the manifest importance of the marriage contract very early led to its being invested with a sacred character, and to its being regarded as under the especial direction and ordination of the Divine Being. B. H. C.

General Braddock (Vol. xi., p. 283.). — I obtained the following particulars from an old man, a small farmer at Martham in this county, the grand-nephew, and, as it would appear from

his statement, the only representative of the general.

General Braddock had two sisters and two brothers. Of the brothers, Daniel he believes to have died *s. p.* at Gimmingham, in Norfolk. One of the sisters—Fanny, who inherited a large fortune from her sister who died unmarried, after gambling it all away—committed suicide. She also was unmarried. The remaining brother —— Braddock had two sons, James and Daniel; this latter also died *s. p.* James died at Buxton, in Norfolk, leaving two sons; James, who, as well as an only son, died at Sco Ruston; and William Braddock, my informant. Also three daughters: 1. Martha, late the wife of William Bexford, mariner, of Great Yarmouth; 2. Elizabeth, married to John Pye, and then to John Riches (these all died at Scotlow); and 3. Anne, also twice married, first to Wm. Derry, and then to Edmund Wright: she died at Rollesby in 1854. William Braddock has several sons and daughters, who are all tradespeople. The old man has no papers on the subject, except a shield of arms: Sa., a bend engrailed arg., in the sinister chief an eagle displayed or; crest, an eagle displayed sa. This he inherited from his sister Martha Bexford, who he thinks had other documents, now lost, relating to the general's family. He believes himself entitled to a large sum of money, and remembers the late Lord Suffield of Blickling proposing to his grandfather to aid him in establishing his claim. I should be happy to correspond with SERVIENS on the subject. E. S. TAYLOR.

Ormesby St. Margaret.

Scottish Nursery Song (Vol. xii., p. 28.).—I believe I can help your correspondent C. D. L., who dates from Greenock, to another verse of the nursery song about which he inquires. In the *Fortunes of Nigel*, Lord Glenvarlock's follower, after being elevated by George Herriot's good cheer, sings as follows:

"O do ye ken Elsie Marlie, honey?
The wife that sells the barley, honey;
For Elsie Marley's grown sae fine,
She winna get up to feed the swine.
O do ye ken," &c.

Perhaps, if the querist could trace out any descendant of "Sir Richard Moneyplies of Castle Collop," he might obtain the rest of the ballad.

A. B. R.

Belmont.

There can be little question that the song to which your correspondent C. D. L. alludes is our north country lyric "Elsie Marley," the refrain of which runs—

"And do you ken Elsie Marley, honey?
The wife that sells the barley, honey:
She lost her pocket and all her money
A back o' the bush i' the garden, honey."

It may be seen in the *Bishoprick Garland*, edited by our late venerable friend Sir Cuthbert Sharp.* The song is scarcely of sufficient interest for reproduction in the columns of "N. & Q.," but if your correspondent will communicate with me personally, I shall be happy to furnish him with a copy of it. ROBERT S. SALMON.

"*Ovum anguinum*" (Vol. xi., p. 346.).—L. M. M. R. thinks the glass ring, described by J. M. Rolls, is Druidical; and would gladly purchase it, if he is inclined to part with it. Any answer addressed to L. M. M. R., under cover to John Spottiswoode, Esq., Spottiswoode, Lauder, Berwickshire, would reach the inquirer after the *Ovum anguinum*. L. M. M. R.

Door-head Inscription (Vol. x., p. 253.; Vol. xi., p. 353.).—"Ce que Dieu garde est bien gardé." There was a reason for this inscription being in French. It was doubtless chosen on account of its bearing an allusive reference to the name of the worthy clergyman by whom the parsonage house was built, the Rev. G. Dugard. E. H. A.

Wayside Crosses (Vol. xi., p. 505.).—Your correspondent's inquiries into the history of mortuary crosses may perhaps be forwarded by some remarks on those memorials in Belgium. It is scarcely possible to travel a few miles in that country, either on the high roads or on those less frequented, without finding one or more of those pious remembrances placed by the wayside. Those less pretending record the death, "near that place," of some one who, by his own negligence, or through the carelessness of others, there lost his life. Others destined to record a murder are generally more elevated; as the one at Lubbeck, dated 1688, erected by the high road from Louvaine to Deist, on which is a long inscription recording the particulars of the murder of a priest, whose life was there sacrificed while travelling towards Malines. In the historic village of Willebroek is one made more than usually conspicuous, to record the murder of the burgomaster of the place. The inscription, literally translated, is as follows:

"B. I. D. (pray for the soul of) Glis Vardicht, of old Bourgmester of Willebroek, here near murdered by two soldiers with him lodging, the 21st May, 1696. Earth renew by his offspring, 1829."

There are several crosses remaining in Norfolk, but I believe none possessing any particular merit as works of mediæval art. The cross in Langley Park, the seat of Sir William Beauchamp Proctor, Bart., is perhaps one of the best existing examples of a single shaft; the enrichments are full and very perfect. About the year 1801 the late Sir Thomas B. Proctor removed this cross from the

[* This lyric will also be found in Richardson's *Local Historian's Table-book*, Legendary Division, vol. iii. p. 103.]

original site near the Abbey, where it stood on what was called the Warren, and near the swamps of the Yore. It was in this removal the shaft was broken, but afterwards satisfactorily repaired, and now serves to mark the angular junction of the boundaries of Langley, Chedgrave, and Thurlton. HENRY DAVENEY.

Pierre Marteau (Vol. xi., p. 503.).—Here is a book printed by Pierre Marteau:

"Moyens surs et honnêtes pour la conversion de tous les Hérétiques (in two parts), Dernière édition revüe et corrigée. A Cologne, chez Pierre Marteau, 1683."

The author of this book has, I have heard, never been discovered, and the printer's name is fictitious. B. H. C.

Eshe, Ushaw, and Flass (Vol. xi., pp. 425. 495.).—I think there can be no doubt that the name of Esh is derived from the tree so called by our Anglo-Saxon ancestors. In this neighbourhood the *ash* tree is pronounced *esh* at the present day. I have heard the same pronunciation in Suffolk; and it probably prevails in the spoken language of other parts of England.

In the earliest parish register, which commences in 1585, the name is written *Eshe:* in later registers *Esh* and *Ash.*

Thus the name is, in fact, identical with that found in Campsey Ash, Ash Bocking, and many other places.

This etymology is recognised at an early period: thus, *Thomas de Eshe* is expressed in Latin as *Thomas de Fraxino.*

The name *Ushaw* has been usually referred to *Yew Shaw*, or *Yew Wood.* Several yew-trees of great antiquity are still standing there. St. Cuthbert's College at Ushaw for some time adopted for a device a yew-tree, with the motto "Durando sæcula vincit," taken apparently from Ambrose, *de Fide resurrectionis*, "Multasque ætates quædam arborum corpora reparata transmittant, ut ipsa *durando vincant sæcula.*"

I have been searching in vain, during nearly twenty years, for the etymology of *Flass.* Whatever be the origin of the term, it appears to imply a low position; for in the immediate neighbourhood of Durham, towards the north-west, near the Infirmary, there is a lane called Flass Lane. It is well that the existence of this name should be on record, as the lane itself is nearly destroyed by the construction of a railway embankment and other works across it, and will no doubt soon cease to enjoy a "local habitation and a name."

It should be mentioned that Flass Lane, near Durham, does not lead towards Flass, in the parish of Esh.

While referring to local etymology, I would subjoin a Query respecting the word *peth*, implying a wooded glen. It occurs in this neighbourhood in Ragpeth, a wood near Flass; in Brancepeth, five miles from Durham, where Lord Boyne has a seat, Brancepeth Castle, the former part of the same word being found in Brandon, a *hill* between Brancepeth and Ragpeth; in Claypeth, now *Claypath*, a comparatively low part of the city of Durham; and locally, as a detached word. Thus I was told, sometime since, that a fatal accident had occurred to a person "going down the peth," a hollow, wooded part of the road about half a mile from Durham, on the way to Brancepeth. TEMPLE CHEVALLIER.

Esh Parsonage.

I am sorry to see that no one, not even Mr. Surtees, attempts to show the derivation of this name. Besides the place of that name on the *south* side of the Tweed, I have a large hill farm some fifteen miles to the north of it, also called Flass, and I have long been anxious to discover the etymology of it, but in vain. I do hope that some of your antiquarian correspondents may yet be able to give an explanation of it. J. Ss.

Lightning and Bells (Vol. vi., p. 508.; Vol. vii., p. 343.).—

"A few days since, as two men residing in the commune of Bezant (Gers) were ringing the church bells, as is the custom in many parts of the country on the approach of a thunder-storm, the lightning struck the tower; and the electric fluid, penetrating into the belfry, killed them both."—*Galignani's Messenger.*

W. W.

Malta.

Captain Jones (Vol. xii., p. 30.).—Is not this the individual on whom the following good-natured epitaph was written?

"Tread softly, mortals, o'er the bones
Of the world's wonder, Captain Jones!
Who told his wondrous deeds to many,
But never was believed by any!
Posterity! let this suffice—
He swore all's true—yet *here* he lies!"

W. J. BERNHARD SMITH.

Temple.

Archbishop Abbot (Vol. xi., p. 500.).—The notice of Archbishop Abbot, as above, recalled to my mind the painful incident which resulted from his love of field sports, viz. his accidentally killing a gamekeeper with an arrow, which his grace aimed at one of the deer at Bramshill Park; and may I, in connexion with the subject, ask, who was Dr. Josiah Frampton, the compiler, or the reputed compiler, of the very interesting series of conversations between himself and Bishop Stillingfleet, called *Three Dialogues on the Amusements of Clergymen?* My copy is the 2nd edition, published by Cadell and Davies, in 1797: it was, I think, reprinted in 1820. May the *Dialogues* be regarded as authentic? G.

Barum.

Cromwell's Skull (Vol. v., p. 382.; Vol. xi., p. 496.). — I send you an addition to the notices supplied by your correspondent H. G. D. respecting Cromwell's skull. It is taken from an *Additional MS.* in the British Museum, and is dated "April 21, 1813." It does not appear that Sir Joshua Reynolds was so desirous of possessing this interesting relic as is stated in your correspondent's "cutting."

"The head of Oliver Cromwell (and it is believed the genuine one) has been brought forth in the city, and is exhibited as a favour to such curious persons as the proprietor chooses to oblige. An offer was made this morning to bring it to Soho Square to show it to Sir Joseph Banks, but he desired to be excused from seeing the remains of the old Villanous Republican, the mention of whose very name makes his blood boil with indignation. The same offer was made to Sir Joseph forty years ago, which he then also refused. The history of this head is as follows: Cromwell was buried in Westminster Abbey, with all the state and solemn ceremony belonging to royalty; at the Restoration, however, his body, and those of some of his associates, were dug up, suspended on Tyburn Gallows for a whole day, and then buried under them; the head of the Arch Rebel, however, was reserved, and a spike having been driven through it, it was fixed at the top of Westminster Hall, where it remained till the great Tempest at the beginning of the 18th century, which blew it down, and it disappeared, having probably been picked up by some passenger.

"The head in question has been the property of the family to which it belongs for many years back, and is considered by the proprietor as a relic of great value; it has several times been transferred by legacy to different branches of the family, and has lately it is said been inherited by a young lady.

"The proofs of its authenticity are as follows: it has evidently been embalmed, and it is not probable that any other head in this island has, after being embalmed, been spiked and stuck up as that of a traitor. The iron spike that passes through it is worn in the part above the crown of the head almost as thin as a bodkin, by having been subjected to the variations of the weather; but the part within the skull, which is protected by its situation, is not much corroded; the wood work, part of which remains, is so much worm-eaten that it cannot be touched without crumbling; the countenance has been compared by Mr. Flaxman the statuary, with a plaster cast of Oliver's face taken after his death, of which there are several in London, and he declares the features are perfectly similar.

"Mark Noble (whose authority is very questionable) tells us that all the three heads (Cromwell's, Ireton's, and Bradshaw's) were fixed upon Westminster Hall; and he adds, that Cromwell's and Bradshaw's were still there in 1684, when Sir Thomas Armstrong's head was placed between them.

"A ludicrous circumstance occurred not long ago at the British Museum: there is, it seems, in the Ashmole Museum, at Oxford, a skull said to be that of Oliver Cromwell. A visitor at the British Museum, after having seen the curiosities that were there shown him, inquired of the assistant, 'Pray, Sir, have you a skull of Oliver Cromwell in this house?' to which the assistant answered, 'No, Sir.' 'Well, Sir,' said the stranger, 'I wonder at that, *as they have one at the Ashmole Museum at Oxford.*"

Z. z.

St. Alban's Day (Vol. i., p. 399.; Vol. vii., p. 500.). — I send you the following extracts from an account of St. Alban's, in a description of Hertfordshire, which I found in looking over the pages of an odd volume of the *Universal Magazine*. If any reliance is to be placed on these statements, there seems to have been some reason for the alteration in the calendar, to which reference has already been made in some of the earlier volumes of "N. & Q." Bede, however, asserts that St. Alban suffered on the tenth day before the calends of July, *i. e.* June the 22nd.

"Here Offa built a large monastery for black monks, dedicated the same as directed, and enshrined St. Alban's bones in a rich and sumptuous tomb within their church, with this inscription: — 'Here lieth interred the body of St. Alban, a citizen of Old Verulam, of whom this town took its denomination; and from the ruins of which this town did arise. *He suffered June* 17, 293.'" — Vol. viii. p. 54.

"In the most eastern part of the church they show you a place where the shrine of St. Alban is said to have been fixed with this inscription: — 'S. Albanus Verulamensis, Anglorum Protomartyr 17 *Junii*, 293.'" — Vol. viii. p. 55.

"King Edward VI. after the dissolution of the monastery . . . . . granted for the better government of the town a charter of incorporation, whereby . . . . that the Mayor and Burgesses shall . . . . hold three fairs, on Michaelmas day, on the Annunciation of the Virgin Mary, *and on St. Alban's day, June* 17," &c. — Vol. viii. p. 55.

E. H. A.

Deadening Glass Windows (Vol. xi., pp. 409. 471.). — Mix mastic varnish with a small quantity of white lead, merely sufficient to dim it; apply it to the inside of the pane of glass with an old, *much worn*, stumpy, large paint-brush, using a very small quantity of the varnish at a time, and applying it to the glass with the *points* of the hairs of the brush only.

I have windows so dimmed, and looking like ground glass, twenty-two years ago, as perfect as ever, except where the untutored assiduity of a new housemaid may have exerted itself, not quite in vain, to scrub off the varnish. J. Ss.

Miscellaneous.

NOTES ON BOOKS, ETC.

We transcribe at length the full title of a work which will, we doubt not, interest large classes of our readers, *The Benefit of Christ's Death, probably written by Aonio Paleario: reprinted in fac-simile from the Italian Edition of* 1543; *together with a French Translation printed in* 1551; *from Copies in the Library of St. John's College, Cambridge, to which is added an English Version made in* 1548 *by Edward Courtenay, Earl of Devonshire, now first edited from a MS. preserved in the Library of the University of Cambridge. With an Introduction* by Churchill Babington, B.D., F.L.S., *Fellow of St. John's College, Cambridge.* Of the importance of this work to the history of the Reformation in Italy, some idea may be formed from the fact that the number of copies of it destroyed by the Romish Inquisitors was certainly not less than

forty thousand, it may have been double that number; and so effectually did they carry on their work of destruction, that Ranke asserts it "entirely disappeared, and is no longer to be found;" and Macaulay remarks that "the Inquisitors detected in it the Lutheran doctrine of justification by faith alone; they proscribed it; and it is now as hopelessly lost as the second decade of Livy." Happily this is not the case; the original work and early English and French translations of it are here preserved, and edited with a scrupulous fidelity as creditable to Mr. Babington as the scholarship by which he has illustrated the history of this remarkable book.

One of the most interesting and readable books of the present season is *Dr. Doran's Lives of the Queens of England of the House of Hanover*. The history of the four royal ladies — Sophia Dorothea, wife of George I.; Caroline of George II., Charlotte of George III., and Caroline of George IV. — presents a picture of the Court of England for a period of more than a hundred years. Dr. Doran has dissected the manners of the times with freedom, and filled his volumes with anecdotes of court and aristocracy, which tell extremely well. Whatever may have altered amongst us for the worse, it is plain that our court has infinitely improved. The tales of vice which appear in Dr. Doran's pages in connexion with the courts of the first, second, and fourth Georges are sickening. Great is the relief which the reader receives from the renovation of manners effected by Queen Charlotte. Still greater would have been the contrast, and the book would have terminated more agreeably, if it had come within the author's plan to follow the painful life of the last Caroline with that of the amiable and benevolent Adelaide. Dr. Doran's vivacity of style, and abundance of illustration are remarkable; nor is he less successful in carrying his reader cleverly, and with continuous interest, through the occasional details which are necessary for the development of his story.

Of Hendrik Conscience, the Flemish novelist, it may be truly said that he awoke one morning and found himself famous. Writing in a language which is familiar to comparatively few, he owes to his own merits alone the European reputation which he now enjoys. There is a truthfulness in his pictures which is perfectly delightful; while the whole moral tone of his works is such as to make them a valuable addition to the light reading division of a library. Messrs. Lambert, therefore, are doing good service in publishing well-executed translations of them; and if the whole of the series is as carefully done as the first three volumes — which contain 1. *The Curse of the Village, and the Happiness of being Rich*; 2. *The Lion of Flanders, or the Battle of the Spurs*; 3. *Veva, or the War of the Peasants* — we cannot doubt that the speculation will be as profitable to them as creditable to Hendrik Conscience.

We have good news for our historical students — the third and fourth volumes of Macaulay's *History of England* are announced for early publication. Many of our readers, too, will be glad to hear that Messrs. Blackwood are about to issue in monthly volumes a collected edition of the writings of Professor Wilson. The series will commence with the world-renowned *Noctes Ambrosianæ*.

BOOKS RECEIVED. — *A Manual of Gothic Stone Carving.* — *A Manual of Gothic Mouldings and continuous Ornaments.* These form the first portions of a series of Manuals of Gothic Ornament, which it is hoped may find their way into the workshop in the same way as the publisher's (Parker of Oxford) more expensive publications have found their way into the offices of architects. The design is a good one, and can scarcely fail of success.

Frederic the Second, by the Rt. Hon. T. B. Macaulay. Another of Mr. Macaulay's brilliant essays, reprinted, and at a very appropriate time, in Longman's *Traveller's Library*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE HIBERNIAN MAGAZINE, OR COMPENDIUM OF ENTERTAINING KNOWLEDGE, for 1771, 1772, & 1773.
SCOTT'S NOVELS AND ROMANCES. Vol. V. Constable's Edition.
HEATH'S PICTURESQUE ANNUAL. 1840.
HOLT'S MISCELLANEOUS EXTRACTS FROM VARIOUS AUTHORS. 1836.
ANDREWES'S (Bp.) SERMONS. Folio.
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LONDON, SATURDAY, AUGUST 4, 1855.

Notes.

THE INQUISITION.

Such readers of the "N. & Q." as have any curiosity on this subject may be referred to the article in Vol. x., p. 120., and continued in Vol. x., p. 137. In this article a description is given of the house of the General Inquisition of Madrid, at the time when the tribunal was suppressed in 1820; and censure is passed upon certain writers, English and French, for giving currency to a fictitious story of the demolition of a palace of the Inquisition near Madrid, in 1809, by the French troops under Marshal Soult. The story appeared to have been adopted by those writers successively, from a narrative purporting to have been made by Col. Lehmanowsky, and printed in a United States newspaper. In Vol. x., p. 246., appear some additional particulars relating to the house of the Inquisition, the result of personal inspection in the year 1820, from the pen of Lord Monson; and in Vol. xi., p. 108., is a communication from Philadelphia to the "N. & Q.," giving the copy of a letter addressed from Hamburg, Clark co., Indiana, to the editor of the *Independent*, a New York religious newspaper, written from J. J. Lehmanowsky himself, endeavouring to support the credibility of the story put forth in his name; into which newspaper it would seem that the first article, or some part of it, had been inserted from the "N. & Q." His letter mystifies and confounds the re-establishment of the Inquisition as an *institution*, which was suppressed in 1809, and restored to power in 1814, with the (supposed) reconstruction of an edifice asserted to have been destroyed. And again resting, it would seem, his apocryphal "Destruction of the Inquisition Chemastin" on the circumstance that a decree suppressing the Inquisition as an institution was issued by Napoleon in 1808, during his temporary residence, from a house of the Duque del Infantado's, at Chamartin, near Madrid; an edifice yet standing, and in the gardens of which, in 1851, was growing the staple production of the United States — the cotton-plant, producing its flossy down and ripened seed. An "Inquisition Chemastin" never had existence.

It will have been readily perceived by every candid reader of the first article, that its purpose was not personal, as Mr. Lehmanowsky by his letter would seem to infer; it was a correction of the too easy adoption by some writers on the Romish controversy of a narrative to which they had lent the authority of their names, copying one from another without seeking cotemporary proofs. Hence a story that might afford an hour's amusement in the columns of the newspaper where it first appeared, like any similar *novelette*, seemed not improbable, by the currency so given it, to become in this country an established *fiction historical*, and to return to the United States whence it came, with a more authentic impression upon it than at first it possessed. What efforts are made by the best writers to clear away the fables of history already adopted! Is it not, then, the moral duty of an enlightened age to supply the following one with materials for historic veracity? That is no generous enthusiasm for liberty and religious truth which would needlessly increase its future perplexity. In works of imagination, it may be considered a high species of merit to adapt the facts of history in the most perfect manner to Romance; but the best interests of literature are concerned in preventing the adaptation of undistinguishable romance to history. And as a certain sense of mystery envelopes everything relating to the Inquisition, which excites the imagination by its secrecy, it may be worth while to reply to Mr. Lehmanowsky's defence of his story, by producing here evidence of a more formal kind than the issue of a question of mere literary and historical interest might otherwise seem to require.

This can fortunately be done from a set of papers now before me, officially drawn up, witnessed and signed, confirming the statements made in the first article as to the fabulous character of the said story. It would be scarcely suitable to occupy the columns of the "N. & Q." with a literal transcript of these papers and their technicalities; it may be sufficient to give a summary of the declarations here, as the originals, when they have served their purpose, will probably be deposited in one of the great public libraries.

The case opens with a statement of the subject-matter made as follows:—That in 1850, a book was published in Dublin, printed for Philip Dixon Hardy & Sons, entitled *The Inquisition, its History, Influence, and Effects*. That in this volume of 250 pages, from pp. 209. to 214., is inserted an account of the demolition of the palace of the Inquisition (near Madrid) in the year 1809, by order of Marshal Soult, as related by the commanding officer who destroyed the palace. That this account is altogether romantic and fabulous, and is censured as such in pp. 20, 21. of an appendix to a Spanish work by Gonzales de Montes, printed in 1851; that, trusting to the correctness of this appendix, the censure was extracted and printed (with remarks to the same purpose) in a London literary periodical, called "Notes and Queries;" but that a gentleman named J. J. Lehmanowsky has written a letter in the United States, published in the "N. & Q.," re-affirming the certainty of the facts; and adding in his letter, that having arrived at the age of eighty, he shall take no trouble to correct or reply to any farther remarks

on the subject; and that, as the assertions of this gentleman tend to belie the statements made in the appendix to the work by Montes, it is thought proper to establish their correctness by the corroborative testimonies of several respectable and truthful persons; in order to place before him and others conclusive proofs that all the incidents of his story are fictitious.

Hence it is here demonstrated, that the following assertions are untrue:—1. That a house of the Inquisition existed in 1809, with walls and turrets of solid construction, five miles from Madrid. 2. That it was defended by armed guards in the service of the Inquisitors. 3. That it was handsomely furnished, having also paintings and a library. 4. That the Inquisitor-General had his residence there. 5. That three regiments of French troops, under Marshal Soult, went to demolish it; and that they mined and blew it up, with a tremendous explosion. On the contrary, it is certain, that there never were more houses for the use of the Inquisition of Madrid than one, recently built in the Calle de Maria Cristina, No. 4. nuevo; and another where the Inquisitor-General resided, still existing in the Calle de Torija, No. 14. nuevo, opposite the present residence of Lord Howden, the English ambassador.

Firstly, D. F. A——, Knight of the Order of Carlos III., &c. born, resident, and a proprietor in Madrid, aged sixty-four, living in the Plazuela ——, appeared before the judge and notary; declared that he understood the subject-matter, and offered his positive declaration, that the relation is false that there had been in 1809 a house of the Inquisition five miles distant from Madrid, neither at Chamartin, solidly construeted with walls and turrets, or defended by guards in the service of the Inquisitors. That it is untrue that three regiments of French troops went to demolish it, mining and blowing it up; because there never were more houses, for the use of the Inquisition of Madrid, than one, recently rebuilt in the Calle de Maria Cristina, No. 4. nuevo; and another, still retaining its ancient form, in the Calle de Torija, No. 14. nuevo, where the Inquisitor-General lived; and this stands opposite the house now occupied by the English ambassador, Lord Howden. That as to the furniture, pietures, and library, he is ignorant; but if these were supposed to be in a house of the Inquisition five miles from Madrid, the assertion is fabulous; because there never existed such an one. That he can truly make this declaration, because, in the year 1809, he had been residing at Madrid from his birth; that he well knew the two buildings belonging to the Inquisition; and that he never saw the guards or heard of the supposed demolition, which, if it had occurred, must have come to his knowledge: and this declaration, made under oath, being read over, he ratifies it.

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Secondly, D. J. G. V. ——, born at Villafranca, resident at Madrid, Calle de ——, formerly holding an appointment in the department of Receipts of Espolios, since suppressed, aged eighty-four, appeared, and stated that he understood the subject. That the story is fietitious that there was, in 1809, a house of the Inquisition five miles from Madrid, neither at Chamartin, walled, turreted, and defended by guards; that three regiments of French troops, under Marshal Soult, went to destroy it, mining and blowing it up. That the Inquisition of Madrid never had more than two houses; one now rebuilt in the Calle de Cristina, No. 4. nuevo; and another in the Calle de Torija, No. 14. nuevo, where the Inquisitor-General resided, opposite the house occupied by the present English ambassador, Lord Howden. That he can declare this without the shadow of a doubt; because, in 1809, the period referred to, he attended daily at his office in the suppressed department of Receipts of Espolios, which was held at that time, and continued to be held down to the summer of 1811, in the Calle de Leganitos; the first house on the right, entering by the Plazuela de Santo Domingo, in the immediate neighbourhood of the said houses of the Inquisition, their situation and appearanee being well known to him; that they never were fortified; that he never saw armed guards, or heard the supposed ruinous explosion. That he is ignorant of the kind of furniture, pictures, and library; never heard of their supposed grandeur: and he makes the declaration under oath, and, being read over, he ratifies it.

Thirdly, appeared D. J. H. de R——, advocate, native and resident of Madrid, holding office in the central university of Madrid, residing in the Plazuela ——, aged sixty-eight, and declared to be false beyond any kind of doubt that in 1809 the house of the Inquisition existed five miles from Madrid, or at Chamartin, walled, turreted, and defended by soldiers at the service of the Inquisitors. That it is farther fietitious, that three regiments of French troops went to demolish it, and having mined it, blew it up. On the contrary, there were never more than two houses used by the Inquisition of Madrid; one recently rebuilt in the Calle de Maria Cristina, No. 4. nuevo, No. 8. formerly; and another still retaining its ancient form in the Calle de Torija, No. 14. nuevo, formerly No. 1., where the Inquisitor-General resided, situated opposite the house now occupied by the English ambassador, Lord Howden. That he knew nothing of the furniture, pictures, or library there; but in reference to those in the supposed house of the Inquisition five miles from Madrid, according to Mr. Lehmanowsky's account, he could at once declare the deseription fietitious, because such an edifice never existed. That he could truly make this declaration, because, in 1809, he had been living at Madrid from his birth,

and perfectly knew the situation of the houses of the Inquisition; never heard the report of the invented demolition, or saw any peculiar guards. Made under oath, and, being read over, ratified.

Fourthly, D. L. L——, native of Alicante, resident and proprietor in Madrid, Calle de J——, aged seventy-four, declared positively, that it was not true that, in the year 1809, there was any house of the Inquisition five miles distant from Madrid, nor at Chamartin, with walls, turrets, and defended by armed guards. That it is equally false that three regiments of French troops were sent to demolish it; that they mined and blew it up. But, on the contrary, it is certain there never were but two houses of the Inquisition of Madrid; one, now rebuilt, in the Calle de Maria Cristina, No. 4. nuevo, No. 8. formerly; and another still retaining its ancient form in the Calle de Torija, No. 14. nuevo, formerly No. 1., where the Inquisitor-General resided, in front of that now occupied by the English ambassador, Lord Howden. That, as to the furniture, pictures, and library, he knew nothing; but as respects those mentioned in the relation derived from Mr. Lehmanowsky, existing in a house of the Inquisition five miles from Madrid, he could at once declare the description untrue, and a pure invention, for such an edifice never existed in the manner described; and that he could truly make such declaration, having been domiciled at Madrid for sixty-seven years, living there in 1809; well knowing the two houses of the Inquisition, and never till now heard of the demolition, or saw the guards who were the supposed defenders.

These are testimonies of persons of known character, present at the place, and of an age to be perfectly cognizant, at this distance of time, of all the public events of the period. They are a substantial summary of a set of papers drawn up in form, consisting of the following parts, which may be worthy of mention as a curiosity in themselves:* — A request to make a statement of the subject; the recorder's warrant allowing it; the declarations of four witnesses; the recorder's declaration of the hearing and approval of witnesses' veracity; delivery of copy, three notaries verifying the signature of the judge, notary, and recorder: the judge verifies those of the notaries; the Regent of the Audiencia, the judge's; the Minister of Grace and Justice, the Regent's; the political director, the minister's; the English Consul, the minister's, in these words:

"I hereby certify, that the foregoing seal and signature are those officially employed by Don Miguel de los Santos Alvarez, Political Director in the office of her Catholic Majesty's Minister for Foreign Affairs . . .

"Frederick Bernal, H. M.'s Consul." (Sealed.)

And, finally, the Under Secretary of State for Foreign Affairs, the English Consul's:

"I certify that I believe the above signature, 'Frederick Bernal,' to be the handwriting of Frederick Bernal, Esq^re^, her Britannic Majesty's Consul at Madrid.

Wodehouse,
Under Secretary of State.
1855." (Seal.)

B. B. Wiffen.

[* We have seen these documents.—Ed. "N. & Q."]

No. 301.]

WINES OF THE ANCIENTS.

I should be obliged to any of your readers, learned in the history of wines, who would inform me why those of the ancients were so much stronger than any known in modern times. That they were so, must be inferred from the fact, familiar to every reader of the classics, that the Greeks and Romans always drank their wine largely diluted with water. The proportions of the mixture were various, according to the quality of the wines, and the taste of the drinkers; but, generally, there was a much greater quantity of water than of wine. Hesiod recommended the proportion of three to one: but some wines required to be still farther weakened. In the *Odyssey* we read, that the wine of Maron, the minister of Apollo, in Thracian Ismarus, was so strong, that, when he drank it, a single cup was mingled with twenty of water:

"Τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,
Ἓν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
Χεῦ·" — *Od.* IX. 208.

This must be understood as a proof of the strength of the wine, not of the priest's temperance. But it may be said, that is one of those travellers' tales with which Ulysses amused the good king Alcinous after supper; and this potent wine is as fabulous as the beverage of Circe, which transformed men into swine. Pliny, however, states, that in his time the Maronean wine in the same part of Thrace was of equal strength:

"Durat etiam vis eadem in terra generi, vigorque indomitus." — Lib. xiv. cap. iv.

It is true, he goes on to contradict himself; for he says that the consul Mutianus, when he was in that country, found that the wine was mixed with water in the proportion of one to eight:

"Quippe cum Mutianus ter consul ex his qui nuperrimè prodidere, sextarios singulos octonis aquæ nusceri compererit præsens in eo tractu."

But what shall we think of the following strange tale, related by Athenæus, on the grave authority of Aristotle? (I quote from Mr. Yonge's translation, in Bohn's *Classical Library*):

"And Aristotle says, that the wine called the Samagorean wine is so strong, that more than forty men were made drunk with a pint and a half of it, after it had been mixed with water."—*Deipnosophists*, book x. c. xxxv.

Such stories as this make one suspect that the ancients were acquainted with the art of distilling alcohol; though it is generally believed that this, like gunpowder, is an invention of which the moderns may boast. (*P. Cyc.*, vol. ix. p. 23.)

It may be said that, in former times, Bacchus was a powerful divinity, and has since been deposed; but I am not quite satisfied with that explanation. F.

COLERIDGE'S LECTURES.

If I do not greatly mistake, I remember having seen repeatedly in your columns, about nine months since, some references to, and inquiries after, Coleridge's literary lectures in 1811, which it was feared had been lost irrevocably. One of your correspondents, a friend I believe of Coleridge's, informed the readers of "N. & Q." that he had some stenographical notes in his possession of the lectures referred to, and shortly after the announcement gratified the admirers of the great man by publishing them.* A few evenings ago, in looking over the file of the *Dublin Correspondent*, a dead-and-gone newspaper, I observed what I now inclose. The journal was edited by a barrister of eminence named Townshend, and generally contained more literary matter, and more special reports of lectures, sermons, &c., than the majority of its cotemporaries.

"Mr. Coleridge delivered his first lecture at the Hall of the London Philosophical Society, on Monday evening the 25th ult., to a numerous and respectable audience. The subject of this lecture, which was the introductory discourse, was the cause of false criticism, especially in poetry; and these the speaker divided into incidental and permanent. The incidental he stated to be such as gave to the persons of the present age an undue propensity to decide and condemn, summarily, beyond the powers of discrimination possessed by the censurer. The permanent causes alleged were, the averseness of the mass of mankind to the exercise of the thinking faculty, the loose and inaccurate use of the terms expressive of excellence or defect, and the vicious propensity of the majority to judge of books by books, instead of consulting the living oracles of nature and man. Mr. Coleridge concluding by disclaiming, in a very animated manner, any inclination to a hasty and intemperate censure of his cotemporaries, to injure any man in his fair fame, to hold up individuals to contempt and scorn, or to involve on any occasion an attack on character with the liberal exercise of criticism."

"Dec. 17, 1811.

"Mr. Coleridge, having concluded the preliminary discussions on the nature of the Shakspearian drama, and the genius of the poet, and briefly noticed *Love's Labour's Lost*, as the link which connected together the poet and the dramatist, proceeded, in his seventh lecture, to an elaborate review of *Romeo and Juliet*, a play in which are to be found all the individual excellences of the author, but less happily combined than in his riper productions. This he observed to be the characteristic of genius, that its earliest works are never inferior in beauties, while the merits which taste and judgment can confer are of slow growth. Tibalt and Capulet he showed to be representatives of classes which he had observed in society, while in Mercutio he exhibited the first character of his own conception; a being formed of poetic elements, which meditation rather than observation had revealed to him; a being full of high fancy and rapid thought, conscious of his own powers, careless of life, generous, noble, a perfect gentleman. On his fate hangs the catastrophe of the tragedy. In commenting on the character of the Nurse, Mr. Coleridge strenuously resisted the suggestion that this is a mere piece of Dutch painting; a portrait in the style of Gerard Dow. On the contrary, her character is exquisitely generalised, and is subservient to the display of fine moral contrasts. Her fondness for Juliet is delightfully pathetic. 'What a melancholy world would this be without children, how inhuman without old age.' Her loquacity is characteristic of a vulgar mind, which recollects merely by coincidence of time and place, while cultivated minds connect their ideas by cause and effect. Having admitted that these lower persons might be suggested to Shakspeare by observation, Mr. Coleridge reverted to his ideal characters, and said, 'I ask, where Shakspeare observed this?' (some heroic sentiments by Othello) 'It was with his inward eye of meditation on his own nature. He became Othello, and therefore spoke like him. Shakspeare became, in fact, all beings but the vicious; but in drawing his characters he regarded essential not accidental relations. Avarice he never pourtrayed, for avarice is a factitious passion. The Miser of Plautus and Molière is already obsolete.' Mr. Coleridge entered into a discussion of the nature of fancy; showed how Shakspeare, composing under a feeling of the unimaginable, endeavouring to reconcile opposites by producing a strong working of the mind, was led to those earnest conceits which are consistent with passion, though frigidly imitated by writers without any. He illustrated this part of his subject by a reference to Milton's conception of Death, which the painters absurdly endeavour to strip of its fanciful nature, and render definite by the figure of a skeleton, the dryest of all images, compared with which a square or a triangle is a luxuriant fancy.

"Mr. Coleridge postponed the examination of the hero and heroine of the piece, but prefaced his inquiry by remarks on the nature of love, which he defined to be 'a perfect desire of the whole being to be united to something or being which is felt necessary to its perfection, by the most perfect means that nature permits, and reason dictates;' and took occasion with great delicacy to contrast this link of our higher and lower nature, this noblest energy of our humane and social being, with what, by a gross misnomer, usurps its name; and asserted, that the criterion of honour and worth among men is their habit of sentiment on the subject of love.

"We are compelled to omit the partial illustration of his in the characters of Romeo and Juliet, the continuation of which we are promised in the succeeding lecture."

William John Fitzpatrick.

Booterstown, Dublin.

[* Mr. Collier's valuable communications on this subject will be found in "N. & Q.," Vol. x., pp. 1. 21. 57. 117.—Ed. "N. & Q."]

REMARKABLE CASE OF LONGEVITY.

To the instances of longevity already noticed in the pages of "N. & Q.," allow me to add that of

Louis Mutel, a negro, who died in this island in 1851, at the age of *one hundred and thirty-five years.*

Louis Mutel was a native of Maconba, in the island of Martinique, where he was born in 1716. In 1771 he was married at Fort Royal in that island, to his slave Marie Catherine; and about the year 1785 he came and settled at Gros-ilet in St. Lucia, where he continued to reside till the time of his death. His chief occupation was that of a dealer in trade; he lived in easy circumstances, and was much respected by all classes. Some time after his death, an inventory had to be taken of his effects, and among his papers was found his marriage contract with Marie Catherine in 1771, which establishes the fact of his being then fifty-five years of age, and consequently of his having been born in 1716. From this document (now in the possession of the Honorable Mr. Leager, Member of Council and Notary Royal, who took the inventory of Mutel's effects) I have, by that gentleman's kind permission, made the following extracts:

"Contrat de mariage de Louis Mutel, nègre libre, et de la nommée Marie Cathérine, son esclave, du 4 Novembre, 1771.

"Pardevant les notaires Royaux en l'isle Martinique, résidant en la ville du Fort Royal, soussignés.

"Furent présents le nommé Louis Mutel, nègre libre, demeurant au quartier de l'ance Mitan, Paroisse Notre Dame de la Purification des trois Islets de cette isle, *agé de cinquante-cinq ans*, natif du quartier du Maconba, Paroisse Ste Anne, de cette dite isle, stipulant pour lui et en son nom, d'une part."

These extracts show that, in 1771, when the marriage took place, Mutel was fifty-five years of age. In the following the date of the marriage is repeated in words at length, and the document is authenticated by the signatures of the notaries by whom it was drawn up:

"Fait et passé en la ville de Fort Royal de la dite isle Martinique, étude de Me Lefebure, *l'an Mil sept cent soixante onze*, le quatre jour du mois de Novembre, du matin; après lecture faite les dits futurs époux ont déclaré ne savoir écrire ni signer, de ce enquis suivant l'ordonnance; les dits notaires ont signé, et la minute est restée au dit Me Lefebure, l'un d'eux.

(Signed) CLAVERY.
LEFEBURE."

This is followed by a certificate, under the hand of Malherbe de Contest, Greffier, showing that the marriage contract was published and recorded at Fort Royal on November 7, 1772.

Louis Mutel died at Gros-ilet, on May 9, 1851, as appears by an entry in the parish registers, which I have carefully verified.

There are now living in this island several persons of the age of ninety or upwards, a circumstance which will appear still more remarkable when the character of the climate, and the scantiness of the population (about 26,000 souls), are taken into the account. I subjoin the particulars:

Madame Toraille	coloured	aged	90
Madame Morel	coloured	"	90
Madame Jacob	coloured	"	92
Madame Devaux St. Philip	white	"	92
Mr. Guy de Mareil	white	"	93
Mademoiselle Vitalis	white	"	96
Madame Anne	black	"	102
Madame Coudrey	coloured	"	106
Madame Baudouin	white	"	106

HENRY H. BREEN.

St. Lucia.

POETICAL WILLS.

Wills, as a matter of course, are usually drawn up by gentlemen learned in the law. Such being the case, it is very unusual to meet with any in a metrical form. I have, however, met with three wills of the latter description; and thinking they are calculated to amuse the readers of "N. & Q.," I have transcribed copies of them.

"*The last Will and Testament of William Ruffell, Esq., of Shimpling, Suffolk.*

"As this life must soon end, and my frame will decay,
And my soul to some far-distant clime wing its way,
Ere that time arrives, now I free am from cares,
I thus wish to settle my worldly affairs,
A course right and proper men of sense will agree.
I am now strong and hearty, my age forty-three;
I make this my last will, as I think 'tis quite time,
It conveys all I wish, though 'tis written in rhyme.
To employ an attorney I ne'er was inclin'd,
They are pests to society, sharks of mankind.
To avoid that base tribe my own will I now draw,
May I ever escape coming under their paw.
To Ezra Dalton, my nephew, I give all my land,
With the old Gothic cottage that thereon doth stand;
'Tis near Shimpling great road, in which I now dwell,
It looks like a chapel or hermit's old cell,
With my furniture, plate, and linen likewise,
And securities, money, with what may arise.
'Tis my wish and desire that he should enjoy these,
And pray let him take even my skin, if he please.
To my loving, kind sister I give and bequeath,
For her tender regard, when this world I shall leave,
If she choose to accept it, my rump-bone may take,
And tip it with silver, a whistle to make.
My brother-in-law is a strange-tempered dog;
He's as fierce as a tiger, in manners a hog;
A petty tyrant at home, his frowns how they dread;
Two ideas at once never entered his head.
So proud and so covetous, moreover so mean,
I dislike to look at him, the fellow is so lean.
He ne'er behaved well, and, though very unwilling,
Yet I feel that I must cut him off with a shilling.
My executors, too, should be men of good fame;
I appoint Edmund Ruffell, of Cockfield, by name;
In his old easy chair, with short pipe and snuff,
What matter his whims, he is honest enough;
With Samuel Seely, of Alpheton Lion,
I like his strong beer, and his word can rely on.
When Death's iron hand gives the last fatal blow,
And my shattered old frame in the dust must lie low,
Without funeral pomp let my remains be conveyed
To Brent Eleigh churchyard, near my father be laid.

This, written with my own hand, there can be no appeal,
I now therefore at once set my hand and my seal,
As being my last will; I to this fully agree,
This eighteenth day of March, eighteen hundred and three."

Mr. Ruffell was a gentleman of an ancient and highly respectable family. It is well known in the neighbourhood where he resided that he gave various friends copies of his will. One of his relatives, however, informs me that the original was not found after his decease. Possibly, on reflection, he was induced to destroy it on the supposition that he had expressed himself a little too harshly respecting his brother-in-law, and, moreover, been somewhat too caustic in his remarks on the legal profession. The legacy to his "loving, kind sister" was such a one as few ladies would feel inclined to accept. The late Mr. Ezra Dalton, who succeeded to the testator's landed property, &c., was well known to the writer of this; he was a good specimen of an old-fashioned gentleman farmer. It is obvious that Mr. Ruffell venerated the memory of his father, by desiring to be interred near him. This feeling, which denotes strong filial affection, appears to have prevailed generally from a very early period. Thus we find the patriarch Jacob exclaiming at the close of his life, "Lay me in the grave of my fathers."

The following is a copy of the will of the late Mr. Joshua West, of the Six Clerks' Office, Chancery Lane, dated December 13, 1804:

"Perhaps I died not worth a groat;
But should I die worth something more,
Then I give that, and my best coat,
And all my manuscripts in store,
To those who shall the goodness have
To cause my poor remains to rest
Within a decent shell and grave.
This is the will of Joshua West.

"Joshua West.

"Witnessed R. Mills.
J. A. Berry.
John Baines."

Mr. West died possessed of property, and some valuable manuscripts, which were conveyed by the above will.

Curious Testamentary Paper of a North Essex Labourer. —

"*The Will of James Bigsby of Manningtree.*

"As I feel very queer my will I now make;
Write it down, Joseph Finch, and make no mistake.
I wish to leave all things fair and right, do you see,
And my relatives satisfy. Now, listen to me.
The first in my will is Lydia my wife,
Who to me proved a comfort three years of my life;
The second my poor aged mother I say,
With whom I have quarrelled on many a day,
For which I've been sorry, and also am still;
I wish to give her a place in my will.
The third that I mention is my dear little child;
When I think of her, Joseph, I feel almost wild.
Uncle Sam Bigsby, I must think of him too,
Peradventure he will say that I scarcely can do.
And poor uncle Gregory, I must leave him a part,
If it is nothing else but the back of the cart.
And for you, my executor, I will do what I can,
For acting towards me like an honest young man.

Now, to my wife I bequeath greater part of my store;
First thing is the bedstead before the front door;
The next is the chair standing by the fire side,
The fender and irons she cleaned with much pride.
I also bequeath to Lydia my wife
A box in the cupboard, a sword, gun, and knife,
And the harmless old pistol without any lock,
Which no man can fire off, for 'tis minus a cock.
The cups and the saucers I leave her also,
And a book called *The History of Poor Little Mo*,
With the kettle, the boiler, and old frying-pan,
A shovel, a mud-scoop, a pail, and a pan.
And remember, I firmly declare and protest
That my poor aged mother shall have my oak chest
And the broken whip under it. Do you hear what I say?
Write all these things down without any delay.
And my dear little child, I must think of her too.
Friend Joseph, I am dying, what shall I do?
I give her my banyan, my cap, and my hose,
My big monkey jacket, my shirt, and my shoes;
And to Uncle Sam Bigsby I bequeath my high boots,
The pickaxe and mattock with which I stubbed roots.
And poor Uncle Gregory, with the whole of my heart,
I give for a bedstead the back of the cart.
And to you, my executor, last in my will,
I bequeath a few trifles to pay off your bill.
I give you my shot-belt, my dog, and my nets,
And the rest of my goods sell to pay off my debts.

"Joseph Finch, executor.

"Dated February 4th, 1839."

There are several good points and useful hints in this document. In the first place it appears the testator did not think of making a will till he felt "very queer," which serves to remind the reader that it is more discreet to attend to a matter of this kind when in health, as few persons can think and act calmly and dispassionately when they feel "very queer." Then the choice of an executor is a matter to be well considered. Here we find one appointed who on previous occasions had proved himself "an honest young man." The fatherly, kind, and affectionate manner in which the testator speaks of his "dear little child" is of a pleasing character. Perhaps it may be said he left her a queer legacy. Granted; but then it must be remembered that a man can bequeath no more than he possesses; as a member of the Society of Friends would say, "Such as I have I give unto thee." The back of the cart given to "Uncle Gregory" was for a long time used in the cottage for the purpose of a bedstead; and it possessed at least one advantage, as those sleeping in it could not very well fall out of bed. The executor being somewhat of a sporting character, the "shot-belt, dog, and nets" were the most acceptable present that could be offered him. Some ingenuity is displayed in drawing up this will, as it

contains an inventory of the effects that were in the cottage. G. Blencowe.

Manningtree.

Minor Notes.

"*Almighty Dollar.*"—This phrase originated with Washington Irving, who first made use of it in his charming little sketch of a *Creole Village*, which appeared in 1837. W. W.

Malta.

Parallel Passages.—

"When a body is once in motion, it moveth, unless something hinder it, eternally; and whatsoever hindereth it, cannot in an instant, but in time and by degrees, quite extinguish it; and, as we see in the water, though the wind cease, the waves give not over rolling for a long time after; so also it happeneth in that motion which is made in the internal parts of man," &c.—*Hobbes.*

Robespierre. "The people will as soon revolt without oppression as the ocean will heave in billows without the wind."

"'True,' says Verginana; 'but wave after wave will roll upon the shore after the fury of the winds is stilled.'" —*Alison's History.*

"A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'erdarken'd ways
Made for our searching; yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.
. . . . .
An endless fountain of immortal drink
Pouring unto us from the heaven's brink."
Keats's *Endymion* (opening lines).

"And let our love,
Our large true love bend o'er our little babe.
As the calm grand old heavens bend over earth,
Revealing God's own starry thoughts and things,
So shall the image of our hearts' ideal,
The angel nestling in her bud of life,
Smile upward in the mirror of her face,
A daily beauty in our darken'd ways,
And a perpetual feast of holy things."
Gerald Massul's *Wedded Life.*

T. S. N.

Error in Cary's "Dante."—Will you allow me to call attention to a singular mistake which occurs in Cary's *Translation of Dante?* The passages to which I allude are in the 23rd Canto of the "Inferno." The poet is describing the punishment of the hypocrites, when he says (v. 61.):

"Egli avean *cappe* con cappucci bassi
Dinanzi agli occhi, fatte della taglia,
Che 'n Cologna per li monaci fassi."

Again (v. 100.):

"E l' un rispose a me: le *cappe* rance
Son di piombo si grosse, che li pesi
Fan cigolar le lor bilance."

In one of these places, Cary translates the word *cappe*, "caps;" in the other, "bonnets:" whereas it should have been "mantles," or "cloaks." The whole force and beauty of the passage is lost by this misrendering; and the allusion to the mantle or cope of lead in which Frederic II. enveloped his victims is deprived of its point and meaning.

T. F. K.

Queries.

Johnson's "Life of Dryden."

Speaking of Dryden's *Plays*, Johnson says: "The plays are said to be printed in the order in which they were written." Mr. Cunningham has allowed this passage (vol. i. p. 273.) to pass without comment. But is there any other authority for such a statement than a wrong reading of the advertisement prefixed to *King Arthur*, where Dryden said:

"Finding that several of my friends, in buying my *Plays*, &c., bound together, have been imposed on by the booksellers foisting in a play which is not mine, I have here, to prevent this for the future, set down a catalogue of my Plays and Poems in quarto, *putting the Plays in the order I wrote them.*"

This is not saying the *Plays* were *printed* in the order in which they were *written*, and Johnson shows that he did not believe they were: for (p. 280.) "*Tyrannic Love*," he tells us, "was written *before* the *Conquest of Grenada*, but *published* after it." I am not here considering whether Johnson was right or wrong, but whether he had any authority for the "it is said." If he had, where is it to be found?

Now a word or two as to the fact itself. Mr. Cunningham, in a note to the last passage quoted (p. 280.), tells us that Johnson was in error: that *Tyrannic Love* was published in 1670, and *The Conquest of Grenada* in 1672. This, though a special correction, strengthens Johnson's general assertion; but then the unnoticed general assertion is contradicted and disproved by the table given in the Appendix (p. 395.). What then are the facts? Does Malone say he had seen, or has Mr. Cunningham seen, an edition of *Tyrannic Love*, published 1670? I know that Jones, in *Biog. Dram.*, makes mention of such an edition; but Isaac Reed, his predecessor, a more careful man, referred only to an edition of 1672. The entry in stationers' books proves nothing as to date of publication.

Again, Johnson says:

"It is related by Prior, that Lord Dorset, when as Chamberlain he was constrained to eject Dryden from his office, gave him from his own purse an allowance equal to the salary. This is no romantic or incredible act of generosity; a hundred a year is often given to claims less cogent by men less famed for liberality. Yet Dryden always represented himself as suffering under a public

infliction; and once particularly demands respect for the patience with which he endured the loss of his little fortune. His patron might, indeed, enjoin him to suppress his bounty; but, if he suffered nothing, he should not have complained."

On this foolish, captious comment, Mr. Cunningham very properly shows that Dryden lost by the Revolution more than 100*l.* a year; and that Prior refers only to the emoluments of which Lord Dorset, as Chamberlain, was obliged to deprive him. But more than this was required; for, if Lord Dorset did enjoin Dryden "to suppress his bounty," Dryden disobeyed his lordship's orders in the very sentence from which Johnson quoted the mention of the loss of his little fortune (Ded. of *Juvenal*); and Dryden, with a wife to maintain, and three children to support, or help to support, as appears from the letter to his son Charles (p. 390.), and the anecdote of the watch (p. 336.), might acknowledge Dorset's personal liberality, and yet complain that his age was reduced to want. Johnson himself, without either wife or children, did not find a pension of 300*l.* a year equal to his real or imaginary wants. D. J.

ARMORIAL BEARINGS OF CLERE FAMILY.

In the chancel of this church is the brass of Sir Robert Clere, who died 1529. Each word of the inscription, which is in the Tudor character, is separated from the next by a small shield bearing arms; some of which are of the numerous alliances of the Cleres, while others I can find no connexion for at all. I shall enumerate them in the order in which they occur, giving the names of those mentioned in their pedigree, and of which there is no doubt. (Some of them are repeated once or more.)

1st, 16th, and 18th. A hawk or raven displayed. Query Fastolf of Suffolk?

2nd. Three spear-heads (or reed-bunches?) Query Reedham?

3rd and 21st. *Snecke.* Gu., a fess or in chief, a label of three ermines.

4th and 8th. *Rees.* Gu., a chevron ermine between three fleurs-de-lys or.

5th and 19th. *Boleyn.* Three bulls' heads couped, but wanting the chevron.

6th. *Hopton.* Arg., a chevron az. in chief, a label ermines.

7th and 22nd. *Westlesse.* Arg., a chevron sable, between three cross crosslets fitché, and five billets of the last.

9th. Quarterly. A bend . . ., and fretty . . . impaling a saltire engrailed. Query this last Kerdestone?

10th. Two chevrons reversed. A crescent for difference. Query Newton?

11th. *Wichingham.* Ermine, on a chief sable, three crosses pattée or.

12th. *Martel.* Gu., three hammers or.

13th. Three chevronels. Query Clare?

14th. *Udale, Owydale*, or *Dovedale.* Arg., a cross moline gu.

15th. A cross engrailed. Query Ufford?

16th. On a chevron, three estoiles.

17th. Three roses or quatrefoils.

20th. On a bend three mascles. Query Carleton?

23rd. A cross, in dexter chief a dagger. Query City of London?

24th. *Molyns.* Paly wavy of six or and gu.

I can find nothing to enable me to assign, with any probability, Nos. 9. 15. 16. 17. and 20. And for the assignation of Nos. 1. 2. 10. and 13. I have only the following slight grounds:

1. A hawk displayed sable is assigned, in Dawson Turner's *History of Suffolk*, to Fastolf of Suffolk. Some connexion with the Cleres is not improbable, but I find no account of it.

2. *Reedham.* Az., three reed-bunches or, impales Caston on one of the painted windows formerly in Paston Hall. Sir William de Reedham married Margaret, daughter of Sir Robert de Caston; and his daughter and heiress Margaret married John Berney of Wichingham. A John de Berney married Joan, daughter of Barthol. de Wichingham, by whom came the estate in that parish. His son John lived at Wichingham, and was M.P. for Norfolk in the 2nd and 22nd of Edward III., with Robert Clere, Esq. Sir William de Clere, the rebuilder of Ormesby Church, married Dionysia, daughter of Sir William Wichingham, in 1351.

Is this sufficient to account for the arms of Reedham on the tomb of one of his descendants?

10. *Newton.* Blomfield's *Hist. of Norfolk*, s. v. "East Tuddenham," says Robert Newton, gent., of ——, Warwickshire, conveyed part of this manor to Sir John Clere of Ormesby, and the other part having also come to the Cleres, the whole was sold by Sir Edward Clere, in Edward VI.'s time.

13. *Clare.* The manor of Stratton Strawless belonged to Richard Fitzgilbert, Earl of Clare, and was considered part of the "Honour of Clare." A trial respecting it took place in Sir Edward Clere's time, in which he was concerned. Will any correspondent kindly give me his help in assigning Nos. 9. 15. 16. 17. and 20.; and finding the reason why the other bearings have place among the matches of the Cleres, as they were a most important family in the county?

E. S. Taylor.

Ormesby St. Margaret.

DR. THOMAS DEACON.

Can any of your readers give any information respecting Dr. Thomas Deacon, a nonjuring bishop, who died at Manchester, February 16th, 1753? It is ascertained that he went into Holland in the autumn of 1716, where he lived on his own fortune; that, on his return to England, he studied medicine in London under Dr. Mead; that he afterwards resided in Manchester, where he practised physic in 1719 or 1720, and where he was living at the time of the rebellion of 1745, in which three of his sons were concerned. He officiated in a chapel in Fennel Street, for which he published a *Collection of Devotions* in 1734. He was buried in the north-east corner of St. Anne's churchyard, where many other members of his family are also interred. Mr. Perceval, in the Appendix to his *Apology for the Apostolical Succession* (second edition), states that he was consecrated bishop by Archibald Campbell and Roger Lawrence. This appears to have taken place in 1733.

The following is a list of his writings, to which perhaps some of your readers can add:

"The Doctrine of the Church of Rome concerning Purgatory, 1718, 12mo., London. A Complete Collection of Devotions, both Public and Private, 8vo., London, 1734. Translation of Tillemont's Ecclesiastical Memoirs (as far as A.D. 177), 2 vols. folio, 1733-5. A Full, True, and Comprehensive View of Christianity, 8vo., London, 1747. An Apologetical Epistle to the Author of Remarks on Two Pamphlets lately published against Dr. Middleton's Introductory Discourse; in which the Preface to those Remarks is considered, 8vo., London, 1748."

E. T. S.

[It is much to be regretted that we have no good biographical account of this remarkable man and admirable scholar. We are enabled, from various sources, to supply a few additional particulars to those furnished by our correspondent. In 1715 Deacon was residing in London, and drew up the speeches for the Rev. Justice Paul and John Hall, Esq., who were concerned in the rebellion at that time (Byrom's *Remains*, vol. i. p. 178.), and was probably present at their execution. A Presbyterian teacher at Rochdale, of the name of Owen, in the preface to the second edition of a pamphlet, entitled *Jacobite and Nonjuring Principles freely examined*, states that Deacon attended these two individuals on the scaffold, and that he likewise absolved them. This is denied by Deacon, who says: "I did not officiate with those unfortunate gentlemen in their dying moments; the clergyman who did was the Rev. Francis Peck, M.A., formerly of Trinity College, Cambridge; but neither he, nor any other person, did there and then absolve them." (*Gent. Mag.*, vol. xviii. p. 206.) About three months after this event Deacon went to reside in Holland, where he lived on his own private resources. On his return to London he became the pupil of the celebrated Dr. Mead, physician to George II., whom Deacon styled "the best of friends, and the very worthy and learned Dr. Mead."

In 1745, during the rebellion under the Pretender, Deacon was residing at Manchester as a medical practitioner. Three of his sons joined the standard of Charles Edward Stuart, in what was called the Manchester regiment, commanded by Colonel Townley. At this time it appears Deacon had an interview with the Pretender at his lodgings, which afterwards rendered him obnoxious to the government: for, according to his own statement, "his house was searched for papers by military violence, under colour of a warrant signed by two justices of the peace, who (he says) have no authority to issue warrants in such cases; that it was attacked more than once by a furious mob and unrestrained soldiery; that he lived for some time under constant apprehensions of its being pulled down to the ground, and of his being compelled to remove his children out of their beds to prevent their being buried under its ruins." (*Gent. Mag.*, vol. xviii. p. 206.) Owen accuses Deacon with having visited the Court of the Pretender for the purpose of obtaining absolution for having sworn allegiance to George I. He says: "I dare tell you that our present government has enemies, and what kind of men they are. Be it at Bologne or Avignon, or whatever other place that your vagrant idol keeps up the mock state of a court, I dare tell you that the man who visits it to procure an absolution for having abjured Popery and the Pretender, and sworn allegiance to King George, and yet calls himself a good *Protestant* and a good subject, either affronts other men's understandings, or betrays the weakness of his own." (Owen's *Letter*, p. 7.) Again, in a postscript (p. 156.), Owen adds: "Should the reader be at a loss to judge who that good *Protestant* is, who visited the Pretender's Court to procure an absolution for having sworn allegiance to King George, I refer him, Sir, to YOU as my interpreter."

On July 17, 1746, Thomas Theodorus Deacon, one of the Doctor's sons, was indicted at the special commission holden in Southwark, for appearing in arms against the king as captain in the Manchester regiment; and being found guilty, was executed with eight of his companions on Kennington Common on the 30th of the same month. After he was decapitated, his head was taken to Manchester and fixed on the Exchange. On one occasion, it is said, that when the Doctor was passing the Exchange where the head of his son was suspended, he took off his hat, and remained for a short time, as it is conjectured, in silent prayer for the departed spirit of his child. This appears probable, as the Doctor strenuously defended the practice of "offering and praying for the faithful departed, as delivered in Scripture and by tradition" (see his *View of Christianity*, pp. 336—340.). His son Charles, also engaged in the Rebellion, was conveyed on Jan. 11, 1749, from the new gaol, Southwark, to Gravesend, for transportation during life. Another son died whilst being conveyed from Manchester to London for trial.

Dr. Deacon died on Feb. 16, 1753; and was buried in St. Anne's churchyard, Manchester. The following inscription was placed on his tomb:

✠

"Εἰ μὴ ἐν σταυρῷ." — [Gal. vi. 14.]

"Here lie interred the remains (which, though mortality is at present corrupt, but which shall one day most surely be raised again to immortality, and put on incorruption) of THOMAS DEACON, the greatest of sinners, and the most unworthy of primitive bishops, who died 16th February, 1753, in the fifty-sixth year of his age; and of Sarah his wife, who died July 4, 1745, in the forty-fifth year of her age. The Lord grant the faithful, here underlying, the mercy of the Lord in that day. 2 Tim. i. 18.

✠

"Ἐν τουτῳ νικα."

In addition to the works noticed by our correspondent, Deacon translated the *History of the Arians and the Council of Nice* from Tillemont, published in 1721, 2 vols. 8vo.; and subsequently, *Ecclesiastical Memoirs of the*

First Six Centuries, by M. de Tillemont, 1733, 2 vols. folio. In 1746, he published an octavo pamphlet of fifty pages divided into three parts: — 1. The Form of Admitting a Convert into the Communion of the Church. 2. A Litany, together with Prayers in behalf of the Catholick Church. 3. Prayers on the Death of Members of the Church; and an Office for those who are deprived of the Advantage of receiving the Sacrament, &c. Several of Dr. Deacon's Letters will be found in Byrom's *Remains*, vol. i. pp. 496—500., published by the Chetham Society. Mr. Canon Parkinson adds in a note (p. 500.), that "it is much to be regretted that this admirable scholar did not receive encouragement according to his merits. His letters in this work show him to have been a complete master of the English language, of a ready wit, and indomitable spirit; one who ought to have been engaged in a more congenial taste than elaborating his learned yet somewhat arid *Catechism*, and carrying on controversies with men incapable of appreciating his merits and their own immeasurable inferiority."]

Minor Queries.

Will of Thomas Lord Hoo. — I am printing for the Sussex Society my paper on "The Family of Hoo, of Sussex, Suffolk, Beds, and Herts." Can any reader of "N. & Q." inform me by letter where the will of Thomas Lord Hoo and Hastings, who died 13th Feb. 1455, is proved? Extracts are among the MSS. at Coll. of Arms quoted by Anstis: it was not proved at Lambeth, and I cannot find it in the Index at Doctors' Commons. The extracts from the will, as preserved in the College of Arms, are printed, with some omissions, in Nicolas' *Test. Vet.* Wm. Durrant Cooper.

81. Guilford Street, London.

Longevity of Lawyers. — In the *Life of Edward Earl of Clarendon* (p. 32. of the edition published at Oxford, 1826), there occurs the following remark upon this subject:

"And it may be, the long lives of men of that profession (for the lawyers usually live to more years than any other profession) may very reasonably be imputed to the exercise they give themselves by their circuits, as well as to their other acts of temperance and sobriety."

Does experience justify this assertion? One might have thought that the clerical would have emulated the legal profession in being conducive to length of days. Archibald Weir.

Abbé Carlo Féa. — The Chevalier Artaud, member of the French Institute, in his work *Italie*, published in the *Univers Pittoresque* in 1852, at p. 367. writes, —

"Nous nous garderons bien d'oublier l'abbé Féa, successeur et commentateur de Winkelman, aujourd'hui président des Antiquités romaines. C'est un homme qui joint au plus noble désintéressement, l'érudition la plus vaste. Je ne le loue pas davantage, parce qu'il est un des meilleurs amis que j'aie en Italie."

This I understand to refer to the Abate Carlo Féa, since dead, a distinguished Roman antiquary. There was a family of consideration in Orkney tracing as proprietors beyond the time 1468, when Orkney passed from the Danish under the Scottish dominion, Féa of Clestron, represented in the female line by Mr. Alexander Sutherland Grœme, of Grœmshall, and ancestors of my own. I have heard it asserted that the Abbé Féa belonged to the Orkney family, but as I believe the name to exist at this moment in the Scandinavian countries, I think it is likely he was of Danish origin or descent. I beg information respecting him and of his writings. The mother of the celebrated engraver Sir Robert Strange, a native of Kirkwall, was Mrs. Jean Scollay, of a family possessing property in the same island with the Féas, Stronsay, and intermarrying with them. They are the Norse Skuli or Skule, and of this name were, a competitor of the crown of Norway, an earl of Orkney, and a bishop of Iceland; and the name is said to be still extant in Scandinavian lands. His father David Strang was a respectable citizen and civic dignitary of the city of Kirkwall, and all that is desirable to be known of his parentage and of the family of the Stranges or Strangs is told in Mr. Dennistoun's Life of that artist. W. H. F.

Elizabeth Bayning, Countess of Sheppy. — Elizabeth Bayning, Countess of Sheppy for life, died in July, 1686. On June 19, 1684, she was living in St. Paul's, Covent Garden. By her will she directed her body to be buried at Chevening by the side of her husband, Francis Lennard, Lord Dacre. She was not buried there, neither at St. Paul's above mentioned. Can any of your readers supply the place of her interment?

It may be mentioned, that the Countess of Sheppy leaves many portraits in her will by Sir Peter Lely, including one of the Duchess of Cleveland, and a portrait of Lord Grandison, the duchess's father, "reputed" by Sir A. Vandyke.

G. Steinman Steinman.

Prize Office. — Where can be seen a list of the officers of the Prize Office in 1690? The commissioners sat in Aldersgate Street in 1666.

G. Steinman Steinman.

Bell's "Annotated Edition of the British Poets:" Sir E. Godfrey's House. — The notes in this edition are of questionable value: thus, in a note to Waller's "Lines on the Statue of King Charles I. at Charing Cross," we find the sculpture of the pedestal stated to be by Gibbons; whereas Cunningham's *Handbook of London*, 1850, of which Mr. Bell has otherwise availed himself, would have informed him of the detection of the error, — Marshall, not Gibbons, being the sculptor.

What is Mr. Bell's authority for stating the large house at the end of Northumberland Street, "overlooking the river, and now occupied by the

Metropolitan Police," to have been the residence of Sir Edmondbury Godfrey? (Oldham's *Poetical Works*, p. 82.) He lived, according to the rate-books of St. Martin's parish, and a cotemporary narrative, in Green's Lane; whereas Mr. Bell states his house to be "at the bottom of Hartshorn Lane, or Alley." We question whether the house Mr. Bell refers to (formerly the Museum Club-house) is of Godfrey's period. Scrutator.

Scotch Version of Psalms. — I find a translation of the Psalms, in Scottish metre, of the fifteenth century referred to, being No. 278. of the MSS. bequeathed by Archbishop Parker to Corpus Christi College, Cambridge. Can any of your readers on the banks of the Cam give a description of this version, with specimen of the versification — say of the 23rd Psalm; and other particulars of its authorship and history?

J. A. Perthensis.

Tune of Diana.—From the Preface to *The New Jerusalem*, a republication of an ancient hymn long popular in Scotland, with illustrative notes by the Rev. Dr. Bonar of Kelso (N.B.), we learn that the hymn appears in a MS. volume of the time of Elizabeth or James I., in the British Museum, No. 15,225, entitled "A Song made by F. B. P. to the Tune of Diana." Can any of your musical antiquaries direct me to the "tune of Diana?"

J. A. Perthensis.

"*Oderunt peccare*," *&c.* —

> "Oderunt peccare boni, virtutis amore."
> Horat., *Epist.* I. xvi. 52.

To which I have seen added:

> "Oderunt peccare mali, formidinê pœnæ."

Query, Where is the latter line to be found? F.

Mrs. Middleton. — Is there anything to confirm Lysons's statement (*Environs of London*, vol. iii. fol. 100.), that Mrs. Middleton, the celebrated beauty, resided at one time in Isleworth?

G. Steinman Steinman.

Bells of Cast Steel. — There is a cast steel bell suspended in the works of Messrs. Naylor, Vickers, & Co., at Sheffield; which was made at the manufactory of Mayre & Kuhne, at Bochum in Westphalia, in 1853, and was sent over too late for the Dublin Exhibition. Its weight rather exceeds a ton, and its height is about four feet six inches. I have heard it rung, and it gives out a powerful and good tone, but seems to have less vibration of sound than bell-metal. Messrs. Naylor & Co. are now casting some steel bells, not of a large size. I understand that the price of them is full one third less than if made of ordinary bell-metal. I should be glad if any of your correspondents have information or observations to offer on this subject. Alfred Gatty.

"*The Reception.*" — Can you inform me who is the author of *The Reception*, a play in three acts, by a chaplain in the navy? Printed at Plymouth, 8vo., 1799. R. J.

Glasgow.

Dr. Wollaston on "Drowning."—I shall be glad if you or any of your correspondents can inform me the title of, and where I can obtain a paper on "Drowning," published by the late Dr. Wollaston. It contains answers to some queries on the subject propounded by the Doctor to a naval officer, who when a midshipman had the misfortune to fall overboard; and who, in his replies, recounts all the sensations he experienced as "a drowning man." R. W. Hackwood.

Simile of a Woman to the Moon. — Can any correspondent fill up the twofold hiatus in the following lines, said to have been written by Mr. White, T. C. D., to his tutor, on Swift's comparison of a woman to a cloud:

> "You say, Sir, once a wit allow'd
> A woman to be like a cloud!
> Accept a simile as soon
> Between a woman and the moon!
> For, let mankind say what they will,
> The sex are heav'nly bodies still!
> Grant me (to mimic mortal life)
> The sun and moon are man and wife.
> Whate'er kind Sol affords to lend her,
> She squanders upon midnight splendor;
> And when to rest he lays him down,
> She's up, and stared at, thro' the town.
> . . . . . .
> Say, are not these a modern pair?
> For each for other feels no care;
> Each day in sep'rate coaches driving,
> Each night to keep asunder striving;
> Both in the dumps in gloomy weather,
> And sleeping once a month together.
> . . . . . .
> He owns at once a wife's ambition,
> And fully glares in opposition.
> In one sole point unlike the case is —
> On her own head the horn she places."

Engravings in Illustration of Horace. — The title is, —

> "30 Bilder zu Horazens Werken. Gestochen unter der Leitung von C. Frommel, nach Zeichnungen v. Catel, Frommel, &c. Carlsruhe im Kunstverlag."

This title is surrounded by a panorama of Tivoli; and there are thirty engravings in copper belonging to it. What is the history of these engravings? Were they intended to illustrate any particular edition? M.

Absorbent Paper. — I beg leave to propound a question of some importance to makers of Notes and Queries. It has been for fifty or sixty years (and now more than ever) the custom of the continental printers to use paper which will not admit

of making marginal notes in common writing-ink without blotting: I would ask are there any means of obviating this defect, either by some ingredient to be added to ordinary ink, or some preparation to be spread partially over the paper where one wishes to add a MS. note? C.

Minor Queries with Answers.

The Sphinx. — What idea did the Egyptians intend to convey by the sphinx? Was it possibly that of moral and physical force? Fauntleroy.

[The religion of Ancient Egypt was eminently mysterious and emblematical. It was by emblems and visible signs, unknown to the vulgar, that the priests expressed their thoughts, notions, and superstitions. The sphinx signifies merely the state of the Nile when it inundates Egypt. As these inundations happen in the months of July and August, when the sun passes through the signs of Leo and Virgo, and as they were fond of uniting monstrous and incongruous figures, they invented the sphinx, composed of the head of a virgin and the body of a lion, to intimate that the Nile overflows when the sun is passing through these two signs. It is scarcely necessary to add, that the Egyptian astronomers were the inventors of the signs of the Zodiac.]

Orator Henley (Vol. xii., p. 44.). — Is there a list of the *printed* works of this character to be got in any of the various bibliographical publications? I have in my possession rather an interesting volume of *Tracts* by him, published in 1727–31, sm. 8vo. T. G. S.

Edinburgh.

[The following works contain a list of Orator Henley's publications: — Watt's *Bibliotheca*; *Bodleian Catalogue*; and *Retrospective Review*, vol. xiv. p. 224.]

Marabout. — How did the particular sort of feathers worn by ladies, and called "Marabout," get their name? C. de D.

["Marabout, se dit encore d'un oiseau dont la queue fournit des plumes, auxquelles on donne le même nom, et qui servent d'ornement à diverses coiffures de femmes. Un chapeau orné de marabouts. Elle avait des marabouts sur sa toque."—*Dictionnaire de l'Académie Française*, s. v.]

Earle's "Microcosmography" (Vol. xii., p. 42.). — Is the name of the editor or publisher *Blount* or *Blunt?* Upon looking over a copy of the "ninth edition, 1669," in my possession, I find it stated in the notice "To the reader" that "I have, for once, adventured to play the midwives' part, helping to bring forth three infants into the world, which the father would have smothered, &c. I remain thine, Edw. Blunt." T. G. S.

Edinburgh.

[The name may occasionally be spelt Blunt, which was probably the original orthography, but it is now better known as Blount. See a notice of him in Dr. Bliss's edition of Earle's *Microcosmography*, p. xx., where it is stated that "it is no slight honour to Blount's taste and judgment, that he was one of the partners in the first edition of Shakspeare."]

"*Love à la Mode.*" — Can you tell me who wrote *Love à la Mode*, a comedy, 4to., 1663? This play, which was acted at Middlesex House, is said to be written by a person of honour, the initials of whose name are T. S. From some recommendatory verses prefixed, the author is supposed to have been either a brother-in-law, or a half-brother, of Sir R. Colbrand, Bart. Not having at hand either Burke or Debrett's account of extinct baronetages, I shall be obliged if you could inform me whether there is any relation of Sir R. Colbrand, with whom the initials T. S. correspond. R. J.

Glasgow.

[In Burke's *Extinct Baronetcies* it is stated, that Sir Robert Colbrand married Mary, daughter of Thomas Southland, Esq., of Lee, in Kent.]

Replies.

"de joie saili à pés."

(Vol. ix., pp. 112. 466.)

Under the title of "to jump for joy," I some time past took the liberty of making a few remarks in "N. & Q." upon the words "de joie saili à pés," conceiving the term "to jump for joy" to be their true translation. In a paper which subsequently appeared in that publication, it is stated that my construction of these words is incorrect, and that their true meaning is not that the person alluded to in my communication jumped with joy, but that he sallied out on foot.

The book in which these words are contained is held in such high and deserved estimation in Ireland, that I trust I may be permitted to offer one or two farther remarks upon this disputed passage.

It may be in the remembrance of those who have read this very interesting history (*The Conquest of Ireland by Henry II.*, London, William Pickering, 1837), that at pages 51. and 52. the poet describes the rupture which had taken place between an English knight named Maurice de Prendergast, and Dermot, the King of Leinster; and (to use the words of the editor) that "Maurice proffered his services to the King of Ossory, who joyfully accepted them, and agreed to meet him at Tech-Moylin." At the time that Prendergast made this offer through his messenger to the King of Ossory, the knight was at the town of Wexford, and the king was in his own country of Ossory. Prendergast's messenger appears before the king and informs him that it was the knight's intention to serve him, if

he wished it, and that he would come to him for that purpose. The poet tells us that upon receiving this news the king sallied out on foot, or, as I have read the words, "jumped with joy."

But let us take the story as it is told in the language of the poet himself:

"Morice ne se targa mie
Al rei manda de Osserie
Que à lui vendreit, san mentir,
Si lui plust, pur lui servir;
Kar par mal esteit parti
Del rei Dermod qu'il out servi."

Morice did not tarry, but apprised the King of Ossory that he would come to him, in truth, if it should please him, in order to serve him, for that in consequence of injury done to him he was separated (or had departed) from King Dermod, whom he had served:

"Quant Mac Donechid entendi
Que Morice vendreit à lui,
De la nouele esteit heistez
E de joie saili à pés;"

When Mac Donechid (the King of Ossory) heard that Morice would come to him, he was rejoiced at the news, "et de joie saillit à pied:"

"Al barun manda erraument
Que à lui venist assurement,
Liveresun li freit doner
Asez richez e plener."

He (the King of Ossory) sent word to the baron (Morice de Prendergast) without delay that he (the king) would assuredly come (or go) to him, and that he would cause very rich and ample livery to be given to him:

"Atant s'an ala le barun
Lui e tut si compainun
Vers la vile de Chatmelin
Tindrent le dreit chemin."

So the baron and all his companions went to the town of Chatmelin, keeping the direct road.

The poet then informs us that one Donald Kavenagh "asaili le barun" upon his way to Thamelin, where he arrived and sojourned for three days:

"Le rei de Osserie sovent
Message tramist à cele gent
Que il vendreit le tiers jor
San nul autre contreditur.
Le reis i vint veraiment
Le ters jor sanz delaement."

The King of Ossory often sent a message to these people that he would come the third day without any farther excuse, and the king went truly upon the third day without delay.

The poet then describes the meeting between the king and Prendergast, and the oaths that were sworn "sur l'auter e sur l'escrin."

From what has been above stated it appears that Prendergast, by his messenger, informed the King of Ossory that he would go to him if he wished it; and that when the king heard this news, he "de joie saili à pés," *i. e.*, as I construe it, manifested his delight by one or more jumps. He is not, as I read the passage, described by the rhymer as going forth from his tent in haste to meet Prendergast, who was then far distant from him, nor to meet the messenger, for the king had already received his message; and as a farther proof that the king did not then expect the baron's arrival, the poet tells us that he sent a messenger without any delay to Prendergast, to inform him that he (the king) would assuredly go to him, a promise which he afterwards fulfilled.

Now, with respect to the word "saillir," I find the following explanations given of it in Cotgrave's, and also in a Law-French dictionary:

"Saillir. To go out, issue forth; appear above, stand out beyond others; also to leap, jump, bound, skip, hop." — Cotgrave's *Dictionary*.

"Sailler. To leap, to dance, also to issue forth." — *Law-French Dictionary*, printed in the Savoy, 1718.

Assuming it to be the fact that the word *sailler* bears the meaning which I have ascribed to it, the disputed passage, "E de joie saili à pés," might with propriety be translated "and he jumped with joy," if the words "à pés" formed no part of it; and I feel inclined to think that the rhymer has availed himself of a poet's license, by adding the words "à pés" merely to complete the sentence and preserve the rhythm.

It is by no means improbable that the construction which I have put upon the passage in question is incorrect; but at the same time I am at present disposed to say that the translation which has been substituted in its place is involved in some obscurity. James F. Ferguson.

"THE CHAPTER OF KINGS."

(Vol. xii., p. 19.)

I copy the following from a MS. about a century old, and know not if they have been printed:

"*Memorial Verses from ye Conquest.*

"One thousand 66 the Conq'ror came;
One — 87 Will Rufus did the same.
'Leven hundred, Henry stil'd the First,
'Leven 35 we were with Stephen curst.
The year 1154
The Saxon Hal the second did restore.
His rebel sons, Richard the first and John,
'Leven 89 and 99 came on.
Twelve hundred 16 Hal the third began;
Twelve 72, brave Ned the first, his son.
In thirteen hundred seven, the second Ned;
The third in 26 became our head.
In thirteen 77 the second Dick,
Deposed at length by a Lancastrian trick;
For Hal the fourth with rebels did combine,
And seized the crown in thirteen ninety-nine.
Henry the fifth esteemed the crown his due
In fourteen 12; the Sixth in twenty-two.

Edward of York, the fourth and fifth you see
In fourteen sixty — fourteen eighty-three.
In eighty-three too, barbarous Dick the third,
Of whom some folks have monstrous things averred.
In fourteen eighty-five the seventh Harry
Began to reign — but backward seemed to marry.
Huge Hal the eighth descended from each line,
The sceptre grasped in fifteen hundred nine.
Edward the sixth and Moll the first you'll see
In fifteen forty-six and fifty-three.
Sage Elizabeth in fifteen fifty-eight.
Just James the first the kingdoms did unite,
And both the realms in sixteen hundred two
Became that gentle King's undoubted due.
Good Charles the first in sixteen twenty-five,
The very best of monarchs! — then alive.
In sixteen forty-eight and eighty-four
The second Charles and James the sceptre bore.
And O! in sixteen hundred eighty-eight
Brave Will. — blessed Moll, set all things right: —
But hold, I'd like to have forgot, they're reckoned,
William the third forsooth, and Moll the second.
In seventeen hundred one, the great Queen Anne
O'er Britons blessed her happy reign began.
And in the years fourteen and twenty-seven,
The first and second George were sent by heaven,
To make us pious, wise and great,
And render our prosperity compleat."

ANON.

F. C. H.'s belief, that he "had learnt this song by heart before the date of *Scripscrapologia* (1804), is reconcilable with the statement that Collins was the author of the song, which had been produced many years before "in the author's once popular performance, called *The Brush*." I cannot imagine that Collins would have called such particular attention to this song, alluded to the many imitations of it, and claimed its authorship, without having indeed been its author. His song of "The Chapter of War" thus commences:

"The Chapter of Kings, which I wrote myself."

That Dibdin was not the author of the song, is pretty well proved by the fact of the song not having been admitted into the collection of Dibdin's songs, edited by T. Dibdin, and published by Bohn, under the patronage of the Queen and the Lords of the Admiralty (3rd edition, 1852).

CUTHBERT BEDE, B. A.

Though "I say it, that should not say it," yet I must say that I prefer the following termination of the above song, which I wrote for my children a year or two ago, to that of F. C. H.:

"Queen Ann added much to Old England's fame;
And Georgey the First from Hanover came;
Georgey the Second the next appears;
And Georgey the Third reign'd sixty years.

"Georgey the Fourth was a man of *ton*;
And Willy the Fourth as a sailor shone;
And now we rejoice in VICTORIA'S sway,
For whom, as our Queen, we will ever pray."

D. S.

No. 301.]

NAPOLEON'S "DESCENTE EN ANGLETERRE" MEDAL.

(Vol. xii., p. 43.)

When Buonaparte meditated the invasion of England, a die was prepared under the direction of M. Denon to commemorate the success of the undertaking. The device was Hercules strangling a sea monster: the legend was "DESCENTE EN ANGLETERRE," and in the exergue "FRAPPÉE À LONDRES." The die, in this state, was never hardened; and whatever impressions were taken off, were in soft metal. When Buonaparte issued his Berlin and Milan decrees, by which he expected to ruin the commerce of England, and exclude this country from all intercourse with the Continent, the die was brought out of its repose. The "FRAPPÉE À LONDRES," being in small letters, was easily obliterated: the same was attempted with the legend, and "TOTO DIVISOS ORBE BRITANNOS" was substituted. The die was then hardened, and medals struck; but under the present legend may be seen the traces of some of the letters of the original legend. How many of the soft metal impressions were struck, I could never ascertain. When I applied to Droz, the die engraver, for a specimen, he assured me that all had been delivered to M. Denon. When I applied to him, he wished me to believe that I had been misinformed, and that no such medal had been struck or in contemplation.

One of these medals is certainly in England; it was purchased at Paris, I believe, by Mr. Millingen, for Dr. Burney, with whose entire collection it passed to Mr. Charles Stokes: after this gentleman's death the collection was dispersed, but the medal in question was reserved by his nephew and executor, Mr. Hughes, in whose possession it now remains. I have casts in copper from two originals: one was made from that then in Mr. Stokes's collection; the other was given to me by a French artist.

When Sir Edward Thomason stated that one had been lent to him by the Duke of Wellington, he probably forgot to mention that it was only in a dream, and that when he awoke the medal was no longer in his possession. In his copy the portrait of Buonaparte is not the same which was struck upon the soft metal originals. One was by Droz, the other by Jouffroy. EDW. HAWKINS.

NURSERY HYMN.

(Vol. xi., p. 206.)

Each of the four verses of this hymn is often to be heard separately used, and some of them I have seen in old primers which I cannot now specify. It is evidently made up of a number of detached ancient sayings strung together. Mr.

George Sinclair (or Sanclar), who was professor of mathematics in the University of Glasgow two hundred years ago, wrote a very curious book, now scarce, entitled —

"Satan's Invisible World Discovered, or a choice Collection of modern Relations, proving evidently against the Atheists of this present age, that there are Devils, Spirits, Witches, and Apparitions, from authentic Records, Attestations of Witnesses of undoubted veracity, &c., edit. Edinburgh, 1769, 12mo., pp. 294."

At p. 101., in treating of "Charms or Incantations," which he derives from the "Latin word *carmen*, signifying a *verse*, because the Roman soothsayers gave their charms in verse," he thus states:

"An old woman whom I read of used this charm when she went to bed:

'Matthew, Mark, Luke, and John,
The bed be blest that I lie on.'"

So that J. Y. (1) has for part of the second verse of the hymn the *authority* of a currency of two to three hundred years back.

The learned professor collected a number of these charms, which he gives in sundry places of his book, and a few of them may amuse the readers of "N. & Q.," and may so far add to their information in the *carmenative* lore. He says:

"At night, in the time of Popery, when folks went to bed, they believed that the repetition of this following prayer was effectual to preserve them from danger, and the house too:

'Who sains* the house the night,
They that sains it ilk a night.
Saint Bryde and her brate†,
Saint Colme and his hat,
Saint Michael and his spear,
Keep this house from the weir;
From running thief,
And burning thief,
And from a' ill rea(if)‡,
That be the gate can gae,
And from an ill wight,
That be the gate can light;
Nine reeds§ about the house,
Keep it all the night.
What is that what I see
So red, so bright, beyond the sea?
'Tis He was pierc'd through the hands,
Through the feet, through the throat,
Through the tongue,
Through the liver and the lung;
Well is them that well may,
Fast on Good Friday.'

"Another prayer used by the thieves and robbers on the borders after meat, in order to stealing from their neighbours:

'He that ordain'd us to be born,
Send us more meat for the morn;
Part of 't right, and part of 't wrang,
God let us never fast ov'r lang.‖
God be thanked, and our Lady*,
All is done that we had ready.'

"A countryman in East Lothian used this grace always before and after meat:

'Lord be bless'd for all his gifts,
Defy the devil and all his shifts.
God send me mair† siller. Amen.'

"An old woman taught her neighbour this charm when the butter would not churn:

'Come, butter, come;
Come, butter, come;
Peter stands at the gate,
Waiting for a butter'd cake;
Come, butter, come.'"

In the professor's opinion, —

"As the devil is originally the author of charms and spells, so is he the author of several b(au)dy songs which are sung. A reverend minister told me that one who was the devil's piper, a wizzard, confessed to him that at a ball of dancing the foul spirit taught him a b(au)dy song to sing and play, as it were this night, and ere two days passed all the lads and lasses of the town were lilting it through the street. It were abomination to rehearse it."

This singular work of the professor's, which must have cost him much labour in collecting the materials from so many sources, and as affording some interesting glimpses of the state of society in his period, would now well stand a reprint.

G. N.

* Preserves. † Apron, or covering.
‡ Plunder. § Roods, or holy crosses.
‖ Long.

PHOTOGRAPHIC CORRESPONDENCE.

Method of obtaining several of the natural Colours in Photographic Pictures, by M. Testud de Beauregard, communicated to the "Société Française de Photographie" by M. Durieu. — M. Durieu exhibited several coloured photographs by M. Testud de Beauregard, and observed that they form a series of coloured images, one set uniformly blue, yellow, and rose colour, the other having different colours corresponding with the natural colours. Amongst the latter, one represents a female figure covered with a veil, and holding a basket of leaves: the figure is flesh-colour, the veil violet, and the leaves green. The other is the portrait of a woman, of which the face and hands are flesh-colour, the eyes blue, the hair flaxen, and the dress green, the collar and cuffs white; and lastly, the portrait of a child, which, besides the flesh colour of the face, hands, and legs, exhibits a dress striped with green and yellow, black boots, white linen, and a chair, of which the wood is black, and the cushion of chamois leather.

A small landscape was also shown, with the effect of the setting sun varied with several colours.

In his investigations, M. Testud de Beauregard commenced with the fact, acknowledged for a long time, that there exist certain salts which are differently coloured by the action of light; that this difference of coloration is due not only to the nature of the salt itself, but also, in the same salt, to the duration of the action of the light, or, in other words, to its intensity.

Starting from this point, M. Testud de Beauregard considered whether, by combining several salts, either in the same bath, or on the paper itself, by means of successive immersions in different baths, it might not be

* Virgin. † More.

possible to obtain sheets of paper which, when exposed to the action of light, would show different colours, more or less varied, according to the nature of the salt and the intensity of the light.

It did not appear to M. Testud de Beauregard that a necessary relation should exist between the action of each coloured ray, and the production of the particular colour by that ray. It was only necessary to obtain on the same paper colours whose difference was due to the nature of the salt acted upon by white light, having regard at the same time to the modification resulting from the intensity of the action of the light.

M. de Beauregard's process does not consist in applying the colours as it is done in dyeing; but, except the fixing and final development of the picture, the coloration is produced by a single impression of light.

M. de Beauregard's first idea was to investigate the means of producing photographic pictures at a low cost, and with this view he endeavoured to substitute other substances for the salts of silver. He first tried ferricyanide of potassium (red prussiate of potash). This it is which, when a nearly-concentrated solution is employed, gives to the pictures the uniformly blue tone seen in the picture exhibited. It affords a considerable range of tones, from the lightest to the deepest, according to the duration of the action of the light.

The paper is prepared by floating it for a few minutes on the bath, and allowing it to dry. When it is sufficiently impressed by the light passing through the collodionized plate to be printed, it is fixed by immersing it for some time in pure water, and afterwards plunging it into a rather concentrated solution of alum, which intensifies the picture in a remarkable manner. The proof thus treated is unalterable by light. The yellow colour is obtained by impregnating the paper with a solution of bichromate of potash. A prolonged exposure to the light causes this colour to pass to green. The image is fixed by washing it in common water, and then immersing it in a solution of alum.

Bichromate of potash can be employed to produce a black tone, which may be carried to a very considerable intensity, without any salt of silver being employed. The mode of treatment is as follows: after removal from the pressure frame, the paper is plunged for a few minutes into pure water, and then passed into a solution of protosulphate of iron. It is then washed a second time, which causes it to lose nearly all trace of the picture. But on immersing it in a bath of gallic acid, the picture developes and becomes of a blue black, the intensity of which may be increased by employing a solution of logwood. A saturated solution of bichromate of potash is used, and the paper soaked in it, and dried in the dark. Two seconds' exposure in the pressure frame is sufficient; if it is exposed too long the picture becomes grey.

The process by which M. de Beauregard obtains a variety of colour by a single exposure to the light in the pressure frame consists in impregnating the paper successively with two mixtures, taking care to dry the paper after the employment of each mixture. The first is composed of a solution of permanganate of potash with the addition of tincture of litmus. The second consists of ferricyanide of potassium acidulated with sulphuric acid.

The paper thus prepared is floated on a bath of nitrate of silver. When the picture has appeared, first wash the paper with pure water; then immerse it in a weak bath of hyposulphite of soda; and lastly, after a second washing, the colours are strengthened in a bath of neutral gallate of ammonia.

M. Testud de Beauregard's theory is, that the different rays of light act upon the collodionized glass (he has not yet experimented on paper negatives) according to their colour, so as to produce different degrees of opacity, and that these are precisely analogous to the relative intensity of light proper to produce, by his process, the corresponding natural colours.

Replies to Minor Queries.

"*Annual Register*" (Vol. xii., p. 62.). — Years ago I was informed by the late Mr. Joseph Parker of Oxford, who was a very early friend of the late, and I regret to say the last, Archbishop of Cashel, that the historical chapters of the *Annual Register* were for some time written by Dr. then Mr. Laurence, at that period resident on a curacy or small benefice in the country, not far from Faringdon in Berkshire. And I have some recollection of his saying that Richard Laurence succeeded his brother Dr. French Laurence, the friend and executor of Burke, in that department of Dodsley's valuable periodical. I trouble you with this notice in the hope that it may meet the eye of a near relative of the archbishop, who is far more able to impart information on this subject than myself. PHILIP BLISS.

Relic of Wolfe (Vol. xii., p. 7.). — Observing a Note under this head from J. O., and lamenting on the loss of the "Conference," perhaps he and the majority of your readers may not be aware of the well-being of a much more remarkable vessel than the above, viz. in the good old barque "William and Ann," built in London in the year 1759! *which ship actually conveyed General Wolfe at the time of the siege of Quebec*, and as a proof of her good standing may be found as sustaining her character by appearing now classed in Lloyd's register book as Æ 1 (second class), *and yet almost a century old*, and is thirty-seven years older than the old Tyne brig which has lately finished her distinguished career. NAUTICUS.

Goring, Lord Goring (Vol. xi., p. 487.). — The existence of a connexion between the noble house of Goring and the family of Goring of Kingston, in the county of Stafford, has probably been supposed from the fact of Henry Goring of Kingston, who died 1642, being stated in the Visitation of the county of Stafford, A.D. 1664, to have been son of Henry Goring of Horsham, in the county of Sussex, in which county the Gorings were located at Burton and Ovingdeene, and held considerable estates. No proof of any connexion was shown at the time of the Visitation, and it appears by a note to the entry of the pedigree of Goring of Kingston, that the arms assumed (those of Goring of Burton) were respited for justification thereof, and Sir William Dugdale in his own hand adds "but nothing done therein."

The kindred of the Kingston Gorings then was not admitted by the heralds, and the Visitation

proves that Henry Goring of Kingston, who died 1642, was not the son of George Goring by Ann Denny, for it expressly states that he was son of Henry Goring of Horsham, by Elizabeth his wife; and a close attention to dates will show that Henry Goring of Horsham could not have been a son of George Goring by Ann Denny, through whom the royal descent is obtained.

It would add much to the value and credence of such published descents if the authorities and evidence were cited in the margin, for the statement referred to is not supported by any previous writers; and since in genealogy "rien n'est beau que le vrai," such errors only produce ridicule, and at the same time inflict injury upon ancient families. R. A. G.

Renown (Vol. xii., p. 9.). — R. Y. T. will find the lines he wants in an admirable poem of Winthrop Mackworth Praed. Unfortunately his excellent poems seem never to have been collected in England; but there is a small 8vo. volume published in Boston, U. S. A. Many of the poems, charades, &c. (and probably the above), reappeared in the two volumes of the new series of the *Penny Magazine*, which may be bought on any bookstall. Is it necessary to say that Praed was a coadjutor of Charles Knight, and Macaulay, and others in Knight's *Quarterly Magazine?* Este.

Birmingham.

Intercepted Letter of Father Patrick's (Vol. xi., p. 477.). — Is not this letter a mere fabrication, intended to excite prejudice against the Young Pretender? His devotion to the Virgin and St. Winifred, the medal with the Pope's toe, and the cap of liberty fallen of, the ardour of the poor prince to cram his new supporters with polemics, the point about resuming church lands and kindling Smithfield fires, &c., savour too strongly of the political squib to have come from any pen but that of some unscrupulous Hanoverian. A *joke* it cannot be called, for it was meant to do the Jacobites a serious mischief; but surely it must be a hoax played off to alarm the Protestants and excite a horror of the Stuarts. The English seems very modern for 1745. P. P.

Vesica Piscis (Vol. xii., p. 29.). — Although unable to inform J. C. J. when this pointed oval was *first* adopted, I can nevertheless assure him that its use was much earlier than the tenth century, as it was the form of the seal of Wimburne Monastery, founded by Cuthburga, sister of Ina, king of Wessex, at the beginning of the eighth century. C. Hook.

Ebrardus and Johannes de Garlandia (Vol. xi., p. 486.). — My copy of Bates has p. 1. dirty, as if it had once been exposed, while the title and dedication are on paper of a somewhat different tint. Probably part of the edition has a reprinted title and dedication. The lives have lists of works of a very good character for the time.

The *Modus Latinitatis* of Ebrardus was printed at least twenty-one times before 1500. But who Ebrardus was I do not know.

Of John Garland it seems plain, by comparing Roger Bacon, Bale, Tanner, Wright (*Anglo-Norman Period*, p. 16.; see also *Comp. Alm.*, 1846, p. 13.), that *Gerland*, of the eleventh century, was an astronomer and calendar computer; and that *Garland*, the cotemporary of Roger Bacon, who heard him blow up right and left (*vituperavit omnes*) as to whether it should be *orichalcum* or *aurichalcum*, was the grammarian. But the two are very often confounded. There were several works of Garland, which were often printed in the fifteenth and early sixteenth centuries. The most celebrated were the *Liber synonymorum* and the *Equivocorum interpretatio*.

The first work was latterly always accompanied by the exposition of Galfridus Anglicus. The following is a specimen, the poetry being Garland, and the prose Galfridus:

"Ambulo vel gradior, eo, vado, de ambulo, pergo,
Additur his spacior, vel itinero, vel proficiscor,
Predictis junge tendo, cum curro, movere."

"Hic docet autor quod omnia ista verba que hic ponuntur sunt ejusdem significationis cum hoc verbo ambulo. Ambulo-as-avi-are quod est verbum neutrum. . . . ."

The *Liber equivocorum* has also a comment by some other hand, which generally gives the different English meanings. The following is a specimen:

"Glis animal, glis terra tenax, glis lapa vocatur
Ris animal, sis terra tenax, tis lapa vocatur
Hic animal, hec terra tenax, hec lapa vocatur."

"Autor hic docet equivocationem istius dictionis *glis*. . . . . Nam glis est quoddam animal (anglice a dormouse) . . . . Item glis est terra tenax (anglice claye) . . . . Item glis est lappa . . . (anglice a burre) . . . Quando est animal facit gliris in genitivo. . . . ."

These writers are now rather distant than obscure; any one who walks back into their centuries is sure to meet with them.

A. De Morgan.

Lines on gigantic Coal (Vol. xi., p. 465.). — The author of verses on the above subject was the late Paul Moon James, Esq., of Manchester. They are entitled, "King Coal at the Great Exhibition," and are printed (p. 201.) in an unpublished collection of his poems, Manchester, 1853. C. L. B.

Kendal.

Cratch: Cat's Cradle (Vol. xi., p. 421.). — If my memory serves me right, the "cat's cradle," though giving a name to the game, was one of

the latest, perhaps the last figure the string was made to assume, and we used to believe it was so called because it was only big enough to hold a kitten. Cratch is a word *still in common use* in the very sense given by Johnson and Maunder. Your horse eats his corn out of the manger and his hay out of the cratch above it. There is also the movable cratch from which cattle eat hay in the field or straw-yard, a rude representation of which is often seen in pictures of the Nativity.

P. P.

Bennet's "Paraphrase" (Vol. xii., p. 10.).—In Exeter Cathedral one of the lay vicars assists the officiating priest in chanting the Litany. The lay-vicars are *cantores*, or singing men, and before the Reformation were in holy orders, which no doubt accounts for the practice not only at Exeter, but in other cathedral and collegiate churches.

J. G.

Exon.

Forlorn (Vol. viii., p. 569.).—In the following extracts from a letter from Oliver Cromwell to Lenthall the Speaker, published in the Chetham Society's *Civil War Tracts*, p. 259., &c., the word seems used merely to signify an advanced body of troops. "Hope" is not added at all, and Mr. Wilde's view is corroborated.

"Having intelligence that the enemy was drawing together from all his out-quarters, we drew out a forlorn of about 200 horse and 400 foot."

"Our forlorn of horse marched within a mile of where the enemy was drawn up."

"The forlorn of horse held dispute with them until our forlorn of foot came up and we had opportunity to bring up our whole army."

"And therefore advancing with our forlorn and putting the rest of our army into as good a posture as we could, we advanced upon them."

P. P.

Seventy-seven (Vol. xi., p. 61.; Vol. xii., p. 35.).—Though W. T. M. dates from the end of the world in space, I cannot permit him to know so much about its end in time, as to affirm that the reply can *never* again be given. A man born A.D. 2777, may surely make it in 2854. And farther, there is nothing singular in the interval being 122 years; 111 and 11 make 122.

Of my own age I may say something which will not be predicable at equal intervals. I was x years old in the year of grace $x \times x$. I will say so much as, that I do not mean I was 6 years old in A.D. 36 nor 7 in A.D. 49. I dare say Professor De Morgan, or some of your mathematical correspondents, will be able to find my age. M.

List of Stone Crosses (Vol. xi., p. 506.).—The site of every way-side cross in the kingdom, of which any remains exist, is noticed in the Ordnance maps, in a different type from the names of places. The scale is six inches to the mile, and each sheet represents a district of four miles by about six. The sheet which contains the town of Preston has either seven or eight pedestals of crosses noted; the next sheet southward has sixteen. That containing the town of Chorley has seven. Thus a complete list for all England would require neither talent nor research; but it would involve much labour and some expense.

P. P.

Lady Jane Home: Lord Robert Kerr (Vol. xii., p. 46.).—Lord Robert Kerr, second son of William, third Marquis of Lothian, fell at the battle of Culloden, April 17, 1746, on the side of the crown, against Prince Charles Edward (Knight's *History of England*, vol. iv. p. 538.). Lady Jane Home, eldest daughter of Charles, sixth Earl of Home, married Patrick Lord Polwarth. Mackenzie Walcott, M. A.

Anonymous Hymns (Vol. xii., p. 11.).—I can help C. H. H. W. to one more name, that of *Hart*, as the author of No. 5. in his list.

No. 3., I believe, is wrongly quoted. I think it should be "When, His salvation bringing."

N. H. L. R.

Almanacs of 1849 and 1855 (Vol. xii., p. 19.).—I should have mentioned that 1860 does not agree with 1849 till the intercalary day is past. The omission arose from my being accustomed to the old plan of taking for the almanac of leap-year the corresponding, or most nearly corresponding, almanac of a common year, subject to alterations to be made by the user of it, in January and February.

It is also correct, according to the old plan, to say that 1849 and 1855 do not take the same almanac. The *almanac* new and full moons do not agree: and these *were* essential parts of the almanac.

The almanac writer and the astronomer consider the intercalary day as coming between the two years, and the subsequent alterations in January and February as allowances for a bungling piece of adherence to antiquity. And this is much the easiest way of learning the almanac.

It is fated that the "Epitaph on an Infant" (p. 49.) shall not appear corrrectly in your pages. The last stop is a note of interrogation instead of exclamation. M.

"The Man in the Iron Mask" (Vol. xi., p. 504.).—In reply to the inquiry for information about "The Man in the Iron Mask," I beg to refer Quæstor to the account by A. Dumas, which contains all the explanations hazarded by every different writer on the subject, and often thoroughly refuting the rubbish propagated by Delort, fixes on the only probable solution of the mystery. The opinions of the different speculators are given with their names, therefore Quæstor will have an

opportunity of judging for himself as to which is the true explanation of this historical puzzle.

L. M. M. R.

Archdeacon Furney (Vol. xi., p. 205.). — Your correspondent Φ. furnishes some materials for a memoir of this very distinguished antiquary, and expresses a hope that farther particulars may be supplied by any reader of "N. & Q." who may be enabled to add to what he communicates. In furtherance of his object I beg leave to add what I consider two very important facts.

Judge Blackstone, in his much esteemed work, *The Great Charter and Charter of the Forest, &c.*, by William Blackstone, Esq., Oxford, 1759, 4to., Introduction, p. xxxv., speaking of Magna Charta of Henry III., which is dated November 12, 1216, says "this invaluable piece of antiquity" was presented by the late Archdeacon Furney to the Bodleian Library at Oxford; and he takes the opportunity to add what important service many individuals may render to the researches of the antiquary, would they make similar depositories donations of such treasures, instead of letting them remain in private collections. The *Charter* is accompanied at p. 36. with engravings of the two very curious seals which are appended to it.

The other matter to which I allude is seven volumes of MSS. of Archdeacon Furney, now in the possession of Sir Thomas Phillipps, Bart., of Middle Hill, Broadway, Worcestershire, and which are numbered 6632—6638 in his Catalogue privately printed in 1837. Most of these are in relation to Gloucestershire, but some are connected with Hampshire, Oxford, &c.; and from the known talent and extensive knowledge of the collector are no doubt very curious and valuable.

Amicus.

Buchan's Ballads (Vol. xii., p. 21.). — Are the two (*foolscap folio*) MS. volumes lately in the possession of the Percy Society not the originals from whence the *Ballads of the North* were transcribed, printed, and published? I have no hesitation in saying that they are; and that they were, in consequence of Mr. Buchan's unfortunate circumstances, disposed of by him. Any ballads which may be as yet unpublished of those in his MS. volumes were *purposely* kept out of his collections printed in 1828, because they were not considered by Sir Walter Scott and C. K. Sharpe, who revised the proof-sheets, &c., to be "genuine original" ballads. From having had some little share in the publication of the two volumes in 1828, I am fully aware of all the circumstances connected therewith.

T. G. S.

Edinburgh.

Officers killed at Preston Pans (Vol. xii., p. 29.). — A curious volume now before me, *A Compleat History of the Rebellion*, by James Ray of Whitehaven, volunteer under his R. H. the D. of Cumberland, 1754, contains "a list of officers killed, wounded, and taken prisoners at the battle of Glaidsmuir, Sept. 21, 1745." From this list I extract the following:

"*Dragoons, Colonel Gardiner's:* Colonel Gardiner, killed. *Foot, Colonel Lascelles's:* Captain Stuart, killed. *Colonel Lee's:* Captains Bromer and Rogers, killed. *Lord Loudon's:* Captains Stuart and Howel, killed."—Pp. 41—43.

The author says at p. 37.:

"This is by some called the battle of Preston Pans, from the place near it, which takes its name from the number of salt-pans there; but it is more properly stiled the battle of Glaidsmuir, since that was the field of battle, being a wide barren heath, about seven miles east of Edinburgh."

A. B. C. will observe that *six* officers are enumerated in the list, and not *five* only.

B. H. C.

P. S. — I will add a Query. Is anything known of James Ray above named? The book contains neither the name of the publisher, nor of the place.

In the "History of the Rebellion," as published in the *Scots' Magazine*, your correspondent A. B. C. will find much that will interest him. The names of the officers in the Royalist army that were killed at the battle of Preston Pans were as follows, viz.:

1. Colonel Gardiner.
2. Capt. John Stuart of Phisgill, *Lascelles's* regiment.
3. Capt. Braimer, *Lee's* regiment.
4. Capt. Rogers, *Lee's* regiment.
5. Capt. Holwell, *Guise's* regiment.
6. Capt. Bishop, *Murray's* regiment.
7. Ensign Forbes, *Murray's* regiment.

T. G. S.

Edinburgh.

"*The Celestial Divorce*" (Vol. xii., p. 47.). — Upon looking over my collection of books, I find that I have a fine copy in old vellum of this curious book. But it appears to be a different edition from that in the possession of your correspondent. It is entitled —

"Il Divortio Celeste, Cagionato dalle dissolutezze della Sposa Romana. Et Consacrato alla Semplicità de' Scropolosi Christiani. In Villafranca, 1643, pp. 196, 18mo."

T. G. S.

Edinburgh.

Semlegue—Sanlegue (Vol. xi., pp. 342. 433.). — The poet inquired for by your correspondents is probably Louis de Sanlecque, a canon of St. Geneviève's in Paris, where he was born in 1652. The first edition of his poems, under the title of *Poésies héroiques, morales et satiriques*, appeared in 1696. See *La France Littéraire*, sub voce "Sanlecque."

Henry H. Breen.

St. Lucia.

Norman Superstition (Vol. xii., p. 53.). — In reference to the Norman superstition, it is to be observed that a nail taken from the gallows is a wide-spread superstition in Asia. It is mentioned in the Mischnah — *De Sabbatho* — of the things which are permissible on the Sabbath: "Exeunt cum ovo locustæ, et cum dente vulpis, et cum *clavo* de *suspenso*, medicinæ gratiæ." (They go out with the egg of a locust, the tooth of a fox, and with a nail from the gallows of one who has been hanged, as a medicine.) LEOPOLD DUKES.

"*Vox populi, vox Dei*" (Vol. vi., p. 185.). — Your correspondent CLERICUS (D.) ascribes to the celebrated John Wesley the dissentient rejoinder once made to that well-known proverb, "Vox populi, vox Dei." "No, it cannot be the voice of God, for it was *vox populi* that cried out 'Crucify him, crucify him!'" and I have seen it elsewhere ascribed to him. It appears, however, to have had a much earlier origin, and Wesley did but quote from Arthur Warwick, whose *Spare Minutes, or Resolved Meditations and Premeditated Resolutions*, had reached a sixth edition in 1637. I am unable to give you the exact reference to the page where the words occur, not having the volume by me, and having omitted to make a "note" at the time of reading the work. The words, however, are as follows:

"That *the voice of the common people is the voice of God*, is the common voice of the people; yet it is as full of falsehood as commonness. For who sees not that those black-mouthed hounds, upon the mere scent of opinion, as freely spend their mouths in hunting counter, or like Actæon's dogs in chasing an innocent man to death, as if they followed the chase of truth itself, in a fresh scent. Who observes not that the voice of the people, yea, of that people that voiced themselves the people of God, did prosecute the God of all people, with one common voice, '*He is worthy to die.*' I will not therefore ambitiously beg their voices for my preferment, nor weigh my worth in that uneven balance, in which a feather of opinion shall be moment enough to turn the scale, and make a light piece go current, and a current piece seem light."

JOHN BOOKER.

David and Goliath (Vol. xii., p. 46.). — Among the copes preserved in the library of the Cathedral of Durham, there is one of rich crimson silk, on which is embroidered a figure of David holding in his hand the head of the vanquished Goliath. This cope is believed to have been the one presented to the church by King Charles I.:

"Charles certainly made to the church of Durham a present of this description, and if this be the robe, singular reflections present themselves to the mind upon a consideration of its chief embellishment." — Raine's *Brief Account of Durham Cathedral*, p. 47., 1833.

Charles I.'s visit to Durham was in 1633. The copes are preserved in a glass case, in accordance with Mr. Raine's suggestion.

CUTHBERT BEDE, B.A.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SONGS OF INNOCENCE AND OF EXPERIENCE. By William Blake. Thin 8vo. London, Newberry & Pickering. 1839.
BOYLE'S COURT GUIDE (as old as possible).
CAMBRIDGE INSTALLATION ODE. 1811. By W. Smyth.
RUDDIMAN'S WEEKLY MAGAZINE FOR 1770.
MISS SEWARD'S POETICAL WORKS. 3 Vols. Edited by Scott, 1810.
ESSAY ON THE STAGE, OR THE ART OF ACTING. A Poem. Edinburgh, 1754.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

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LINGARD'S HISTORY OF ENGLAND. Published by Baldwin & Cradock, 1839. Vol. XI.
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LONDON, SATURDAY, AUGUST 11, 1855.

Notes.

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[We here publish a first list of Dealers in Second-hand Books resident out of the Metropolis. We have thought it better to issue such a list as we have been enabled to collect, imperfect as it must be, partly because the information it contains will be useful as far as it goes, — partly because such publication will no doubt be an effectual means of procuring corrections or additions. Those Booksellers who publish Catalogues are distinguished by an asterisk prefixed to their names. We need scarcely add that we shall be glad to receive such Catalogues. — Ed. "N. & Q."]

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"KING LEAR," ACT IV. SC. 1.: "OUR MEANES SECURES US," THE READING OF THE FIRST FOLIOS ASSERTED BY REV. W. R. ARROWSMITH.

"*Old Man.* Alack, Sir, you cannot see your way.
Glo. I have no way, and therefore want no eyes;
I stumbled when I saw: Full oft 'tis seen,
Our *mean* secures us; and our mere defects
Prove our commodities."—*King Lear*, Act IV. Sc. 1.

"Our mean secures us"]; *i. e.* "moderate, mediocre condition," Warburton. Hanmer writes by an easy change "meanness secures." The *two original editions* have: "Our meanes secures us." I do not remember that *mean* is ever used as a substantive for low fortune, which is the sense here required; nor for mediocrity, except in the phrase, the "golden mean." I suspect the passage of corruption, and would either read "our means *seduce* us,"—our powers of body or fortune draw us into evils,—or, "our *maims* secure us"—that hurt or deprivation which makes us defenceless proves our safeguard. This is very proper in Gloster, newly maimed by the evulsion of his eyes. (Johnson.) There is surely no reason for alteration. *Mean* is here a substantive, and signifies "a middle state," as Dr. Warburton rightly interprets it. So again, in the *Merchant of Venice:* "It is no mean happiness therefore to be sealed in the mean." (See more instances in Dr. Johnson's *Dictionary;* Steevens; Johnson and Steevens' edition of Shakspeare in 10 vols., London, 1778, vol. ix. pp. 495–6.)

That a sentence as perspicuous in its diction as philosophical in its purport should have proved a stumbling-block to the perverse subtlety of Warburton, whose welcome task it was to be evermore correcting magnificat—that it should have afforded an easy subject for the unscrupulous surgery of Hanmer—is nothing wonderful; but that the sound sense of Johnson, and verbal learning of Steevens, should have been baffled by it, is strange indeed.

These commentators were evidently led astray by a twofold error,—one as to the signification of the word *means*, the other as to its syntactical usage, and their error is the more inexcusable

because neither this nor that had become obsolete in their day, nor are they so even at the present hour; and because a multitude of examples in both kinds might be instanced from among our most familiar and household words that must, one would suppose, have precluded all possibility of misconception. If means be treated as a singular, so also is news, so is pains, so is shears, so is shambles, &c. &c., and let me add, with as good reason, and as commonly, as corpse, horse, &c., are treated as plurals. Again, does any one question the propriety, or misdoubt the import of the following speech? "My means do not permit me to indulge in luxurious diet, and if my means did, my health would not." To be understood aright, is it necessary to say "my *scanty* means, and my *bad* health?" Does not the obvious drift of the sentence sufficiently define the quality of the means and health, without the adjunct of any epithets? Yet here have we a word, "health," which in strictness should be unsusceptible of the epithet bad, employed by itself in a sense the very reverse of its etymology, in precise accordance with which it is, however, as might be expected, likewise frequently used, *e. g.* "my health is restored:" there the word bears its full and proper meaning; therefore *good* health is tautological, *indifferent* or *bad* health is a catachresis, or implies a contradiction; but notwithstanding this, custom sanctions the coupling of all these adjectives with health, and without any adjective whatever licenses the context to govern its acceptation. This being so, it certainly appears very hard that the unhappy word "means," which does not *ex vi termini* import abundance, but both rightfully and customably admits the qualification either of copious, or indifferent, or scanty, should be excluded in this passage of Shakspeare, although not in common parlance, from bearing that signification which the context manifestly imposes and requires. Farther, were I to say, "Although neither my means nor my health will permit me to do this, yet do it I would, *malgré* my health, if my means were greater;" and one should reply, "Then, sir, your means secure you," could this observation be truly termed either faulty in its phraseology, or ambiguous in its purport? Gloster stumbled *when he saw* his means were now curtailed, were straitened, straitened by the loss of his eyes; and from such straitened means he infers the general sentiment, as admirable for its philosophy as just for its expression, "full oft 'tis seen our *meanes* secures us;" which he amplifies and enforces in the ensuing clause, "and our mere defects prove our commodities." If man's power were equal to his will, into what excesses might he not be betrayed, ruinous to himself, as well as hurtful to others; but happily for him an over-ruling Providence so orders matters that man's means, his circumscribed and limited means, become his security, keep him safe. The first error then into which the commentators have stumbled, is about the signification of the word *means*; the second relates to its syntactical usage; for, as was said before, I affirm that not only is *means* or *meanes* the right reading, but *secures* is so likewise; that is, I affirm the correctness of the two first folios in both these words. And now, having, as I suppose, competently asserted the former, I will content myself with adducing half a dozen examples in vindication of the latter. These examples, for reasons hereafter to appear, shall be fetched from the works of Middleton, edited by Mr. Dyce.

1. *The Roaring Girl*, Act II. Sc. 1., vol. ii. p. 513.:

"*Seb.* Forty shillings is the agreement, Sir, between us; Now, Sir, my present *means mounts* but to half on't."

2. *The Witch*, Act III. Sc. 2., vol. iii. p. 300.:

"*Seb.* Because my *means depends* upon your service."

most inconsistently altered by Mr. Dyce to *depend*.

3. *The Widow*, Act III. Sc. 1., vol. iii. p. 385.:

"*Martia.* It should seem so
By the small *means was* left you, and less manners."

4. *A Fair Quarrel*, Act V. Sc. 1., vol. iii. p. 545.:

"*Rus.* Come, Sir, your *means is* short; lengthen your fortunes
With a fair proffer."

5. *Women beware Women*, Act I. Sc. 1., vol. iv. p. 519.:

"*Moth.* And hitherto your own *means has* but made shift
To keep you single, and that hardly too."

6. *King Lear*, Act III. Sc. 2., vol. iv. p. 580.:

"*Lear.* So *is* all *means* raised from base prostitution,
Even like a salad growing upon a dunghill."

W. R. Arrowsmith.

Broadheath.

William Arnall and the "Free Briton."

By the kindness of a friend I have lately become possessed of two documents which may perhaps be considered to deserve preservation in the columns of "N. & Q.," for they furnish some curious illustration of a passage in the later editions of *The Dunciad*, which is no doubt familiar to many readers; while the passage itself deserves a note as a curious instance of the gradual changes which Pope's immortal satire underwent.

In the first issues (I quote from edition C. of "N. & Q.'s" "Bibliography of the Dunciad") we have the following account of "Welsted" plunging for the prize. (Bk. ii. pp. 281-6.)

"But nimbler W——d reaches at the ground,
Circles in mud, and darkness all around,

No crab more active, in the dirty dance
Downward to climb, and backward to advance,
He brings up half the bottom on his head,
And boldly claims the *Journals* and the *Lead*."

In the first variorum edition, the "Dod," 4to., 1729 (Ed. F.) this passage is thus amplified:

"Not Welsted so; drawn endlong by his skull,
Furious he sinks, precipitately dull.
Whirlpools and storms his circling arm invest
With all the Might of gravitation blest.
No crab more active in the dirty dance,
Downward to climb, and backward to advance,
He brings up half the bottom on his head,
And boldly claims the Journals and the Lead."

In the edition however without date, probably of 1736 (Edition L.), and in both of the editions bearing that date (viz. Editions M. & N.), Welsted is deposed, and the name of Arnall substituted,

"Not so bold Arnall," &c.

and in a note appended to this line we are told his history. We quote this note, however, from Warburton's edition (1751), *Works*, vol. v. p. 164., as it is there rather fuller:

"William Arnall, bred an attorney, was a perfect genius at this sort of work. He began under twenty with furious party-papers: then succeeded Concanen in the *British Journal*. At the first publication of *The Dunciad* he prevailed on the author not to give him his due place in it, by a letter professing his detestation of such practices as his predecessor's. But since by the most unexampled insolence and personal abuse of several great men, the poet's particular friends, he most amply deserved a niche in the Temple of Infamy: Witness a paper called the *Free Briton*: a Dedication intituled 'To the Genuine Blunderer,' 1732, and many others. He writ for hire and valued himself upon it; not indeed without cause, it appearing by the aforesaid Report that he received 'for *Free Britons* and other writings, in the space of *four* years, no less than *ten thousand nine hundred and ninety-seven pounds six shillings and eight-pence* out of the Treasury.' But frequently through his fury or folly, he exceeded all the bounds of his commission, and obliged his honorable Patron to disavow his scurrilities."

The Report here alluded to is that of the *Secret Committee* for inquiring into the conduct of Robert Earl of Orford, from which it appears, as stated in a previous note,

"That no less than *fifty thousand seventy-seven pounds eighteen shillings* were paid to authors and printers of newspapers, such as *Free Britons*, *Daily Courants*, *Corn-Cutters' Journals*, *Gazetteers*, and other political papers between Feb. 10, 1731, and Feb. 10, 1741."

The documents to which I have referred furnish curious illustrations of this existing connexion between the party writers and the government of the day.

The first, which is endorsed —

"Accot of the Free Briton for Printing and Writing that Paper, from the 14th of October, 1731, to the 13th of January following:

"£568 16s. 8d.
"Pr me W. Arnall,"

gives an account of the expenses of printing and writing that journal for a period of three months; and is as follows:

	£	s.	d.
"For printing Nine Single Papers, entitled the Free Briton, at the common Charge of 6*l.* 13*s.* 4*d.* per Paper - - -	63	0	0
For printing the Free Briton of November the 4th against the Common Council of London; a Double Paper, of which 5000 copies were distributed - -	83	6	8
For printing the Free Briton of November the 18th on the same affair, a Double Paper, of which 4000 copies were distributed - - - - - - -	66	13	4
For printing the Free Briton of Dec. 16th, on the election of a New Common Council, a Single Paper, of which 4000 copies were distributed - - - - -	33	6	8
For printing the Free Briton of January the 13th, in Defence of the late Information against the Publisher of the Craftsman, of which 1500 copies were distributed, a Single Paper - - - -	12	10	0
For printing a Pamphlet called the Cap of Opposition stated between the Craftsman and the People, occasioned by his Paper of Dec. the 4th, of which 4000 copies were distributed - - -	200	0	0
For Writing the Free Briton, from the 14th of October 1731 to the 13th of January following - - - - - -	100	0	0
For Writing the Papers in relation to the Common Council of London - -	60	0	0
For Writing the Pamphlet called the Cap of Opposition stated - - - -	50	0	0
	£568	16	8

"January 13th, 1731.
"Delivered,
"Per me, W. Arnall."

The second is endorsed simply "Mr. Peele," and shows how the Post Office was employed in the circulation of the Paper:

"*Account of Free Britons delivered to Joseph Bell, Esqre, Comptroller of his Majesty's Post Office, by Order of the Right Honble Sir Robert Walpole.*

		£	s.	d.
"By Bill delivered for June, July, August, 1733 - - - - - - -		97	10	0
By Ditto	Sept., Oct., Nov. -	211	13	4
By Ditto	Dec., Jan., Feb. -	205	16	8
By Ditto	March, April, May, 1734 - - - - - - -	221	13	4
By Ditto	June - - -	68	6	8
By Ditto	July, August, Sept.	230	0	0
By Ditto	Oct., Nov., Dec. -	238	6	8
Jan. 2, 1734–5 9, 16, 23, 30,	2200 each Day -	91	13	4
Feb. 6, 13, 20, 27,	2200 each Day -	73	6	8
March 6, 13, 20, 27,	2200 each Day -	73	6	8

			£	s.	d.
April 3, 1734-5					
10,	"	2200 each Day -	73	6	8
17,	"				
24,	"				
May 1,	"				
8,	"				
15,	"	2200 each Day -	91	13	4
22,	"				
29,	"				
June 5,	"				
12,	"	2200 each Day -	73	6	8
19,	"				
26,	"				
		£1750	0	0"	

The particulars of the fifty thousand pounds paid to political writers is set forth in an Appendix (No. 13.) to the Report to which Pope refers; and I may hereafter direct more particular attention to it, for the information it affords on the politico-literary history of the time; but the length of the present communication warns me to draw it to a close, which I will do with this Query, Where can I learn any farther particulars of the life of William Arnall, or find a list of his political writings? William J. Thoms.

HAMPSHIRE FOLK LORE.

Shrove Tuesday.—At Basingstoke, and in some other parts of Hampshire, on Shrove Tuesday, the boys and girls go to the houses of the well-to-do classes in little companies. They knock at the door, and then begin the following rhyme:

"Knick a knock upon the block;
Flour and lard is very dear,
Please we come a shroving here.
Your pan's hot and my pan's cold,
[Hunger makes us shrovers bold],
Please to give poor shrovers something here."

They then knock again, and repeat both knocks and verses until they receive something. The line in [ ] is not said in Basingstoke, and many other places. They have, too, a peculiar way of saying these verses; throwing a sharp accent upon the cæsural pauses, and staccatoing every word. At midday the children return home with their earnings, which consist of money, &c.

Shig-shag Day.—The working men of Basingstoke, and other towns in Hampshire, arise early on May 29, to gather slips of oak with the galls on: these they put in their hats, or anywhere about their persons. They also hang pieces to the knockers, latches, or other parts of the house-doors of the wealthy, who take them in to place in their halls, &c. After breakfast these men go round to such houses for beer, &c. Should they not receive anything, the following verses should be said:

"Shig-shag,* penny a rag,
[Bang his head in Croommell's bag],
All up in a bundle"—

but fear often prevents them. However, the lads have no fear, and use it freely to any one without an oak-apple or oak-leaf on some part of his person, and visible,—ill-treating him for his want of loyalty.

After noon the loyalty ceases; and then, if any one be charged with having *shig-shag*, the following verses are said:

"Shig-shag's gone past,
You're the biggest fool at last;
When shig-shag comes again,
You'll be the biggest fool then."

And the one who charges the other with the oak-leaf receives the ill-treatment.

April Fool Day.—The last verses also do duty after twelve o'clock on April 1, by altering "shig-shag" to "April fool." The line in [ ], in the previous verses, is not repeated at Basingstoke and some other towns; and without this I have heard them used occasionally towards a dirty ragged fellow by boys in and around London.

Satanic Lore.—At Hurley I heard a legend of Winchester Cathedral. At the "Devil's dancing hour" (midnight), whenever the night is dark, and the wind high, or the weather stormy, his Majesty of Pandemonium turns coachman, and drives Oliver Cromwell and his general round the cathedral, the carriage being followed by all the people whom they were the means of killing, who yell and shriek fearfully. Of course the noise is to be explained by the wind whistling through the trees, and the legend by the battle of Cheriton Down, and the havock committed in the cathedral by Sir William Waller's men: yet it seems that the second visitation by Cromwell, after Waller had gone to Oxford and Cromwell had left Naseby, made a deeper impression; seeing that the above legend is sometimes told without the addition of the "general."

The above were obtained a few years since in passing through Hampshire. Had I gone for the purpose of collecting notes, no doubt many more could have been gathered. Perhaps some of the subscribers of "N. & Q." living in Hampshire will add to their number, as the county is rich in folk lore; and, as may be seen from the above, their historical significance is considerable.

Avon Lea.

* I may mention, that the word *shag* among printers is applied to a disgraceful compositor; and, secondarily, to a dirty, ragged, drunken one.

MRS. HANNAH MORE ON FEMALE POETICAL GENIUS.

I believe that many of the readers of "N. & Q." will be pleased with the inclosed letter, which might be termed an essay. I believe it never has been published; and ladies who are curious to know what a great lady thought of encouraging poetical tastes in young ladies, may thank me for transcribing this, which has found a place among other autographs. E. W. J.

To Lady ——

Dear Madam,

You ask me whether I should think it right to encourage a propensity to poetry in a very young daughter; I think I may answer without hesitation that I should *not*. Perhaps you will say "She talks to me who never had a child;" and indeed it is very easy to decide with an air of unfeeling wisdom upon affections one has never known, and circumstances in which one has never been. In the present case, as far as I am able to judge, it appears to me that wit and poetry are, of all the propensities of the human intellect, those which require to be most counteracted in our sex. Wit is scarcely less perilous than beauty; like beauty too, it is as full of attractions as of perils. A bright and strong imagination has a natural tendency to make the mind fly off from the plain path and sober rectitude of common life; it is a sort of centrifugal force which requires to be acted upon by opposite powers, to keep the mind in due equipoise.

A lively imagination carries a great deal of sail, to which a severe education ought to oppose considerable ballast. By severity I do not mean harshness but care; not unkindness but attention; not rigour but discipline; a sort of mental *drill*, which is, by habitual exercise, to train the heart for the combat of human life. Imagination, like all other gifts of Providence, is desirable and delightful; but like all other great gifts it exposes the possessor to difficulties and trials, from which less brilliant characters are exempt. Yet the temperate use and abstinent enjoyment of this shining talent adds dignity to its possessor; for to use with discretion and modesty any talent committed to us, is perhaps a still higher attainment of virtue than even to submit contentedly to the want of it.

A lively imagination is *naturally*, though not *necessarily*, connected with strong passions; whatever encourages the one will inflame the other; light books feed and cherish this spark; praise and admiration set it in a blaze. Intemperate wit seeks for praise as its natural aliment; it demands it as its daily bread. Hence arise the inordinate hunger and the insatiable claims of *variety*. She is the veriest beggar that ever condescended to live on casual alms, for she exists but on the charity of flatterers. She grows greater by indulgence, and, like the vulture in the Grecian fable, she finds that "increase of appetite doth grow with what it feeds on," for every gratification creates a fresh desire; plain truth will soon become cold and tame and insipid to the vitiated palate long accustomed to the delicious poignancies of exaggerated commendation.

Do not be afraid that real talents will be quenched; to do this, if it were possible, would be barbarous; if the mind be animated with the true flame of genius, discretion will not extinguish it. If it be only an artificial warmth, kindled by a wrong education, and foster'd by undue flattery, that false fire which might have gone out of itself, is kept alive by heaping on it matter full of igneous particles; and will destroy the little tenement which it should only warm and light. The liveliest parts should be chastis'd by a sober and rational education. The most elegant superstructure always grows out of a foundation of solid usefulness, and all accomplishments which are not raised on the basis of sense and virtue, are like pyramids built with the point downwards.

There is a levity in all *human*, I had almost said in the *female* mind, which naturally disposes it to whatever delights the fancy and gratifies the passions. Instructing young girls therefore to *cast down high imaginations*, is not less the business of prudence than the injunction of piety. I mean not to speak with the gravity of a divine, or to bring any arguments of the more serious sort; I only aim to use the language of common human prudence, which wishes to promote the happiness of the object in view; and this I take it will never be effected by whetting her appetites for praise or pleasure: to point her naturally too keen sensibilities still more acutely, certainly will not add to her comfort, whatever it may do to her ingenuities, and genius will always be bought too dear, when purchas'd at the expense of happiness! A *parent* will generally see more merit in a child's performance than it really *possesses;* a *friend* is expected to acknowledge more than he really sees; and one can't help trembling for the virtue of a little creature when one sees her greedily swallowing down the applauses which the fondness of the mother extorts from the politeness of the guest. Thus, between the tenderness of nature and the complaisance of friendship, the poor little *wit* is likely to hear as little truth as a beauty or a prince; and of course to grow up with a deceitful estimate of her own merit, with a train of false views, fantastic desires, and craving passions. After all I doubt not I should be delighted with the discovery of any agreeable talent in a child, and probably should not have a grain of that exaction which it is so easy to recommend to others. But your own admirable sense and exact judgment stands in no need of any poor suggestions of mine. In throwing together these hasty

thoughts without form, order, or digestion, if I have not shown my wit, I have at least shown my obedience to your commands. Hannah More.

PREDICTIONS OF THE FIRE OF LONDON.

Upon the fly-leaves of a small anti-papal work in my possession, entitled *The Anatomy of Popery* (London, 1673), I find copies of certain letters in MS. which are curious enough to claim a place in "N. & Q." I transcribe them literally:

"To Mr Sam. Thorlton, A.D. 1666.

"My friend,

"Yr presence is now more nesesary at London yu whare yu are; yt yu may determen how to dispose of yr estate in Southwarke: for it is determened by humen counsell, if not frustrated by devine power that ye suburbes will shortley be destroyd. Yr capacity is large enogh to understand (what) precedes as yr genius shall instruct you.

"Cave. Cave. Fuge. Valc."

The next is much defaced, rendering a perfect transcript impossible; but as it contains some curious matter, I have waded through it, and present it in the clearest state:

"Sr,

"Yours of ye 6th curent came to me, and broug al ye tydinges of ye borning of London; constantly exspected and discoursd of amongst yu pa. To my knowledge for these 18 yeares leyt past as to hapen this year, in wch they doc alsoe promis to ymsels and others ye introduction of ye publick excersise of yr Ca. Religion seated (?) in Wrminster hall, and severall othr places about ye city and elswhare in ye kdom. . . . . .

(*Four lines obscure.*)

continually reproeving their faint-heartednes will rend ym wth sorow and remors, and inflect torments vpon ym equall to ye damned in hell, and will make ym endever to find rest from this angush in ye constant profession of yt truthe wch they have so unhapyly betrayd. And in case of a relaps, they will be constrayned to drag you to ye place of execution: or els to seke to rid ymss by a generall massacre, wch many good soules have so long disired. I hope Sr yu will not be wanting in yr most earnst prayers to beg of God yt he wold be plesed to take —— of thes misarable wretches, and make the heartes of our G. to relent towards us, yt he wold convert those who in thaire harts (?) think they do him service by puting us to deth.

"I am, Sr, yors."

Then followeth, as a note, the cruel torturing of a young female for religion's sake; detailed with unpleasant distinctness, and wound up by a metrical warning worth preservation:

"Down yu must yu haritickes,
For all yr hopes in 66.
The hand agst yu is soe stedy,
For Babylon is faln alredy.
The Divall a mercy is for those
Who holy mother church oppose.
Let not yr clargy yu betray,
Yr eyes are opn—see ye way,
Return in time, if yu would save
Yr soules, yr lives, or ought yu have.
And if yu live till 67,
Confess yu have full warning given:
Then see in time, or ay be blind,
Short time will show wt is behind.

"Dated ye 5th —— in ye yeare 1666, and ye first yeare of ye restoration of ye Court of Rome in Engld."

G. E. R.

Kidderminster.

Minor Notes.

The Manor of Kennerleigh, near Crediton in Devonshire, lost by a Game of Cards.—In the year 1848 I was staying with a friend at Kennerleigh, who knowing I was fond of old places and old things, took me to Dowrish House, belonging to Captain Clayfield, built in the time of King John, the centre only remaining. It is approached through a gate-house. Mrs. Clayfield showed us some portraits of the Dowrish family, and a marble table inlaid with cards and counters, showing the two hands of Piquet held by Mr. Dowrish and an ancestor of the present Sir Stafford Northcote who were playing together, when Mr. Dowrish, thinking he had won the game, betted the Manor of Kennerleigh, and lost it. The Northcotes hold it at the present time. The marble table was made to commemorate this event.

Julia R. Bockett.

Southcote Lodge.

Pepys's Mother.—Samuel Pepys says, "My father and mother marryed at Newington, in Surry, Oct. 15, 1626." (Vide *Diary*, 1854, vol. ii. p. 196.) The Rev. W. C. Moore, minister of St. Mary, Newington, informs me that he has searched the register of marriages belonging to his church through the years 1625, 1626, and 1627, without finding the name of Pepys. We have yet therefore to ascertain the family name of the diarist's mother. G. Steinman Steinman.

The "French Book," printed by Wilkes.—*Grenville Papers*, vol. ii. p. 81. Wilkes, in a letter to Earl Temple, says, "The 'French Book' is indeed most excellent, but is not published, nor ever to be."

The editor, in giving a list of the books printed at Wilkes's private press in Great George Street, says, "there is no account of the 'French Book' mentioned above." The work in question is, *Recherches sur l'Origine du Despotisme oriental, Ouvrage posthume de M. Boulanger*, Lond., 1763, 12mo., pp. 239. John Martin.

Woburn Abbey.

Contemporary v. *Cotemporary.*—I have remarked nearly thirty places in which the word *cotemporary* occurs in "N. & Q." It is also uniformly adopted by the Rev. R. C. Trench. Now, admitting "N. & Q." and Mr. Trench to be

authorities of weight, I must really venture to suggest the desirability of universally adopting *contemporary* in lieu of its rival, whose claims were, on solid reasons, disallowed by Bentley himself.

C. Mansfield Ingleby.

Birmingham.

Curious Inscription.—I offer no apology for forwarding this very curious inscription from a monument in Watringbury churchyard, Kent:

"Here lyeth the body of Henry Wood, late Citizen and Haberdasher of London, who was born in this Parish, and gave unto the poor thereof a yearely portion for ever. He departed this life the 4th day of Nov., A.D. 1630.

"Houses we build, and ships we make of *wood*,
Engines for warr, instruments musical,
No man but knows it is exceeding good;
Ruin must come, if that y^e^ *wood* doth fall.
It's not in vaine that men him *Wood* did call,
Consideringe howe usefull he was heere,
Unto the cittie, parish, hospitall,
Sitting with Comon Counsaille at the steere.

"Whereas he had a voyce among the best
Of those grave sages of this honor'd cittie,
Out of their number he is gone to rest,
Death hath him crusht—y^e^ more the pittie.

"Henricus Wood, O downe I crushe,
O downe I crush. It is the voyce of death;
Downe are we crusht, when once we lose our breath,
Kings, potentates, and princes downe are crushte;
The noble, learned, rich, and all are hushte,
In death's receptacle, they lie like *wood*:
Those on the earth like oaks and cedars stood.
In our chief mirth, the thoughts may make us blush,
Ere long come death, our brittle house to crush.

"The loftie cedar, oake, and lustie pine,
As well as shrubs, are subject to declyne;
No *wood* but must at last to ashes turne,
As well as those contayned in this urne.
None ever sounder was, none whose good name
A sweeter odour left, nor better fame;
Nor with more zeal desir'd that blessed pension,
To be materiall in the heavenly mansion."

C. W. Bingham.

Queries.

WHEN DID COPES CEASE TO BE WORN?

At the present day, copes are but rarely worn.

"By the Canons of the Church of England, the clergy are directed to wear this vestment; but, out of tenderness to the superstition of weaker brethren, it has gradually fallen into disuse, except on such an occasion as the Coronation."—Dr. Hook's *Church Dictionary*.

The last occasion of this wearing of the cope is well displayed in the engraving from Leslie's picture of her Majesty receiving the Holy Communion after her Coronation. The Rev. George Ornsby, in his *Sketches of Durham* (p. 129., 1846), speaks of the copes belonging to the cathedral (which are now carefully preserved in the library), and says:

"They were used in the Cathedral of Durham, in accordance with the XXIV. Canon, at the administration of the Holy Communion, *within the last seventy years.*"

And he proceeds to give the following curious account of the cause of their disuse.

"Bishop Warburton, who held a prebendal stall here, until his death in 1779, was the first who laid them aside. His temper, which was none of the best, was wont to get uncommonly ruffled by the high collar of the cope getting between his neck and his full-bottomed wig. At last, in a fit of more than ordinary irritation, he threw aside the cope, and vowed he would never wear it again. After this, they were gradually laid aside by the other prebendaries, and at last fell into total desuetude."

I would ask if there are any data to show at what period the wearing of copes fell into disuse in other cathedrals; and, whether Warburton set, or followed, the fashion? His arrogant and bold originality may have induced this change in the clerical vestments; or the disuse of the cope may have been attributable to the infirmities both of mind and body that fell upon him in his latter years. Is the anecdote above quoted mentioned by any of Warburton's biographers?

I have elsewhere (Vol. xii., p. 96.) spoken of the cope (with the figure of David with the head of Goliath) presented to the Cathedral of Durham by Charles I. On the Sunday of his visit to Durham (in 1633), he went to the cathedral to hear a sermon from the bishop (Thomas Morton); and, "after service, he dined at the Deanery, at the bishop's charge; where his Majesty had a cope that cost 140*l*., belonging to the church, presented to him." Carter saw at Durham, in 1795, the cope which was presented to the monks by Queen Philippa after the battle of Neville's Cross, in 1346 (see Raine's *Brief Account*, p. 47.).

In the year 1355, the Lord Ralph de Neville gave to St. Cuthbert a set of vestments, including a cope made of velvet, and covered with silk and gold embroidery, and jewels of the richest description. His widow, the Lady Alice, at her death, left, among many other things, to the sacrist, the two pieces of cloth of gold which covered her coffin. One of these was red, embroidered with Saracen flowers, and of this was made a cope, with a border of blue velvet embroidered with moons and stars (cf. Raine, p. 29.).

In the Holy Thursday procession in Durham Cathedral—

"That holy Relique, St. Cuthbert's Banner, was carried first in the procession, with all the rich copes belonging to the church, every monk one. The Prior had an exceedingly rich one of cloth of gold, *which was so massy that he could not go upright with it*, unless his gentlemen, who at other times bore up his train, supported it on every side whenever he had it on."—Sanderson's *Antiquities of Durham Abbey*, p. 85.

"Valuable were the jewels and ornaments which were bestowed upon that holy man St. Cuthbert. King Richard gave him his parliament robe of blue velvet, wrought with great lions of pure gold, an exceedingly rich cope. There was another cope of cloth of gold given to the

Church in honour of that holy man, by another prince." — Sanderson, p. 89.

Well, then, may Mr. Raine say, in speaking of these costly copes and gorgeous vestments at Durham —

"When the reader is informed, that, to almost every one of the altars in the Church, and there were at least forty in number, themselves rich in ornaments, were appropriated robes equally splendid with those above described, he may perhaps be enabled to form some idea of the gorgeous external pageantry of the Church during those times."

CUTHBERT BEDE, B. A.

ARMS OF ABBEY OF BARDNEY.

What were the arms formerly used by the mitred abbey of Bardney on the Witham, near Boston in Lincolnshire? Fuller, in his *Church Hist.*, says he could not discover them. There is an escutcheon of arms finely carved on an oak panel in the present vicarage-house at Boston; but which was removed from the old vicarage-house, where it was seen by Dr. Stukeley, and was the subject of a correspondence between Mr. Maurice Johnson and Roger Gale. If the arms of Bardney Abbey have not been authentically ascertained, I should venture to suppose that the arms upon this oak panel are those which were formerly borne by this institution; they are as follows, in the language of Dr. Stukeley: "A fesse charged with a fish and two annulets between three plates, each charged with a cross fitchée." This escutcheon is attached by a cord to a mitre; a pastoral staff passes diagonally behind the escutcheon; at the top are the words "Ibi, Ubi," in old English characters; and on each side of the escutcheon a single letter in the same character, that on the right of the panel being evidently an I; that on the left is indistinct, I think it is an H. Mr. Johnson thought they were both I. I do not know of any particular connexion between the abbey of Bardney and the church or town of Boston.

The Abbot of Bardney owned a fishery at Boston in 1539. He also held property there at the Dissolution, which was sold by Henry VIII. to the corporation of Boston in 1546. The river Witham, in which the Abbot of Bardney had a fishery, was, and is yet, famed for its pikes; hence the phrase "Witham pike, none like;" and the fish in the old escutcheon to which I have alluded is evidently a representation of that fish. It may, however, be intended for the *Vesica Piscis*, which is frequently found on the seals of bishops and monastic institutions. I have somewhere seen it stated that the fish there represented very often resembled the pike. May I request information upon this subject? PISHEY THOMPSON.

Stoke Newington.

No. 302.]

Minor Queries.

Kymerton. — In the pedigree of Vaughan of Hergest Court, Knigton, co. Hereford, is a match with "John Price of Kymerton," time of Elizabeth or James I. In what parish and county is "Kymerton?" G. STEINMAN STEINMAN.

Huntington and Lennard Families. — Can any particulars be found in Carlisle of the Huntington family (sometime Quakers), or of the Lennard family? The Hon. Henry Lennard died at Carlisle in 1703; and Mary, his widow, in 1707, leaving three daughters. Was she a daughter of Admiral Sir Richard Haddock? G. STEINMAN STEINMAN.

William Bailie, Bishop of Clonfert.—It appears, from Dr. Cotton's *Fasti Eccl. Hib.*, that William Bailie was Bishop of Clonfert from 1644 to 1664, a native of Scotland, educated at Glasgow, but D.D. of Oxford. From the records in the Ulster King of Arms Office, it appears that his only daughter and heir, Jane Bailie, in 1639 married James Hamilton, Esq., of Bailieborough, county of Cavan (vide *Fun. Ent.*, viii. 233.).

Can any of your correspondents tell from what Scotch family he sprang, and what arms he bore?

I looked through a large number of the MS. pedigrees deposited in the Advocates' Library, and mentioned this bishop to several antiquaries in Edinburgh. I also searched the records there, but could gain no clue to his family.

His will is not deposited in the Prerogative Court in Dublin, as I had that searched; nor is he mentioned in those records of the University of Glasgow which have been published.

M. MEEKINS.

Temple.

Origin of the Sign of Cock and Pye. — At Ipswich and Woodbridge are inns known by the above sign. The occupier of the first-mentioned states that he has frequently been questioned by his guests relative to the derivation of his sign without being enabled to give a satisfactory reply. Such being the case, he would feel obliged by being informed on the point. At the time cock-fighting was deemed an amusement, this ancient inn was much frequented by those who patronised that objectionable custom. At this period it was frequently announced in advertisements, "there will be cock-fighting at the Cock and Pye as usual."

On one occasion, when this house was under repair, a rude representation of a cock standing upon a pie was discovered. It is well known that the eastern counties were formerly noted for encouraging cock-fighting, now very properly discontinued; the county newspapers then frequently contained advertisements relative thereto. At Winfarthing, West Beckham, and Burgh, in Nor-

folk, are still found public-houses known by the sign of "The Fighting Cocks;" and the expression "they are living like fighting-cocks," is not unfrequently applied to those who are supposed to keep a more liberal establishment than their neighbours. In Shakspeare's time the words "By Cock and Pye" appear to have been used as a popular adjuration*, as we find them used in that sense in his writings. G. Blencowe.

Manningtree.

Ells Family, &c. — Will any of your readers kindly oblige me by giving the arms of Ells, co. Bucks, and of Smith, co. Oxon? I have consulted several local works unsuccessfully, or should not trouble you to insert this. F. G. L.

Sunningwell Rectory, Abingdon.

Culver, Culyer, or Colier Rents, &c. — I frequently meet with the phrase, "this property pays a *culver* rent" (generally a small amount, and seldom exceeding a few shillings) to some individual or society. The peculiar designation of the rent is variously spelt: *culver*, *culyer*, *colier*, *colyer*, &c. I cannot find a satisfactory explanation of this word. By some I am told that it means an annual payment to *keep pigeons*, or have a dove-cot, and was originally paid to the lord of the manor; by others, that it was a *drainage tax* for the use of a *culvert*, or sewer. I have received other explanations, but none of them satisfactory. Perhaps this application to the readers of "N. & Q." may procure me the needed information.

Pishey Thompson.

Stoke Newington.

Christopher Urswick and Christopher Bainbridge. — In the interesting work lately published, entitled *Four Years at the Court of Henry VIII.*, being a selection from Sebastian Giustinian's Despatches to the Signory of Venice, Mr. Rawdon Brown, the translator, in two places (vol. i. pp. 71. and 192.), mentions Christopher Urswick and Christopher Bainbridge, Archbishop of York, as one and the same person. I am aware that they have been confounded by some authors; but I thought their identity had been satisfactorily disproved. Its reassertion in so recent a publication may excuse my inquiry whether it is warranted by any late discovery.

Cardinal Wolsey succeeded Bainbridge as Archbishop of York at his death in 1514, and Christopher Urswick (if Anthony Wood is correct) lived till 1521, when he was buried at Hackney. (*Athen. Oxon.*, ed. 1815, vol. i. p. 703.) Anthony is, however, wrong when he states that he was Recorder of London. He has mistaken him for Thomas Urswick, who was Recorder from 1454 to 1471, when he was made Lord Chief Baron of the Exchequer, over which Court he presided till his death in 1479. Edward Foss.

Paravincin, and Dialogue quoted by him. —

"Francis Paravincin, in his Book upon the Soul, quotes largely from a work intituled *A Dialogue, in which it is proved on the authority of the Holy Fathers, that Sin is not now*, and gives examples how murder, robbery, concupiscence, and the like, may be indulged in by mixing a little good with the motives, and conscience be saved thereby, though it be less than that *latent spark* which our lawyers hold to be enough to revive expiring estates." — *An Appeal to Parliament on the Intrusions of the Jesuits*, by J. Hammond, London, 1717."

Can any of your readers give me the exact title of the dialogue above mentioned? That is all which I actually want, but shall be glad to know that of Paravincin's work, and the meaning of the "latent spark." W. S. P.

Glee v. *Madrigal.* — What is the difference between glees and madrigals; between ballads and songs? John Scribe.

Minor Queries with Answers.

Sophist. — One of the leading features of Grote is his pleadings for the sophists; and his plea is, that sophist originally meant nothing blameworthy, it merely signified a professor or teacher. What is his authority for this? and how could so innocuous a word receive so damaging a signification, except from the misconduct of those who assumed it? William Blood.

Wicklow.

[That unfortunate man of letters, Floyer Sydenham, in a note on Plato's *Dialogue*, "The Greater Hippias," has given a satisfactory reply to this Query. "The Grecian wisdom, or philosophy," he says, "in most ancient times, of which any records are left us, included physicks, ethicks, and politicks, until the time of Thales the Ionian, who giving himself up wholly to the study of nature, of her principles and elements, with the causes of the several phenomena, became famous above all the ancient sages for natural knowledge; and led the way to a succession of philosophers, from their founder and first master called Ionic. Addicted thus to the contemplation of things remote from the affairs of men, these all lived abstracted as much as possible from human society, revealing the secrets of nature only to a few select disciples, who sought them out in their retreat, and had a genius for the same abstruse inquiries, together with a taste for the same retired kind of life. As the fame of their wisdom spread, the curiosity of that whole inquisitive nation, the Grecians, was at length excited. This gave occasion to the rise of a new profession or sect, very different from that of those speculative sages. A set of men smitten, not with the love of wisdom, but of fame and glory, men of great natural abilities, notable industry and boldness, appeared in Greece; and assuming the name of *Sophists*, a name hitherto highly honourable, and given only to those, by whom mankind in general were supposed to be made wiser, to their ancient poets, legislators, and the gods themselves, undertook to teach, by a few lessons and in a short time, all the parts of philosophy to any person,

[* See Nares's *Glossary*, articles Cock and Pye.]

of whatever kind were his disposition or turn of mind, and of whatever degree the capacity of it, so that he was but able to pay largely for his teaching."]

Lord Carberry. — Can any of your readers furnish any information respecting the Lord Carberry who was appointed Lord President of the Principality of Wales by Charles II.? Or any history of his family? He is not in the *Extinct Peerage*. R. B.

[Our correspondent should have referred to the family name (Vaughan) in Burke's *Dictionary of the Peerages*, p. 530., edit. 1831, where he will find an account of this family. Consult also *The Peerage of England*, vol. ii. p. 284., edit. 1714. John Vaughan, Esq., of Golden Grove, in Carmarthenshire, was created an Irish peer by the title of Lord Vaughan of Molingar, 18 James I., and Earl of Carberry, 1628. His son Richard, second Earl of Carberry, was made an English peer by the title of Lord Vaughan of Emlyn, 19 Charles I. His son John, third Earl of Carberry, and second Lord Vaughan of Emlyn, was Governor of Jamaica, but dying January, 1712-13, without issue male, the honour expired.]

"*A Short Catechism.*" — Can you inform me the name of the author of a diminutive black-letter volume with the following title:

"A Short Catechisme for Housholders, whereunto are adioyned many necessory praiers. First made by Master .... and augmented by W. Dering. Psalme xxxiv. 11.: Come ye Children hearken unto mee, I will teach ye the feare of the Lord. Printed by W. Jaggard, dwelling in Barbican."

The title-page having been exposed to damp, the author's name is quite illegible. There are also four leaves missing from the body of the work, namely signature F. 9, 10., and G. 4, 5., the contents of which he would be happy to obtain, could he be favoured with the sight of a copy of the book, and be permitted to transcribe them. C. K.

Greenwich.

[The compiler of this *Catechism* was John Stockwood, schoolmaster at Tunbridge. A copy of it, "newlie corrected and abridged," 1583, is in the British Museum, and in the Lambeth Library. We cannot find Jaggard's edition in any public library.]

Lord Mahon's "History." — In vol. vii. c. lxii. p. 53. (ed. 1854) is this passage:

"Thus until midsummer 1780, the American army in the central states remained almost wholly *at gaze*."

What is the meaning of the phrase *at gaze?*

In the same volume, chapter lxv. (p. 161.), we read:

"He *shewed* with bitter jealousy the popular gratitude which Gratton had earned."

Is not *shewed* a misprint for *viewed?*

Bar-Point.

Philadelphia.

["At gaze" is a term used in stag-hunting. When the stag first hears the hounds, he looks around n all directions, and is said to be "at gaze," that is, in doubt or apprehension of an unseen danger. In heraldry, the hart, stag, buck or hind, when borne in coat armour full-faced, is said to be "at gaze."]

Replies.

"CALAMUM TEMPERARE."

(Vol. x., p. 494.)

La tempra di penna is the "mending of a pen," as is proved by Dante's line, —

"Ma poco dura alla sua penna tempra."

The *temperino temperatoïo* is a knife to mend pens. But the sense of the words *tempra, temperatura, temperamento*, widely differs from the French, *tailler une plume*; the German, *eine Feder schneiden*; or the English, *mending a pen*. We Frenchmen *hew* our pens (feather quills at least); *nous les taillons*, as masons do stones; Germans *lop* them off (*schneiden*); Englishmen *put them to rights, mend*, or *correct* them, whenever there is something amiss, like good physicians, surgeons, or politicians. Italians, on the contrary, in their artist-like way, wish to see their pens well *tempered*, well *adjusted*, well *regulated*, in harmony with the paper and the ink, ready to give good rhythm and measure, and to act quickly, resolutely, gracefully, let them be goose-quills, swan-quills, eyder-quills, peacock or eagle-quills, or no quills at all. Even now we *temper* our *steel pens*, dipping them into a vase filled with small leaden balls, to wash the dirt off.

"Quindi di tasea tragge il temperino," says Fortiquerra, in his *Ricciardetto*, "He draws his penknife out of his pocket." To Italians, as we said, the penknife is not only a knife, but the *moderator*, the regulator, the harmoniser and organiser of the pens. "Temperare la cetera d' alcuno" signifies to *chime in* with a person, to humour him. "Ti prego che tu temperi la lira," says Ludovico Pulci (*Morgante Maggiore*), "*Tune* the lyre, I pray." A watchmaker who winds up a watch or a clock, who puts it to rights, is said in Italian to *accord*, to *temper* the clock. "Temperava l' oriuolo di palagio;" "He regulated the clock of the palace" (Stor. Fiorent.).

Such is the sense of the *calamum temperare* of the Venerable Bede, — an expression evidently mediæval, borrowed by the more modern Italians, or rather transmitted to them by natural descent. Any pen which does not fulfil its office regularly, which does not "keep measure" ("ne va pas en mesure"), is an *ill-tempered* pen. "Quando uno non balla, o non canta, o non suona a *tempo*, cioè non osserva la battuta, noi diciamo che non *va a tempo*" (Vasari). Mixing up colours, consolidating and organising various elements, and correcting them by each other, is to *temper* them. "Con tal industria end arte *temperato*," says Berni;

"Arranged with such perfect industry and skill." "L' avea *temperato* con la sua lima," says Dante; "He had put it to rights by the strokes of his file."

The Venerable Bede, about whom your various correspondents have been lately so profuse of learned lore, when he said to his *amanuensis*, "Accipe calamum; tempera, et scribe velociter," seems merely to have meant, "Here is thy pen; put it in order, and hasten to write."

Accipere calamum is not exactly *apprehendere calamum*. We may imagine the Venerable one taking up the quill, handing it to Cuthbert, advising him to make it ready for use, nor to lose any tittle or parcel of time.

Philarète Chasles, Mazarinæus.

Paris, Palais de l'Institut.

DEAN SWIFT AND "THE EXAMINER."

(Vol. xii., p. 45.)

The following miscellaneous notes relating to Dean Swift's connexion with *The Examiner* are prefixed to a copy of the original edition in folio, 1710—1714, formerly in the library of Charles Burney, D.D., and were most probably collected by him. This copy is now in the British Museum.

J. Y.

On August 3, 1710, appeared the first number of *The Examiner*, the ablest vindication of the measures of the Queen and her new ministry:

"About a dozen of these papers, Swift says thirteen, were written with much spirit and sharpness by Lord Bolingbroke, Bishop Atterbury, Mr. Prior, Dr. Friend, Dr. King, and others, and published with great applause. But these gentlemen being grown weary of the work, or otherwise employed, the determination was that I should continue it, which I did accordingly eight months."—Swift's *Works*, vol. xv. p. 26.; *Supplement to Swift's Works*, vol. i. p. 104. note, edit. 1779, crown 8vo.

"But my style being soon discovered, and having contracted a great number of enemies, I let it fall into other hands, who held it up in some manner until her majesty's death."—Swift's *Works*, vol. xv. p. 26.

Dr. Swift began with No. 13. (No. 14. of the original edition), and ended with No. 45., when Mrs. Manley took it up, and finished the first volume. It was afterwards resumed by a Mr. Oldisworth, who completed four volumes more, and published nineteen numbers of a sixth volume, when the Queen's death put an end to the work. Oldmixon concludes *The Whig Examiner* to have been principally the work of Mr. Maynwaring, as it was laid down to make room for *The Medley*. The same writer, in his Life of Mr. Maynwaring, attributes each number in *The Medley* to its proper writer. The original institutors of *The Examiner* are supposed to have employed Dr. William King as their publisher, or ostensible author, before they prevailed on their great champion (Swift) to undertake that task. Mr. Prior was by many still considered as the author of *The Examiner;* this appears by Swift's *Journal to Stella*, Feb. 9, 1710–11. (Swift's *Works*, vol. xxii. pp. 157, 158.)

When *The Examiner* was republished in 12mo., No. 13., for some reason, was omitted. (*Supplement to Swift's Works*, vol. i. p. 105., note.)

See some account of Mr. Oldisworth in a note by the editor of the *Supplement to Swift's Works*, vol. i. p. 47., and by Swift himself, vol. xix. p. 256. He is called an "under-spur leather," "a scrub instrument of mischief of mine." Some people assure that Mr. Oldisworth, supposed to have writ or assisted in writing the last *Examiner*, was killed with his sword in his hand in the late engagement at Preston, in company with several others who had the same fate, having resolved not to survive the loss of the battle. (*Weekly Packet*, Dec. 31 to Jan. 15, 1715.)

"*The Examiner* carries much the more sail, as it is supposed to be written by the direction, and under the eye of some great persons who sit at the helm of affairs, and is consequently looked on as a sort of public notice which way they are steering us. The reputed author is Dr. Swift, with the assistance sometimes of Dr. Atterbury and Mr. Prior."—"Present State of Wit," reprinted in Nichols's *Supplement to Swift's Works*, vol. i. p. 206., &c.

"I have sent to Leigh the set of *Examiners;* the first thirteen were written by several hands, some good, some bad; the next three-and-thirty were all by one hand, that makes forty-six: then that author, whoever he was, laid it down on purpose to confound guessers, and the last six were written by a woman [Mrs. Manley]."—*Journal to Stella*, Nov. 3, 1711, and note, edit. 8vo., 1768, p. 122.

Dr. Hawkesworth, in a note, flatly contradicts this circumstantial and confidential account of *The Examiner*. Dr. Hawkesworth would not have fallen into this absurdity, if he had consulted the original periodical edition of *The Examiner* in folio. The 13th number, in the copy in folio, disclaimed by Swift, was for some reason omitted by Barber, when he reprinted *The Examiner* in 12mo. The paper omitted is a curious defence of passive obedience, not inferior, perhaps, in point of sophistry, or ribaldry, to any in the whole collection.

Swift says:

"*The Examiner* has cleared me to-day of being the author of his paper, and done it with great civilities. I hope it will stop people's mouths; if not, they must go on and be hanged, I care not."

The letter in which this is said, is dated March 23, 1712–13, and alludes to the paper in *The Examiner* marked No. 35., vol. iii. (See Swift's *Works*, vol. xix. p. 226., crown 8vo.) Nevertheless, in a letter to Mrs. Johnson, dated in the beginning of the preceding month, he says:

"I was in the city with *my* printer to alter an *Examiner*

about my friend Lewis's story*, which will be told with remarks . . . I could do nothing till to-day about *The Examiner*, but the printer came this morning, and I *dictated* to him what was fit to be said, and then Mr. Lewis came and corrected it as he would have it; so I was neither *at church* nor at court." — Swift's *Works*, vol. ix. p. 234.

"I have instructed an under-spur leather† to write so that it is taken for mine."—*Ibid.*, vol. xxiii. p. 61.

This is in a letter to Mrs. Johnson, dated Oct. 10, 1711, so that this must be referred to *The Examiner* in which he had discontinued to write. On June 22, about a fortnight after he discontinued to write in *The Examiner*, Swift tells Mrs. Johnson:

"Yesterday's was a sad *Examiner*, and last week's was very indifferent, though some little scraps of the old spirit [as if he had given some hints]; but yesterday's is all trash. It is plain the hand is changed."—*Ibid.*, vol. xxii. p. 264.

In a letter, July 17, 1711, Swift tells Stella:

"No, I don't like anything in *The Examiner* after the 45th number, except the first part of the 46th; all the rest is trash; and if you like them, especially the 47th, your judgment is spoiled by ill company and want of reading, which I am more sorry for than you think; and I have spent fourteen years in improving you to little purpose."—*Ibid.*, vol. xxii. p. 284.

"As for *The Examiner*, I have heard a whisper, that after that of this day, which tells what this parliament has done, you will hardly find them so good. I prophesy they will be trash for the future: and methinks in this day's *Examiner* the author talks doubtfully, as if he would write no more. Observe whether the change be discovered in Dublin."—Swift's *Letter to Mrs. Johnson*, dated London, June 7, 1711.

His last paper, No. 45., is dated June 7, 1711. (See Swift's *Letters*, vol. iv. pp. 363, 364. See *ibidem*, passages about *The Examiner*, pp. 60. 247. 369.) In the same *Letters, &c.*, published by Deane Swift, Esq., vol. v. p. 122., there is a very particular account of *The Examiner*. (See also the note, and pp. 123. 31. 5. 118. 216. 217.)

Swift, in the passages quoted above, has said enough to justify a suspicion that he was not altogether unconcerned in *The Examiner*, even after June 7, 1711. Steele might innocently enough insinuate a suspicion of this kind, and insist upon a fact that Swift did not in direct terms, in his letter to Addison, say that he was not concerned with *The Examiner*. The reader for curiosity may turn to his correspondence with Steele on this subject. (Swift's *Works*, vol. xvii. p. 99., &c.) In p. 103. of this volume, Swift expresses himself in the following manner:

"I have several times assured Mr. Addison, and fifty others, that I had not the least hand in writing *any of the papers*; and that I had never exchanged one syllable with the supposed author in my life that I can remember, or even seen him above twice, and that in a mixed company, in a place where he came to pay his attendance."—*Ut suprà*, p. 103.

Swift had just such a dispute with Lord Lansdown. (See *Journal to Stella*, March 13 and 27, 1711–12.)

The Examiner.—This paper was esteemed to be the work of several eminent hands; among which were reckoned Lord Bolingbroke, Bishop Atterbury, Mr. Prior, and others. The general opinion is, that those persons proceeded no farther than the first twelve or thirteen papers; after which it seems to be agreed that the undertaking was carried on by Dr. Swift, who commenced a regular series of politics with No. 14., Nov. 2, 1710; and having completed the main design which first engaged him in the undertaking with No. 45., June 7, 1711, and taken his leave of the town in the last two paragraphs of that number, never wrote any more in it (?). *The Examiner* indeed still continued to be published, but it sunk immediately into rudeness and ill manners, being written by "some under-spur leathers" in the city, whose scurrility was encouraged (as Dean Swift himself did not scruple to own) by the ministry themselves, who employed this paper to return the Grub Street invectives thrown out against the administration by the authors of *The Medley*, *The Englishman*, and some other abusive detracting papers of the same stamp. (See note on the Scotch edition of Swift's *Works*, vol. ii. p. 184., 1756, 12mo.)

It is now well known that the persons concerned in *The Examiner* were, Mrs. Manley, Dr. Swift, Lord Bolingbroke, Mr. Prior, and Mr. Oldisworth. Messrs. Pope and Arbuthnot often laid their hands to the same plough, and some others of their clan. (Vide Egerton's *Memoirs of Mrs. Oldfield*, p. 46.)

N.B.—In Swift's *Works* all the numbers of *The Examiner* are different; being there one number prior to what they should be. No. 14. is there No. 13., &c. &c.

PILGRIMS' ROADS.

(Vol. ii., pp. 199. 237. 269. 316.; Vol. iii., p. 429.)

An interesting note by Mr. Albert Way, in Stanley's *Historical Memorials of Canterbury*, reminded me of some memoranda which I made a few years ago in reference to a part of the line of that ancient road, which is supposed to have been traversed by the pilgrims in their route from Southampton to Canterbury. The Pilgrims' Lane is well known to the peasantry about Gatton and Merstham. An intelligent man told me he had traced it himself from Reigate Hill to

* The paper about Lewis is *The Examiner*, No. 21.

† This under-spur leather was perhaps the person Swift alludes to (vol. xxii. p. 274.), and calls "a scrub instrument of mischief of mine."

the parish of Bletchingly, and that it is well known to shepherds on the downs between Reigate Hill and Guildford. It enters Gatton Park a little south of the higher lodge, passes on through the wood to the left of the carriage road to the house, and for some distance runs parallel with it, and forms part of it towards the bottom of the hill near the middle lodge; it then enters the wood to the north of Gatton Tower, and appears as a terrace along the side of the hill; it appears again in the avenue leading up to the Merstham Lodge, which stands on its line. Beyond Gatton Cottage a short hollow way by the side of the footpath to Merstham marks its course; it is lost in the fields beyond, but points in the direction of Sir William Jolliffe's house, and the south of Merstham Church. It is generally of a raised character; near the higher lodge it is slightly raised, nine or ten feet broad and paved with flints. Query, Was not this originally a Roman road from Venta Belgarum (Winchester) to Darovernum (Canterbury)? In Antonine a road is marked from Venta Belgarum to Vindomis (Farnham), and this was probably continued between that town and Guildford along the chalk ridge called the Hog's Back, though neither ancient nor modern historians describe any Roman *via* in this direction through Surrey, and so on to Canterbury. The name Gatton (*i. e.* Gate-town) might lead one to conjecture that a Roman road had passed through or near it; but though Roman coins are said to have been found there, no *via* has ever been pointed out. It is not likely that this ancient road was constructed for the especial use and accommodation of the "folke," whose name it bears, but was in all probability a medium of communication between the capitals of the eastern and western provinces, for the legions of Rome and the natives of Romanised Britain. W. S.

Hastings.

SIR JEROME BOWES.

(Vol. x., p. 348.)

The pedigree of the "first English Ambassador to Russia" has been given to the readers of "N. & Q." by your correspondent A. B. His article, however, contains little of Sir Jerome's personal history. Thinking that a few incidents may heighten the effect of the bare genealogical tree, I venture to offer them to you.

Pepys, under date Sept. 5, 1662, has the following entry:

"To Mr. Bland's, the merchant, by invitation; where I found all the officers of the customs, very grave fine gentlemen, and I am glad to know them: viz. Sir Job Harvy, &c., very good company. And, among other discourse, some was of Sir Jerome Bowes, Embassador from Queen Elizabeth to the Emperor of Russia; who, because some of the noblemen there would go upstairs to the Emperor before him, he would not go up till the Emperor had ordered those two men to be dragged down stairs, with their heads knocking upon every stair, till they were killed. And when he was come up, they demanded his sword of him before he entered the room. He told them, if they would have his sword, they should have his boots too; and so caused his boots to be pulled off, and his night-gown and night-cap, and slippers, to be sent for; and made the Emperor stay till he could go in his night-dress, since he might not go as a soldier. And lastly, when the Emperor, in contempt, to show his command of his subjects, did command one to leap from the window down, and broke his neck in the sight of our Embassador, he replied, that his mistress did set more by, and did make better use of, the necks of her subjects: but said, that to show what her subjects would do for her, he would, and did, fling down his gantlett before the Emperor; and challenged all the nobility there to take it up in defence of the Emperor against his Queen: for which, at this very day, the name of Sir Jerome Bowes is famous and honoured there."

In a note, appended to the above passage, Lord Braybrooke informs us, that Sir Jerome's portrait is in Lord Suffolk's gallery, at Charlton.

In Stowe (by Howes, edit. 1631, p. 669.) there is mention made of Sir Jerome Bowes, in an account given of certain proceedings at law, between Simon Lowe and John Kyme on the one part, and Thomas Paramore on the other part. The said proceedings were touching "a certain manor, and demaine lands belonging thereunto, in the Isle of Harty, adioining the Isle of Sheppy in Kent." The said Thomas Paramore offered to defend his right "by battel." His challenge was accepted, and fixed to be tried on Tothill Fields. On the appointed day, the plaintiff's "champion," one Henry Naylor, master of defence, and servant to the Right Hon. the Earl of Leicester, was led into the field by Sir Jerome Bowes. The fight did not come off; but the ceremony must have been imposing. Stow expatiates quaintly on the dresses and appointments, in his usual minute manner.

My extracts have already swollen this article to a great length; I shall therefore content myself by begging A. B., or any other correspondent, to be kind enough to communicate all they know, or may hereafter discover, of Sir Jerome Bowes. From the position we find him occupying in the year 1571, that of backer to the servant of Leicester, and again in 1583 ambassador to Russia, we may fairly conclude him to have been what is now called "a rising politician."

J. Virtue Wynen.

1. Portland Terrace, Dalston.

BLUE ROSE.

(Vol. xi., pp. 346. 474.)

A correspondent, under the shelter of a Greek pseudonom, asserts his belief in the production of a blue rose; though he says, "Years may elapse

before it is performed." I can inform him the exact period. When the Zoological Society exhibit their first Phœnix, the Horticultural Society will produce the first blue rose.

The writer alluded to refers to the pansy as an instance of blue and yellow being found in the same flower. This is an exceptional case, a freak of Nature—found in the wild flower, and not produced by cultivation—so well known to all botanists, that I did not think it worth an allusion. Indeed, Nature, as if she wished to show that this was a freak on her part, has introduced the blue and yellow into the same individual pansy; but who ever saw one all yellow, or all blue?

The yellow hyacinth, by no means strongly marked, and dull in colour, is not a variety of the blue hyacinth, but a distinct species of its genus; and it remains to be proved, whether a blue one could be raised from it. The colour of a bulb, however, is not a fair illustration of the question. The colours of all bulbs—the breaking of a self tulip, for instance, into a rose, by blomen, or bizarre—are enveloped in a mystery which science has not yet been able to solve.

With respect to the verbena, I think the Greek pseudonom has, unintentionally, attempted to mislead us. I know four species, *V. canescens*, *V. diffusa*, *V. elegans*, and *V. multifida*, that are naturally blue; and one of these may be the "good blue raised some years since." But, that a blue variety of the best known species, *V. malindres*, can be produced, I do not believe; simply because it would be contrary to a general rule of nature: that a yellow one could be produced may naturally be expected. We may hope to see a yellow camellia some day; but who would ever expect to meet with a blue one?

"Nil mortalibus arduum est," is a noble motto; but, as I have already observed, Nature has placed certain boundaries which man cannot surpass. The late Dr. Patrick Neill has well observed, that the whole business of horticulture "consists in the imitation of nature: whose processes may indeed be in some measure originated—as when a seed is inserted in the ground, or modified, as in the artificial training of fruit trees—but which may not be entirely controlled or counteracted."

It is fair that a contributor to "N. & Q." may either write in his own name or anonymously, as he may think proper. But on a disputed question—when an assertion is contradicted, or when a person who has, *con amore*, studied and written upon a subject for many years is termed a tyro—to insure accuracy, and even courtesy, the real name of the contributor should be imperatively required. I have another word to say: all this waste of space about a blue rose—a thing as unnaturally absurd as a blue horse, or a green man—has been caused by the insertion in "N. & Q." of what appears to me to be an extract from an American newspaper. Similar extracts from American newspapers have lately been published in "N. & Q.," tending, in my opinion, and that of others, to lower the high character of this periodical. As a subscriber and occasional contributor from the first, I humbly venture this remonstrance. No statement should be advanced in "N. & Q." except upon the best authority. If we imitate Captain Cuttle, let us not forget Mr. Gradgrind's "facts." Neither English nor American newspaper paragraphs can be considered good authorities. At a future period, "N. & Q." will be looked upon as the collective wisdom of its era; and we should not suffer our simpler descendants to be misled, nor the wiser ones to laugh at our beards. W. Pinkerton.

Hammersmith.

THE ANCIENT MYSTERIES (Vol. xi., p. 511.): "SIBYLLE" OR "SYBILLE" (Vol. xi., pp. 445. 515.)

"Is it not generally supposed that the Mysteries were, to the initiated, a sort of schools of religious doctrines?"

According to Bishop Warburton, the Mysteries were one of the methods adopted by the ancient legislators to inculcate the doctrine of rewards and punishments in a future state:

"The popular belief of a Providence, and consequently of a future state of rewards and punishments, were so universal, that there never was any civil policied people where these doctrines were not of national faith. The most ancient Greek poets, as Musæus, Orpheus, &c., who have given systems of theology and religion, according to the popular belief and opinion, always place the doctrine of a future state of rewards and punishments as a fundamental article. [And these were the founders of the Mysteries.] One proof of this original may be deduced from what was taught promiscuously to all the initiated; which was the necessity of a virtuous and holy life to obtain a happy immortality. . . . As our great philosopher with equal truth and eloquence observes, 'The priests made it not their business to teach the people virtue; if they were diligent in their observations and ceremonies, punctual in their feasts and solemnities, and the tricks of religion, the holy tribe assured them that the gods were pleased, and they looked no farther,' &c.*

"This," says Warburton, "is most remarkable as fully confirming what we have said concerning the origin of the Mysteries, being invented to perpetuate the doctrine of a future state of rewards and punishments, that this doctrine continued to be taught even in the most corrupt celebrations of the mysteries of Cupid and Bacchus."

Although (in the lesser Mysteries) the supernal and infernal gods passed in review, and the Mystagogue sung hymns in their praises, he afterwards recanted and exposed the absurdity of the prevailing polytheism, taught a few select *epoptæ* that Jupiter, Mercury, Venus, Mars, &c., were

* Locke's *Reasonableness of Christianity*. "He appears not to have been aware of this extraordinary institution for the support of virtue." This passage is quoted also by Leland.

only dead mortals subject in life to the same passions and vices with themselves, and declared the unity of the Godhead, the supreme cause of all things.

Such, according to Warburton, was the design of the Eleusinian Mysteries. Many writers agree with him (as Jablonski, author of the *Pantheon Ægyptiorum*, but he maintains that the Egyptian gods could not have been supposed to be of the same nature as the Greek) that the mere humanity of the Greek hero-gods was revealed in the Mysteries; but some of them cannot believe that such a disclosure was made with any particular view of depreciating the established religion:

"Whether the Mysteries were good or bad," says Bishop Lavington, *Enthusiasm of Methodists and Papists Compared*, vol. ii. p. 245., "authors are pretty well agreed as to the preparatory ceremonies and manner of initiation, whereby they were to represent and act over again the actions and passions of the deities, for whose honour the Mysteries were instituted. As to any real good, it might, for what I know, be as great as what hath been effected by Free Masons or Free Methodists. . . . What I have said stands confirmed by unquestionable authority; I mean that of the eminent Platonist, Jamblichus, to whom mankind gave in general the precedency in the knowledge of the Mysteries. . . . That master of the Mysteries thus plainly owneth the truth of the facts; he gives not the least intimation of their being any innovation or corruption of the original design. And his pleas and excuses for such infamous sights, discourses, and actions, may fairly be left to the judgment of the most ordinary capacity."

The extract subjoined, from the same work (p. 239.), confirms the origin of the word "Sibyl," suggested by Faber in his *Dissertation on the Mysteries of the Cabiri*, vol. ii. p. 431. note *n*:

"The Sibyllæ seem to have been priestesses of Cybele, from whom, according to the usual custom of the pagans, they borrowed their name;"

and by Mr. Fox Talbot*, who ingeniously meets the objection that the resemblance of the names depends upon the English pronunciation of the word Cybele as *Sybele*, and that it disappears in a great measure if we consider that the Greeks said "Kybele."

"The Mysteries are generally allowed to have been a cunning device, invented with politick views by men supposed to be inspired, or some prophetic women; such as Orpheus, one of the fathers of the Mysteries, and composer of hymns for the use of the initiated; or the prophetess Sibylla, inspired by Apollo, &c. (*Æn.* vi.) She was guide to Æneas, prescribed his prayers and night sacrifices to Hecate (or Cybele)," &c.

On the history of Orpheus the *Encyclopædia Metropolitana*, vol. ix. p. 122., may be consulted.

In conclusion, I may observe that the deities were not so much distinct persons as passing under different names, and that the ceremonies instituted in honour of them were very much alike. It is a remarkable coincidence, that not only have the Sybilline Books (for thus the word was often spelt in the seventeenth century, as if the origin of the word above given was then acknowledged) been interpreted as prophecies of the Messiah, but the ceremonies and symbols used at the mysteries of Bacchus have been traced to some parts of the prophetical writings of Isaiah. See Dr. Lamb's *Hebrew Characters derived from Hieroglyphics, &c.* To which is added, *An Inquiry into the Origin and Purport of the Rites of Bacchus.* BIBLIOTHECAR. CHETHAM.

* *The Antiquity of the Book of Genesis illustrated by some New Arguments.*

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Tests. — Can any of your chemical correspondents suggest any tests of simple application for the discovery of the following, viz.:

1. The existence of nitric acid in the silver bath; acid reaction to test paper may be caused by acetic acid.
2. The existence of pyrogallic acid.
3. Of hypo. in the silver bath; and the remedies, if any, to be applied.

I believe the existence of nitric acid in aqueous compounds is not easily determined. The fogging complained of by your correspondent P. may have been caused by the stopper of a bottle containing nitric, sulphuric, or hydrochloric acid becoming loosened, and the fumes from the acid contaminating the chemicals. I was for some days annoyed by the constant fogging of my plates, which I have every reason to believe was caused by the fumes from a bottle of hydrochloric acid, the stopper of which had got loosened. How is the presence of hydrochloric acid in the silver bath to be detected? J. H. P.

On the Employment of Collodionized Paper by M. A. Festeau, communicated to the Société Française de Photographie. — M. Festeau takes two plates of glass, perfectly cleaned with tripoli and alcohol, and a piece of waxed paper, from which the surplus wax has not been so completely removed as is usually done; upon the first plate of glass he pours a sufficient quantity of alcohol to cover it completely; he places upon this the waxed paper, which adheres perfectly and without any bubbles of air. The waxed paper should be a few millimetres smaller than the glass plate. He holds the plate with the paper upon it in his left hand, and covers it with collodion in the ordinary way.

Having detached the collodionized paper from the glass, he places it gently, but without pausing, on the surface of a solution of 9 grammes of fused nitrate of silver in 150 grammes of distilled water. After it has remained in this position a few seconds, he plunges it completely into the liquid, and agitates it until the veins which are always produced disappear.

When it is sensitised, he places it while wet upon the second plate of glass, to which it adheres perfectly.

It is then exposed in the camera the same time as in the case of collodion on glass.

On removal from the camera he immerses it, with the collodionized surface upwards, in the following solution:

Distilled water	-	-	-	1000 grammes
Pyrogallic acid	-	-	-	2 do.
Pyroligneous acid	-	-	-	75 do.

and allows the image to develope. As soon as it has arrived at a sufficient degree of intensity, he washes it well in a

trough, and then soaks it in a solution of cyanide of potassium of 2 per cent., or hyposulphite of soda of 50 per cent. As soon as all the iodide of silver, which has not been acted on by the light, is dissolved, it is carefully washed with plenty of water. It is then dried by stretching it with a pin at each of the four corners upon a piece of cardboard, and afterwards varnished. The negatives can be preserved between sheets of blotting-paper. M. Festeau stated that the softness and finish of the pictures obtained in this way is admirable, that they are quite as quick as collodion, and that whilst the collodion is very apt to become detached from the glass during the washing, on the waxed paper it will stand a considerable washing without any alteration.

Replies to Minor Queries.

Lord Byron and the Hippopotamus (Vol. xii., p. 28.). — Will Mr. Warden be kind enough to inform me where I can find the Journal of the late Lord Byron, in which he mentions his having seen an "Hippopotamus at Exeter Change in 1813?"

Supposing Mr. Warden's statement to be correct, I have reason to think that Lord Byron wrote by mistake "Hippopotamus" for "Bonassus." And I shall be happy to give Mr. Warden my reasons for thinking so. J. T. C.

"*Flass*" *and* "*Peth*" (Vol. xi., pp. 425. 495.; Vol. xii., p. 74.).—Both words appear to be of immediate Roman extraction: the word *flass* being a corruption of *vallis*, as Roncesvalles, in Navarre, meaning "valley of briars;" as Vallambrosa = shady valley, or Valparaiso = valley of Paradise. The word *peth*, I conceive, is a corruption of the Latin *pedestris*, English *path*, and means a footway — "semita *pedestris*;" path being a comparatively modern innovation upon the old word *peth*, as path is still pronounced in some parts of the country. The words *flass*, *vallis*, *valley*, and their congeners in the European tongues, are from the same root as the Sanscrit *val* and *vall* = to cover, to hold or support; which is also the root of the word "wall," *vallan*, *vallas* meaning mass, wall. The Sanscrit *valitas*, fast, is almost identical with the Latin *validus*, all from the same root. The other word *peth*, path, German *Pfad*, is of kin to the Sanscrit *pad*, to go, to stride or walk. The Sanscrit *padas*, foot, is the German *Fuss*, Greek *πούς*, Latin *pes*, Gothic *fotus*, &c. T. J. Buckton.

A key to the etymology of this word seems to be supplied in the article on "Asca or Aska" (Vol. ix., p. 488.). A. C. M. of Exeter, in a longish article, shows that the word *asca*, in all parts of the world, has reference to water, and is endlessly modified. In Great Britain we have rivers and lakes called severally, Esk, Exe, Axe, and Usk. *Easc* (Irish) is water; and *easc* or *esc* (Gael.) is water. *Flask*, a vessel to contain water, must be derived from the same root.

No. 302.]

The village Flass, about five miles from Durham, lies on low ground on the north side of the Dearness, at a point where the river divides into two streams running N. W. and S. W. Below the point of confluence, and opposite the village, the river, which runs from W. to E., makes a sweeping curve. Hence the name *Flass* is probably derived from its situation on the bank of the river. In Camden's map of the county, *Flass* is written "Flask." Ceyrep.

Belgic Version of the Gospels (Vol. xii., p. 41.). — In reply to the Query of Mr. George Stephens respecting the Belgic version of the Gospels, I beg to inclose the description of a perfect manuscript from my Catalogue of 1840, and am sorry I cannot trace to whom it was sold:

"7437. Testamentum Novum. Die Vier Evangelisten, seer eierlyk op Perkement geschreven, met blauwe en roode voorletters, omtrent den Jare 1300. Evangelisti IV. nitidissime supra membr. MS.; Litteris Initialibus vivis Coloribus ornati; Sæculo XIII. Belgice donati; folio, a very early Dutch Version of the Four Evangelists, MS. on vellum, said to be written about the year 1300, bound in old red morocco, gilt edges, from the collection of the celebrated Le Long, who considered it one of the principal gems in his library."

At p. 2. of Le Long's own Catalogue, if I remember rightly, there is a full account of the merits of the version. James Bohn.

"*Christchurch Bells*" (Vol. xii., p. 28.).—The following are the Greek words to the above catch, as used many years ago by one, now an octogenarian, who delighted, and still delights, to develope musical talent in youth. Old pupils of the C. O. S., and of the Phil. Sch., amongst whom numbers of readers of "N. & Q." may probably be found (and who will readily recognise the institutions indicated), will remember, like J. T. C., to have "heard it sung many years ago," and will be glad of the reminiscence which J. T. C. has called forth.

"'Εν τῷ ναῷ Χριστου εξ-
ηκουσι κωδωνες, ἠκουσ'
Ὡς ἠδεως, ὡς ἠδεως,
Και κροτουσιν ἱλαρως ἱλαρως.
"Φασι πρωτος δευτερος τε
Δις καθ' ἑκαστην ἡμεραν,
Εισερχου, ἐρχου εις ευχην,
Και ὑπηρετης ὑφηγεται.
"Τιννι τιννι τι το κωδωνιον καλει
Εις οικον φιλοποτους,
'Αλλ' ουδεις το καν λειψει ἑως αν
Τον ἠκωδη ακουση ΤΩΜ."

S. H. H.

St. John's Wood.

"*Times*" *Advertisements* (Vol. xii., p. 42.).— If W. T. M. judge of the impossibility of inventing a method of inscrutable secret writing by the specimens of the advertisements in *The Times*, which he has deciphered, he is very much mistaken. The ciphers he mentions are of the most simple class, as they consist merely of an assign-

ment of a number to each letter of the alphabet. If he wish to test his ingenuity in the art, he should endeavour to discover the meaning involved in a piece of secret writing printed in Rees's *Encyclopædia*, art. Cipher. It is the production of the late Mr. Blair, an Irish surgeon, and forms the best treatise on the art with which I am acquainted. The cypher alluded to is the last in the treatise; and although the key and interpretation be given, yet it is a task of considerable difficulty to discover the plan on which the alphabet is arranged.

Should your correspondent desire to know more of this art, I would refer him, in addition to the article above mentioned, to *La Cryptographie Dévoilée*, par Ch. Fr. Vesin (Bruxelles, 8vo., 1848). Specimens of ciphers may be found in the second volume of Martens' *Guide Diplomatique*, p. 576. *et seq.*, and the *Works of Dr. John Wallis*, vol. iii. p. 659.

There is a curious story respecting the invention of a cipher used by the British government in the *Autobiography of Wm. Jerdan*, vol. i. pp. 40—43. Thompson Cooper.

Cambridge.

Holidays (Vol. xii., p. 65.).—The reference to the Council of Trent by G. E. Howard is manifestly wrong. Perhaps he refers to the twenty-fifth Session, Dec. 4, 1563, and the decree "De invocatione, veneratione et reliquiis sanctorum, et sacris imaginibus," where it is ordained that—

"Omnis porro superstitio in sanctorum invocatione*, reliquiarum veneratione, et imaginum sacro usu tollatur, omnis turpis quæstus eliminetur, omnis denique lascivia vitetur, ita ut procaci venustate imagines non pingantur nec ornentur, et sanctorum celebratione ac reliquiarum visitatione homines ad comessationes atque ebrietates non abutantur†, *quasi festi dies in honorem sanctorum per luxum ac lasciviam agantur.*"—*Canones et Decreta Sac., Œc. Concilii Tridentini*, ed. 3., stereot. Romæ, 1834.

This confirms the alleged statement of St. Chrysostom, that "the honouring of the martyrs [holidays], instead of promoting religion and devotion, had quite the opposite effect." T. J. Buckton.

Lichfield.

Buying the Devil (Vol. x., p. 365.).—There was an account in the American newspapers several years since of a spirit-merchant at Boston who purchased a cask of rum, in which he found a young negro; upon which discovery he disposed of the cask again, observing, in the spirit of commercial enterprise, if any one bought the devil he was justified in selling him again. G. B.

Posies on Wedding-rings (Vol. xi., p. 277.).—Your correspondent E. D. has furnished an interesting collection of these mottoes, evidently the result of much perseverance and attention. The list is capable of being augmented, if such of your readers as possess information on the subject would favour you with the particulars thereof. Perhaps you will allow me to add the following. Many years since a massive gold ring was found in a field at Terling, Essex, on which was engraved,—

"Where hearts agree,
There God will bee."

The late Mr. Brand, of Chapel, in the same county, picked up a similar one in his garden, having upon it,—

"Heart and hand
At your command."

G. B.

Manningtree.

"*Aboard*," "*Ashore*" (Vol. xii., p. 46.).—These are nautical words, to be classed with *aback*, *abaft*, *abreast*, *aburton*, *adrift*, *afloat*, *afore*, *aground*, *ahead*, *alee*, *aloft*, *aloof*, *amain*, *amidships*, *an-end*, *apeek*, *astern*, *athwart*, *atrip*, *avast*, &c. The grammatical landsman usually inserts the preposition *on*, where the seaman softens it into the initial syllable *a*. A ship *afire* has originated a house *afire*, but in both instances *on fire* is the grammatical form, and the most ancient one. Two only of the above nautical terms are French, *à bord* and *à flot*. The landsman, as well as the seaman, uses *a* where *on*, in the sense of *in*, was anciently used, as *afoot*, *aside*, *nowadays*, *alive*, *asleep*, *awalking*, *ariding*, &c. T. J. Buckton.

Lichfield.

Old College of Physicians (Vol. xii., p. 66.).—Your correspondent W. M. will find the engravings to which he alludes, viz. Linacre's House in Knight Rider Street, and the Old College of Physicians, in Sir Henry Halford's *Gold-headed Cane*, published by Murray in 1828, pp. 131. 137. W. J.

Russell Institution.

Milton, Lines on his Blindness (Vol. xii., p. 65.).—In one of my copies of Milton's *Works*, I have a manuscript affix of the lines beginning,—

"When Milton's eye ethereal light first drew,"

which is thus introduced,—

"Impromptu on the Blindness of Milton, from MSS. intituled 'Icarian Flights.'"

There is no note on my little record to state whence and when I procured it; but it was many years ago, and my impression is that it was from a friend who was well aware of the interest I ever took in all that related to John Milton. Of the manuscripts entitled "Icarian Flights," I know nothing; but in the event of your not receiving more specific information, I thought F. might derive some assistance from the above.

A Hermit at Hampstead.

* Cf. c. ult. x. De reliq. et ven. sanct. iii. 45. (Innoc. III.)
† Cf. c. 2. D. iii. de cons. (conc. Tol. iii.)

Whiskey (Vol. xii., p. 59.).—Mr. Wray asks whether the word *whiskey* can come from the Hindù *poistee*. He is informed that it is derived from the Gaëlic *ooshk-a-pai* (so pronounced), signifying water and health.

C. Mansfield Ingleby.

Birmingham.

Book-Plates (Vol. xii., p. 35.).—I most willingly comply with the request of your correspondent D. P., that I should describe the book-plate to which I called his attention in a former Number. There is, as he suggests, a helmet, wreath, crest, and mantle, with very flowing and profuse ornamentation, the latter surrounding the entire shield. The arms are, Ermine, on a pale sable, three martlets. The crest, a leopard sejant, with a spear through the neck. Underneath, on a flowing scroll, the motto "Pro Republicâ." And below this, "Gilbert Nicholson, of Balrath, in the county of Meath, Esq., 1669." My heraldic knowledge not being very great, I am not sure that my description will be quite intelligible, but it is the best I can give. G. R. M.

Ilam.

Method of taking out Ink (Vol. xii., p. 29.).—In a curious old French book, with innumerable receipts for all kinds of objects, I find many for taking stains of ink out of paper. Among them it is asserted that such stains may be removed with verjuice, sorrel juice, or *eau seconde*. Other recipes run thus:

1. Take equal quantities of *lapis calaminaris*, common salt, and rock alum, boil them in white wine for half an hour in a new pipkin. This will at once remove stains of ink from paper or parchment.

2. Distil equal quantities of nitre and vitriol; dip a sponge in the liquid and pass it over the ink, which will be at once removed.

3. Distil equal quantities of sulphur and powdered saltpetre for the same purpose.

4. Rub the stain of ink with a little ball made of alkali and sulphur. F. C. H.

Quadrature of the Circle (Vol. xii., p. 57.).—The self-sufficiency of persons who delude themselves into the belief that they have squared the circle, is not confined to modern times. In 1727 Dr. Mathulon, who had published in Paris the year preceding two pamphlets concerning the quadrature of the circle and perpetual motion, printed at Lyons the following curious announcement to geometricians and philosophers:

"M. Mathulon, doctor of physic, who pretends to have demonstrated the quadrature of the circle and perpetual motion, in two pamphlets printed in 1726, being surprised at the silence of the learned thereupon, and nevertheless *fully convinced of the reality of his discoveries*, has deposited a sum of three thousand livres to be paid to any one who shall publicly demonstrate the falsity of his quadrature of the circle; and he offers to lay a wager of ten thousand livres against the first gainsayer who will accept of it, as to his demonstration of perpetual motion, which he maintains to be receivable. He has chosen the Royal Academy of Sciences to determine that affair, and will stand to their decision."

W. J.

Russell Institution.

American Christian and Surnames (Vol. xii., p. 40.).—Add, on the authority of a person well acquainted with Philadelphia, the following: Preserved Fish; Return Jonathan Meggs. The story of this odd Christian name runs, that Jonathan Meggs, having proposed for the object of his affections, was refused, but as he departed the fair one relented and called from the window, "Return Jonathan Meggs," whereupon he *did* return, and the first-born child was so baptized in memory of the event. A legal firm in Philadelphia bore the ominous title of "Katchum and Cheatum." The unfortunate owners of the names were compelled to dissolve partnership. O. Φ.

To your next batch of curiosities of this kind you might add the comical conjuncture of Christian and Surname which occurred some years ago, when Mr. *Preserved Fish* managed the Secretariat of the Baptist Board of Foreign Missions, Boston.

J. O.

"*Donniwell*" (Vol. xi., p. 465.).—The word *Donni*, or *Donny*, in Donniwell, is merely the old Keltic vocable *don* (otherwise *on* or *an*), water, with the diminutive *y*, and signifies the little stream or brook. The word is still retained in the name of the rivers Don in Yorkshire, the Don which falls into the sea at Aberdeen, another Don in county Antrim, Ireland, and in the Don in Russia. Hence, too, the Keltic name for the Danube, Donau, latinised Danubius.

There is also Donnyland in Essex; and the two rivers Oney in Salop and Herts, Honiton or Onyton in Devon, and the Uny in Cornwall, are all different forms of the same root.

I might offer many other illustrations, but will refer only to the same word in the primitive nomenclature of Palestine; the Dan, which, with the later Hebrew prefix *Jor* (river), we now, by a double pleonasm, call the river Jordan.

W. L. N.

Bath.

Etymology of the Word "Chess" (Vol. xii., p. 65.).—For the honour of this noble game I should be rather disposed to think that Pezron, to support the derivation of the word *chess* from Sacæ, has given a wrong meaning to the *latrunculorum ludus*, or the thief's game, of the ancients. The game of *latrunculi* seems to have been much of the same nature as the modern chess. The

figures which the Romans used were of wax or glass; their common name was *calculi* or *latrunculi*. The poets sometimes term them *latrones*, from *latro*, a hired soldier; and in this sense it should, I think, be applied to chess, which gives the chance and order of war so happily; and this idea is confirmed by Veda, who says:

"War's harmless shape we sing, and boxen trains
Of youth, encountering on the cedar plains.
How two tall kings, by different armour known,
Traverse the field, and combat for renown."

W. J.

Russell Institution.

Poetical Tavern Signs: a Patriarchal Innkeeper (Vol. x., pp. 33. 329.). — At the King's Head Inn, Stutton, near Ipswich, until very recently there was a sign-board, inscribed on which was the following courteous invitation, addressed to wayworn travellers and others who were passing by:

"Good people stop, and pray walk in,
Here's foreign brandy, rum, and gin;
And, what is more, good purl and ale
Are both sold here by old Nat Dale."

These lines were written by one of the principal farmers in the parish, occasionally in the habit of calling at this ancient hostelry to "wet his weason with liquors nice." Mr. Nathaniel Dale, the late venerable and respected landlord, has just retired from business; he has attained to the ripe age of eighty-four, eighty of which he passed under the same roof, and is still in the enjoyment of a green old age.

"This old-fashioned Briton, who is hearty and hale,
Is a moderate drinker of good purl and ale;
Which is better than all doctors' physic 'tis plain,
For he seldom knows what 'tis to feel ache or pain."

From the year 1793 to 1843 he filled the ecclesiastical office of parish clerk, with credit to himself and satisfaction to the minister and parishioners. On his first appointment to this office his fixed salary was no more than thirty-eight shillings a year, which was afterwards advanced to fifty-two shillings, and never exceeded that sum; yet for this trifling remuneration he efficiently and cheerfully fulfilled the duties of the office. When his jubilee year as parish clerk arrived he resigned that appointment, but he observed not very long since that he felt as capable of performing that duty now as he did formerly. His jubilee year as parish clerk was celebrated in 1843, at a village festival convened for the purpose; and as a proof of the high estimation in which he has always been held, a handsome silver cup, value ten guineas, on which was engraved an appropriate inscription, was presented to him on the occasion.

I may add, in conclusion, that he collected the parish rates and taxes, and occasionally exercised the occupations of a hairdresser and basket-maker. It being very unusual for any individual, and particularly an innkeeper, to reside four-score years in the same habitation, perhaps you will spare a niche for this brief record of "good old Nat Dale," now residing in this town.

G. Blencowe.

Manningtree.

On the sign of "The Baker and the Brewer," in more than one street in Birmingham, is the following quatrain:

"The Baker says, 'I've the staff of life;
And you're a silly elf.'
The Brewer replied, with artful pride,
'Why, this is life itself!'"

H. M.

"*Struggles for Life*" (Vol. xii., p. 9.) is not only ascribed to the Rev. William Leask, as your correspondent B. H. C. kindly informs you at Vol. xii., p. 52.; but it is also often mentioned as being written by one or the other of the following distinguished ministers, Thomas Binney and Thomas T. Lynch. The publishers of the said work decline giving the name of the author. My own opinion is, that Leask did not write the book.

D. N. C.

Stone Altars (Vol. xi., p. 426.). — When Stratford-on-Avon Church was repaired a few years ago, a stone altar was presented by a gentleman, and placed in the chancel.

I recently visited the church, and, having made some remarks upon this altar, was informed by the clerk that the Bishop of Worcester, at a visitation held there, had spoken strongly against the erection of stone altars. After his charge, some one acquainted his lordship that such an altar had recently been placed in that church, and explained that the donor had been a great benefactor to the sacred edifice, which circumstance induced his lordship to allow the altar to remain. F. B. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

That the name of Henry Lord Brougham is destined hereafter to occupy a proud position in his country's annals, none can doubt. For which of his many and varied gifts he will be best remembered may, however, be matter of speculation. Those who have listened to his fervid eloquence, his masterly declamation, his withering sarcasm, may claim that distinction for him as an orator. Those again, who have watched year by year his unwearied endeavours to amend our civil, and to humanise our criminal, code, by repealing arbitrary enactments and obsolete statutes — now by giving the injured cheap justice, now by securing for the accused a speedy trial — may well argue that the name of Lord Brougham will be best remembered in connexion with his labours in the

great cause of Law Reform. On the other hand, there will not be wanting zealous and enlightened students of Moral and Physical Science, who will regard as his greatest claims to distinction his successful labours in their own more immediate fields of inquiry; while we have now before us two volumes, which serve to show how eminent a place the name of Henry Brougham is destined to fill in times to come in the literary history of England. These are the first two volumes of a new and uniform edition of Lord Brougham's *Critical, Historical, and Miscellaneous Works.* The first contains his *Lives of Philosophers of the Reign of George III., comprising Black, Watt, Priestley, Cavendish, Davy, Simson, Adam Smith, Banks, and D'Alembert.* The value, interest, and instructive character of these biographies have been so generally recognised as to render farther notice of them superfluous. We have simply to record their publication, and to remark that they have undergone a thorough revision, and are enriched with much additional illustration. The same may be said of the second volume, *Lives of Men of Letters of the Reign of George III., comprising Voltaire, Rousseau, Hume, Robertson, Johnson, and Gibbon.* This series, which will be completed in ten volumes, is to be followed by a second, devoted to Lord Brougham's *Legal, Political, and Professional Works.*

The interest which the natives of these islands must always take in their Scandinavian brethren is at the present moment greatly heightened by a consideration of the influence which they may eventually exercise in the great struggle which is now going on; a struggle, the result of which cannot but be honourable to the two great nations now for the first time firmly allied, and allied in the great cause of humanity and social progress. The republication, therefore, by Messrs. Longman, in their *Traveller's Library*, of Mr. Forester's *Rambles in Norway among the Fjelds and Fjords of the Central and Western Districts, with Remarks on its Political, Military, Ecclesiastical, and Social Organisation*, is peculiarly well-timed.

Mrs. Gatty's *Parables from Nature* is an attempt "to gather moral lessons from some of the wonderful facts in God's creation." How lovingly and reverently this is done, all who read this new contribution to the libraries of our children will readily admit. Of the parables in this volume our favourite is "Knowledge not the limit of Belief," but all are excellent: while in the eyes of little readers, Mrs. Gatty's artistic illustrations will give the book no small additional value.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Oswald's Caledonian Pocket Companion. Last Edition.
Richardsoniana. 1776.
Songs of Innocence and of Experience. By William Blake. Thin 8vo. London, Newberry & Pickering. 1839.
Boyle's Court Guide (as old as possible).
Cambridge Installation Ode. 1811. By W. Smyth.
Ruddiman's Weekly Magazine for 1770.
Miss Seward's Poetical Works. 3 Vols. Edited by Scott, 1810.
Essay on the Stage, or the Art of Acting. A Poem. Edinburgh, 1754.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Surtees' History of Durham. Vol. I.
Robson's British Herald. 4to. Vol. III.
Archæologia. Vols. III. IV. VIII.
Hodgson's History of Northumberland. Part 2. Vol. III. and Part 3. Vol. III, small paper.
Moore's Byron. 17-Vol. Edition. Vol. II. Green Cloth.

Wanted by *E. Charnley*, Bookseller, Newcastle-on-Tyne.

No. 302.]

The London Museum of Politics, Miscellanies, and Literature. 4 Vols. 8vo. 1769, 1770.
The Key to the Dunciad. 1728.
Ditto, 2nd Edition. 1728.
Collection of all the Remarkable and Personal Passages in The Briton, North Briton, and Auditor. 1756.
General Cockburn's Dissertation on Hannibal's Passage over the Alps. (Privately Printed.) Dublin. 1845.
The Hibernian Magazine, or Compendium of Entertaining Knowledge, for 1771, 1772, 1773.

Wanted by *W. J. Thoms*, 25. Holywell Street, Millbank, Westminster.

Reynard the Fox. Translated by S. Naylor. Square 8vo. 1844. Longman & Co.
Mount Calvary. A Cornish Poem. Edited by Davies Gilbert. Published by Nichols. 1826.
Aroley's New Collection of Voyages and Travels. 4 Vols. 4to. 1745.

Wanted by *Williams & Norgate*, 14. Henrietta Street, Covent Garden.

Linoard's History of England. Published by Baldwin & Cradock, 1839. Vol. XI.

Wanted by *G. Steinman Steinman*, Priory Lodge, Peckham.

Nimrod. By the Hon. Algernon Herbert. Part 1. of Vol. IV.

Wanted by *Henningham & Hollis*, 5. Mount Street, Westminster.

Spence's Things New and Old.
Valpy's Sharspeare. Vols. VI. & X.
Carlile's Republican. Vol. XI.
Voltaire's Philosophical Dictionary. Vol. III.
Ramsey's Astrology.
Alison's Europe. Vols. XI. XII. XIV. XVI. XVII.
British Almanac and Companion. 1838 & 1839.
Rutt's Priestley's Works. Vols. IV. V. IX. XV.

Wanted by *Thos. Millard*, Bookseller, Newgate Street.

Notices to Correspondents.

H. W. *The bell inscription forwarded by our Correspondent is plainly* Ave Gracia Plena. *The mark after* Plena *seems to have been a colon, and converted into the semblance of a letter by some excrescence of the metal. The* P. L. *are the deficient letters. The letters are of a very early date, not later than the early part of the fourteenth, probably of the thirteenth century.*

Lancastriensis *is thanked for referring us to his very valuable Note on the* Lancashire Song *in our* 10th Vol., p. 158. *It is almost impossible that we should recollect what Queries have already appeared, when those interested themselves overlook them. We have three now before us.* Unus Gentis *is anxious for information about the* Hoyle Family, *and seems not to be aware that his Query upon that point has already appeared in* Vol. vii., p. 237. E. H. S. *writes to ask about* Damlan, *who in his* Dead Alive *attributes certain enormities to Queen Elizabeth, but takes no notice of his Query having already appeared in* Vol. x., p. 165.; *while another Correspondent seems equally unaware that his Query respecting the* Arms of the Brettel Family *has been already inserted in the same Volume*, p. 225.

W. *The lines asked for*,

> "The Knight's bones are dust,
> And his good sword rust,
> His soul is with the saints, I trust,"

are from the conclusion of Coleridge's little poem entitled The Knight's Tomb.

R. H. (Oxford), *who inquires respecting Tennyson's* "Bar of Michael Angelo," *is referred to our* 2nd Vol., p. 166.

Curator. Reliquiæ Sacra Carolinæ *is not scarce. Three copies were advertised last February in the catalogue issued by Waller & Son*, 188. *Fleet Street; the prices* 4s. 6d., 6s., *and* 9s.

Full price will be given for clean copies of No. 166. *and No.* 169. *upon application to the Publisher.*

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LONDON, SATURDAY, AUGUST 18, 1855.

Notes.

ARITHMETICAL NOTES, NO. III.

I find among my books the fourth edition of Van Etten's *Récréations* (Vol. xi., pp. 459. 504. 516.), Paris, 1627, 8vo. At this rate the work started with yearly editions, so that it is odd that the edition of 1660 (Vol. xi., p. 459.) should only be called the fifth. By an old note I find that Brunet also attributes the authorship to Leurichon (Vol. xi., p. 516.). It appears that Henrion, said to have been the first French translator of *Euclid*, very soon took up these *Récréations*. This fourth edition is marked D. H. P. E. M., meaning *Denis Henrion, Professeur ès Mathématiques*, or *Philosophe et Mathématicien*. The earlier editions seem to contain some foolish things which do not appear in the English translations, and were probably struck out of later editions. For example, what would happen if the stars should fall? You will tell us, says the author, that we should catch plenty of larks, and the ancient Gauls used to say that this was the only thing of which they stood in awe. But if very great heat, or other adverse influence, should not interfere, a mathematician might venture to say that since the stars and the earth are round, a star would touch the earth only in a point, and then those who were not near that point would be in no danger, &c.

I had intended in the next number of these Notes, to give some little account of the work which really suggested these *Récréations*, a work of some importance in the history of mathematics. Claude Gaspar Bachet de Meziriac, the author (died 1638), an account of whom is given in the supplement to Moréri, and in Bayle, published several literary works, and two of a mathematical character. His edition of Diophantus, Paris, 1621, folio (Gr. Lat.), is the first print of the Greek text, and is beautifully printed, but loaded with those unfortunate *contractions* which in printing are no contractions at all. Bachet had accordingly been a reader of the manuscripts of Diophantus; and there is one account, if not more, of some of the manuscripts containing commentator's allusions to the *Indian algebra*, though it must also be said that these manuscripts have not since been found. I mention this because we shall presently see that Bachet produced and printed one of the most remarkable points of the Indian algebra, get it how he might.

The other work is the *Problêmes plaisans et délectables qui se font par les nombres*. This work was first published in 1612, when the author, according to the usual accounts, was only twenty years old. The same accounts state that he joined the Jesuits, intending to become a member of their order, at twenty years old. Bayle, however, gives authority for his being the son of a first marriage, the second marriage being made in 1586; and this is no doubt a more correct statement. The first edition of this work is not the remarkable one; there is a copy in the British Museum: and both editions are rare.

The second edition (Lyons, 1624, 8vo.) has additions by the author. One of them is the remarkable piece of Indian algebra of which I have spoken. Algebraists call it the solution of indeterminate equations of the first degree. It is a method of answering such questions as the following: — In how many ways can a thousand pounds be paid in five-shilling pieces and seven-shilling pieces? How may all the ways be detected by which one man may pay another thirteen shillings when the first has nothing but five-shilling pieces, and the second nothing but seven-shilling pieces? The mode in which Bachet proceeds is that which the Hindus call the *Kuttaka*, or pulverizer, and which the European algebraists now connect with continued fractions. Hence this work is, for Europe at least, an *incunabulum* of the theory of numbers. Whether Bachet was an original inventor cannot be directly ascertained. His title-page tells us that the work is partly derived and partly original. His method was announced, though not fully given, in the first edition, so that he possessed it before 1612. It is his only claim to great power of original discovery. The case then stands thus: A method is known in India, where it is at least as old as the Christian æra. In the sixteenth century Bombelli, whose sufficiency as evidence is well known, found in the Vatican library a manuscript of a certain Diophantus, with which he and another were so struck that they actually translated five books, intending to publish the whole. In [the notes to] this manuscript he and his comrade found frequent citations from Hindu writers, by which they learnt that algebra was in India before it was in Arabia. But this manuscript has never been found, though, on the other hand, the Vatican library contains a great deal which we do not know to have been closely examined. Add to this that of all the Hindu algebra, the method in question is the part which a commentator on Diophantus would have cited if he had known it. On the other hand, it would be very strange (though by no means without parallel) that Bombelli should have omitted to bring away and publish so remarkable a thing, if he had ever seen it. In the next century Bachet, who had resided at Rome, with the intention of editing Diophantus, which intention he fulfilled, and who was acquainted with the assertion of Bombelli, published this Indian method in a work which, according to himself, is partly derived from other writers; and did nothing else of the same note. This is the case as it now stands; possibly farther

research may settle the question whether or not the results of Indian algebra were in Europe in the sixteenth century.

This work of Bachet is the one which must have suggested the *Récréations* of Leurichon or Van Etten, and was itself probably suggested by the sort of questions with which Diophantus is filled. Both the French treatises are divided into questions of a numerical character, and others. Of some of these others I shall speak in a future communication. The numerical questions are mostly methods of finding a number thought of; and some are of the simplest character. In one of those of Van Etten, the person who thinks of the number is told to add and subtract any number he pleases, to add the results together, and to give the sum to the conjurer, who thereupon detects the number thought of. Such a puzzle, gravely printed by a learned Jesuit, is an excuse for the schoolboys who used to be much mystified by the following: The conjurer said, think of a number, double it, add twenty, halve the result, take away the number you first thought of — and then he astonished his auditor by adding, And there remains ten. A. De Morgan.

"THE MENAGIANA."

The anecdote of Pontanus and Scriverius (*ante*, p. 7.) is in *The Menagiana*, 3rd edit., vol. i. p. 16. Whether a transfer like this is authorised by the laws of "N. & Q.," let the Editor decide. I may, however, be allowed to say, in defence of N. L. T., that other writers have borrowed from *The Menagiana* without acknowledgment, and among them Jonathan Swift.

Those pleasant verses, which exhibit paper-sparing Pope and the deaf Dean in company without conversation, end thus:

> "Of Sherlock thus, for preaching fam'd,
> The sexton reason'd well,
> And justly half the merit claim'd,
> Because he rang the bell."

Is not this like Swift? But still more like Menage.

"Un prédicateur avoit fait un excellent sermon, et quelques-uns de ses auditeurs ne pouvoient se lasser d'en admirer la beauté, tant du côté des pensées que de l'expression. Après s'être épuisez à le loüer, le bedeau, qui les écoutoit, leur dit: Messieurs, c'est moi qui l'ai sonné." — *Menagiana*, ii. 65.

Swift bears the character of being one of our most original authors. Even Dr. Johnson, who, Boswell says, "seemed to have an unaccountable prejudice against Swift," allows him this merit. In his Life of the Dean, after quoting the opinion of a former editor, that Swift had never been known to take a single thought from any writer, ancient or modern, he says:

"This is not literally true; but perhaps no writer can easily be found that has borrowed so little, or that, in all his excellences and all his defects, has so well maintained his claim to be considered as original."

I forget what Scott and Jeffrey have said on the subject, but one of the latest writers on the character of Swift no doubt expresses the general opinion, when he says:

"The originality of his writings is of a piece with the singularity of his character. He copied no man who preceded him."—*Essays from "The Times,"* vol. i. p. 215.

I submit that, when an author is detected in one act of plagiarism, the presumption arises that he has been guilty of more. F.

BELGIAN SPORTS AND PASTIMES.

Perhaps a short attempt to sketch the domestic sports and pastimes of the people of Belgium may not prove unacceptable to your readers. Those I have selected are, I am aware, trivial; but the sports of the Carnival, but too often tinctured with viciousness and vice, are of course well known to all, and varied to the whims and caprices of fertile inventions.

"St. Nicholas," Dec. 6. The children place empty baskets or basins in various parts of the house, particularly in the bedrooms of papas and mammas, who are expected to deposit therein a variety of sweetmeats, delicacies, or fruits; dependants and servants participate in the sport, and no habitable apartment is left without a receptacle. This is followed by an excess of merriment as the various utensils are produced with the welcome freight, and the remainder of the day is devoted to alloting and consuming the treasure found.

"St. Martin," November 11. This day is devoted by little urchins assembling in groups, blacking each others' faces, and tieing many coloured papers and ribbons about their persons; one of the gang, the hero of the fun, is very generally borne upon a rickety stool. In this manner they go from house to house, begging the very humble gratuity of a few apples, a donation very often made in kind, but more generally in cents or centimes.

"Half Vasten," March 26. The fun of this day very much resembles the scenes of St. Nicholas, but the ever-varying depository is placed upon the mantelpiece, wherein the donations are expected to be of the same description, but the fun and frolic is confined to the family.

"Onnoozele Kinderen," Innocents' Day, December 28. This is a day of positive misrule. Masters and mistresses are alike subjected to the dominion of the prevailing influence. The whereabouts of every schoolmaster and governess is keenly watched by the self-emancipated pupils

until they unwarily enter a room of which their uncontrollable subjects have secured the bolt or key; one or other is then speedily turned upon the unconscious victim, and no liberty is vouchsafed until a holiday is promised. The servants indulging in the sports of liberated vassals, secure their masters and mistresses in some convenient apartment, from which there is no regress until a hard and fast bargain is made, or some douceur promised. If mamma is entrapped, the captors stipulate for some favourite viand or much-relished sweetmeat; and papa from his cage is glad to secure his liberty by a donation from the cellar. Should the captors leave unsecured the means of escape, the penalties fall with terrible vengeance upon the subdued delinquents, and reprisals alike agreeable and disagreeable are mercilessly enforced.

January 19. The anniversary of the return of the Brusselois to their wives, who from an absence of seven years believed them lost in the Crusades of 1100, is announced by the merry-going chimes. To commemorate the happy return, the husbands are locked in by their wives, and no egress can be obtained, while the very unmusical clangour from the bells in almost every tower proclaim the joys of wedded life.

HENRY DAVENEY.

THOMAS TUSSER'S WILL.

In 1846 Mr. Charles Clark, of Great Totham Hall, Essex, well known and esteemed as a zealous antiquary, printed at his private press the last will and testament of the above celebrated writer on agriculture, &c. The existence of this document appears to have been unknown, until its discovery through the instrumentality of researches made at the instance of Mr. Clark. As but a limited number of copies were printed, it has been seen but by very few; and relating as it does to a worthy and excellent man, whose memory will ever be held in respect, perhaps the Editor will allow it a place in "N. & Q.:"

(*Verbatim Copy.*)

"*The last Will of Thomas Tusser.*—In the name of God, Amen. The xxv of Aprill, 1580, I, Thomas Tusser, of Chesterton, in the countye of Cambridge, gent., being feeble in bodye, but perfecte in memorie, thanks be to God, doe make and ordaine this my last will and testament in manner and forme followinge, revokinge all other wills heretofore made; that is to saye, ffirst and principallye, I give and betake my sowle to Allmightie God the Father (my Maker), and to his Son Jesus Christ (my onelye Redeemer), by whose merites I most firmlye beleve and trust to be saved, and to be partaker of lyef everlastinge, and to the Holye Gost (my Comforter), three personnes in one everlastinge Godheade, whome I doe most humblye thanke that he hathe mercifully kepte me untill this tyme, and that he hathe given me tyme and space to confessee and bewaile my sinnes, and that he hathe forgiven me them all, thorough the merites of our Savioure Jesus Christ, which I doe undoubtedlye beleve, because he hathe mercifullye promised yt, to whome be praise for ever and ever, Amen. *Item.* I give and bequeathe unto Thomas Tusser, my eldest sonne, to be delivered unto him within one ycre next after my decease, ffyftye pounds of good and lawful monye of England, parcell of the three hundrethe and thirtie pownds which William Tusser, my brother, dothe owe unto me uppon one recognisaunce wherein he standethe bownde unto me for the true paiement thereof; and my will is, that suche trustye frend, or frends, as shall be hereafter in this my last will and testament named, shall have the use of the said fiftie pounds for and duringe the nonage of my said sonne Thomas, and uutill suche time as he shall accomplishe and come the age of xx and one yeres, putting in sufficient suerties for the true paiment thereof unto the said Thomas my sonne; and alsoe to paye for and towards the bringinge up of my said sonne Thomas, yerelye, the summe of fyve pownds, untill he shall accomplish and come to the age of twentye and one yeres; and when my said sonne Thomas shall accomplish his said age of twenty and onc yeres, I will that the said summe of fyftye pownds shal bc, within one monethe next ensueing after the said accomplishment of twenty and one yeres, unto him well and trulye contented and paid at one whole and entire paiment, &c. *Item.* I give unto John Tusser, my second sonne, other fyftie pownds of lawfull monye of England due unto me by the fore said recognisance, and to bc bestowed and employed to his use duringe his minoritie, and likewise to be paid unto him in suche and as lardge manner, and firme to all constructions and purposes as is before declared of the other fyftie pounds before devised unto my sonne Thomas Tusser; and alsoe fyve pownds to be paid yerely, duringe his minoritie, in manner and forme before rehersed. *Item.* I give and bequeathe unto Edmond Tusser, my sonne, and to Marye Tusser, my daughter, and unto either of them, the summe of fyftye pownds, due to me by force of the foresaid recognisaunce, and to be bestowed and cmployed to the severall uses and benefitts of them, and either of them, duringe their minorities, and likewise to be paid to either of them in such and as lardge manner and forme in everie respecte, to all constructions and purposes, as is before declared of the fyftye pownds devised before to my sonne Thomas Tusser; and also fyve pownds a peece yerelye, during their minorities, in manner and forme before rehersed. *Item.* I give and bequeathe unto Amye Tusser, my wyef, the summe of foure score pownds of lawful monye of England, dewe to me by force of the said recognisaunce, and to be paid unto her within one wholl yere next ensewinge after my decease. *Item.* My will and intent is, that yf my brother, William Tusser, doe accordinge unto the intent and true meaninge of this my last will and testament, well and trulye paye the foresaid severall summes of monye, before geven and bequeathed, unto Amye, my wyef, to Thomas my sonne, and to the rest of my children before named, and alsoe doe from tyme to tyme, and all times hereafter, save and kepe harmeles my heires, executors, and administraters, and everie of them, of and from all trobles, chardges, and encumbrances, which maye at anye tyme hereafter come, rise, or growe, for or by reason of any manner of bonds wherein I stande bounde for or with him as suertie, that then I give and bequeathe unto him the summe of fyftie pownds, beinge the residue of the said summe due unto me by the force of the said recognisance before rehersed; and yf he doe not well and trulye performe the same, then I give the said fiftie pownds unto my executor of this my last will and testament. *Item.* I will that yf anye of my children

dye before they come to and accomplishe theire foresaid severall ages of xxi yeres, that then I will that his or theire parts or portions shal be distributed and equallye divided to and amongst the rest of my other children then survyveinge. *Item.* I give and bequeathe unto the afore named Thomas Tusser, my sonne, and his heires, all those seven acres and a roode of copy-holde which I now have lyinge in the parish or feilds at Chesterton; to have and to holde the same, after the deathe of Amye, my wyef, to him, his heires, and assignes for ever. *Item.* I give also to the said Thomas Tusser, my sonne, all suche estate and tearme of yeares as I have yet to come in a certain close called Lawyer's Close, lyeinge and beinge in the parish of Chesterton, which said close I have demised unto one William Mosse, for the tearme of one whole yere, begininge at the Feast of St. Gregorye last past, yeldinge and payinge for the same xxxvs. rente, which said rente I doe alsoe gyve to my said sonne Thomas, towards his bringinge up in learninge. *Item.* I give also to the said Thomas my bookes of musicke and virginalls. *Item.* The residew of all my bonds, goods, and chattells, moveable and immovable, in Chesterton aforesaid, or ells where, beinge in this my last will and testament unbequathed, I give to Amye, my wyef, dischardging all my debtes and funerall expenses, not amountinge unto above the summe of twentye marckes. And of this my last will and testament I constitute my said sonne, Thomas Tusser, my full and whole executor; and yf he happen to dye before he accomplishe his full age of twentye and one yeres, then I doe constitute and make John Tusser, my second sonne, my executor; and yf yt fortune the said John to dye before he accomplishe the age of xxi yeares, I constitute and make Edmond Tusser, my sonne, my whole executor; and yf yt happen the said Edmond to dye before he dothe accomplish and come to the age of xxi yeres, I do then make and constitute Amye Tusser, my wyef, my full and whole executor of this my last will and testament. *Item.* I doe constitute, ordaine, and make one Edmond Moon, gent., father to the said Amye, my wyef, and grandfather to my forenamed children, my said trustie frend before mentioned in this my said last will, guardian and tutor unto my forenamed children, and supervisor and overseer of this my last will and testament, unto whome I doe, next under God, comitte both my wyef and my forenamed children, trustinge assuredlye that he will take a fatherlye care over them, as fleshe of his fleshe, and bone of his bones.

"These whose names be hereunder written beinge witnesses to this present last will and testament.

JOHN PLOMMER,
of Barnard's Inne, in the countye of Middlesex, gentleman.
RICHARD CLUE.
THOMAS JEVE.
JAMES BLOWER.
WILLIAM HYGEART.

"MEM. — That William Hygeart dwellethe in Southwerke, with Mr. Towlye, copper smithe; Richard Clue in St. Nicholas Lane, free of the Merchant Tayler's; Thomas Jeve, ironmonger; James Blower, servant, free of Clotheworkers.

"Sealed and delivered in the presence of the parties above named.

JOHN BOOTES.
FRANCIS SHACKLETON,
the Parson of St. Myldred's, in the Poultrie.
JOHN PLOMER.

"Proved in the Prerogative Court of the Archbishop of Canterbury, the 8th day of August, 1580, by his son, Thomas Tusser."

No. 303.]

This will in all its provisions is very characteristic of the testator. I may add in conclusion that Mr. Clark, who has for many years past been a collector of rare old literature, of which he possesses a valuable collection, printed verbatim, at his private press in 1834, a few copies, of the original edition of 1557, of *Tusser's Hundreth good Poyntes of Husbandrie*, in the preface to which he observes:

"I am located within four or five miles of the natal place of its author, and engaged in the very same pursuit that forms the subject of this work; and I must observe, that should my humble but accurate reprint of Tusser attract but little notice, I shall ever feel a pleasure and a pride in having been the means of again giving the curious, and the public in general, an opportunity of justly appreciating the genius and worth of such a man as our old 'right trusty' friend Thomas Tusser."

Mr. Robert Baker, of Writtle, well known as a writer and lecturer on agricultural subjects, has observed that nearly all the proverbial philosophy published by Dr. Franklin in *Poor Richard's Almanac*, and for which he has obtained so much credit, was in fact derived from Tusser. There is a mural tablet in Manningtree Church in remembrance of this good old worthy, on which is inscribed the following inscription:

"Sacred to the memory of Thomas Tusser, Gent., born at Rivenhall*, in Essex, and occupier of Braham Hall near this town, in the reign of King Edward the Sixth, where he wrote his celebrated poetical treatise, entitled, *Five Hundred Points of Good Husbandry, &c.* His writings show that he possessed a truly Christian spirit, and his excellent maxims and observations on rural affairs evince that he was far in advance of the age in which he lived. He died in London in 1580, at the age of 65, and was interred in the parish church of St. Mildred in the Poultry, where the following epitaph, said to have been written by himself, recorded his memory:

'Here Thomas Tusser, clad in earth, doth lie,
Who sometime made the "Points of Husbandry."
From him then learn thou may'st, here learn we must,
When all is done, we sleep and turn to dust.
And yet, through Christ, to heaven we hope to go;
Who reads his books, shall find his faith was so.'"

G. BLENCOWE.

Manningtree.

* It has been ascertained that the name of Tusser does not occur in the parochial register at Rivenhall, which extends no farther back than 1634. Dr. Mavor, the talented editor of his works, observes in his judicious notes thereon, that the family has long been extinct. Braham Hall, in 1460 the residence of Sir John Braham, is about a mile and a half from Manningtree, and in the parish of Brantham, where Tusser first introduced the culture of barley, as we find him saying, —

"At Brantham where rye but no barley did grow,
Good barley I had as many do know;
Five quarters an acre I truly was paid,
For thirty loads' muck on each acre so laid."

It is remarkable that tradition still points out the field where it grew.

MILITARY BANDS IN THE LAST CENTURY.

I have before me a letter, dated July 2, 1793, written by the late Mr. W. J. Mattham, innkeeper of Lavenham, Suffolk, from which the following is an extract:

"We have had four companies of the West Middlesex Militia quartered upon us for three days, consisting of three officers and forty-nine men, who had the best band I ever heard,—'tis worth mentioning to those who are lovers of superior music. It consisted of five clarionets, two French horns, one bugle horn, one trumpet, two bassoons, one bass drum, two triangles (the latter played by boys about nine years old), two tambourines (the performers *mulattos*); and the clash-pans by *a real blackamoor*, a very active man, who walked between the two mulattos, *which had a very grand appearance indeed.*"

I may mention that Mr. Mattham was a much respected member of the West Suffolk troop of Yeomanry Cavalry, and a competent judge of music. It is well known, that during a considerable part of the last century, it was customary in wealthy families to keep a black footman; we see this pleasingly illustrated by the "great painter of mankind," Hogarth: whether, in the words of Mr. Mattham, it was considered to have "a very grand appearance indeed," I am unable to say. It appears, however, to have met with the concurrence of the learned Dr. Johnson, who kept a black servant, and bequeathed to him the greater part of his property.

It was a practice disapproved of by the late William Cobbett, who observed, in his characteristic manner: "Blacks don't smell like other people."

The African race generally appear cheerful, contented, and happy, when under the influence of humane treatment. Many years since, being at New York, I observed groups of negroes employed in discharging the cargoes of vessels: on commencing to raise the respective bales of goods, one of the party commenced singing the first words of a sentence resembling a glee or catch; which, being responded to by the others, produced altogether a pleasing degree of harmony—reminding me of a couplet in Tusser's *Five Hundred Points of Good Husbandry*:

"Those servants are mostly useful and good,
Who sing at their work, like birds in the wood."

G. Blencowe.

Manningtree.

MONUMENTAL BRASSES.

Attention having been drawn in your valuable publication by the Rev. Sparrow Simpson to his "Additions and Corrections of Mr. Manning's list of monumental brasses remaining in England," I trust a very slight sketch of those left in Devon may not prove too lengthy for your pages. I send the first half of a list (which will be finished in a subsequent Number). The parishes in the churches, of which brasses remain are arranged alphabetically for the convenience of reference.

Atherington. A brass consisting of three figures, one a knight in plate armour and two ladies, commemorating members of the Bassett family. Date, A.D. 1586.

Bigbury. The effigy of a lady in a heart-shaped headdress. The male figure has been removed. The slab is *powdered* with scrolls bearing "Jhu mercy," "Ladye helpe." Date, ——.

Braunton. Here is a very curious brass of Lady Elizabeth Bowcer, wyfe of Edward Cheechester, Esq. She is kneeling before a desk, and from her head, incised in the stone in which the brass is embedded, is a cross. Date, August 23, 1548.

Chittlehampton. In this church is a brass consisting of three figures, a civilian and two females of the Cobleigh family. Date, 1480.

Clist St. George. A brass of the seventeenth century, in memory of Julian Osborne, who is represented kneeling before a desk, on which is an open book. Date, 1614.

Clovelly. In this church is a most curious brass of George Cary, who is represented in full armour save a helmet, the head being bare, with his hands joined in prayer. The figure is lying on a richly ornamented *incised* cross, which has at its base a coat of arms, also incised, being three wings, two and one. There is an inscription round which states it to have been the burial-place of Hugo Myghel. Michelstow bore, Sable, three wings argent, two and one. The cross and inscription are very much earlier than the brass, which bears date 1540. Altogether this is a most curious monument.

Dartmouth, St. Saviour's Church. A very fine brass of Sir John Hawley and his two wives; date circa 1334. This is engraved in Mr. Boutell's *Monumental Brasses of England.*

Dartmouth, St. Saviour's Church. A female figure in a heart-shaped headdress, without date or inscription.

Dartmouth, St. Saviour's Church. An effigy of Gilbart Staplehill, once mayor of the town, in a civilian's furred robe; a very good specimen of costume. The date is gone from the brass. He died on the 15th Feb., 1637.

Dartmouth, St. Petrock's Church. A brass dated 1609, to the memory of John Roupe Merchant, in the costume of a civilian.

Ermington. Here is a brass plate, on which are three figures, a male in a civilian's dress, and two females kneeling at desks, on which are open books. They represent William Strachleigh and Anne his wife, and Christian, their only daughter. Date, 1583.

Exeter Cathedral. Here is the splendid brass of Sir Peter Courtenay, Knight of the Garter, in full armour under a canopy. Date, 1455. This is engraved in the *Transactions of the Exeter Diocesan Architectural Society.* Here is also, in the Chapel of St. Mary Magdalene, a finely executed brass of William Langeton, a canon of that church. He is represented in a rich cope fastened by a morse; from between the hands joined in prayer rises a graceful scroll, on which are these words: "Dñe Jhū scdm actū meū noli me iudicare."

Filleigh. A brass to the memory of Richard Fortescne, who is represented kneeling with a helmet and gauntlet at his feet. Date, 1570.

St. Giles, near Torrington. A fine brass of Alyenore Pollard. Date, 1430.

Haccombe. Here are a series of brasses of the Carew family, five in number. The first is Nicholas Carew, a splendid figure in plate armour. Date, 1469. The second, Thomas Carew, in plate armour. Date, 1586. The third, Maria Carew. Date, 1589. The fourth,

Elizabeth Carew, A. D. 1611. The fifth consists of figures, and a long inscription to the memory of Thomas Carew and Ann his wife, who died the 6th and 8th December, 1656.

Harford. Here is a brass of Thomas Williams, Esq., in armour, his head bare, and resting on a tilting helmet. The date is 1566.

Kentisbear. Here are two figures of John Whiting, in armour, and Anne his wife, dated 1629.

W. R. Crabbe.

East Wonford, Heavitree, near Exeter.

Minor Notes.

Reference. — An established mode of reference saves writing, printing, space, and trouble. Why, in this work, should not its volumes and pages be signified only by Roman and Arabic numerals? Why would not (xi. 34.) do as well as (Vol. xi., p. 34.)? It would do better, for as *vol.* and *p.* would remain in other references, their absence would instantly point out that "N. & Q." is referred to, and no other book. And every now and then it would *save a line.* M.

Summer Climate of the Crimea. — In reference more particularly to the vicinity of Inkerman, Dr. E. D. Clarke says (vol. i. c. xviii. p. 440.), *circa* 1800:

"Professor Pallas was among the number of those who became a victim to the consequences of their own too favourable representations. Having published his *Tableau de la Tauride*, printed at Petersburg in 1796, in which he describes the Crimea as a terrestrial paradise (or, to use his own words in the dedication to Zouboff, as 'Cette belle Tauride — cette province si hereusement disposée pour toutes les cultures qui manquent encore à l'empire de Russie'), the Empress sent him to reside there, upon an estate she gave him; where we found him, as he himself confessed, in a pestilential air, the dupe of sacrifices he had made to gratify his sovereign.

"Fevers are so general during summer throughout the peninsula, that it is hardly possible to avoid them. If you drink water after eating fruit, a fever follows; if you eat milk, eggs, or butter, a fever; if, during the scorching heat of the day, you indulge in the most trivial neglect of clothing, a fever; if you venture out to enjoy the delightful breezes of the evening, a fever; in short, such is the dangerous nature of the climate to strangers, that Russia must consider the country a cemetery for the troops sent to maintain its possession. This is not the case with regard to its native inhabitants, the Tartars; the precautions they use, added to long experience, ensure their safety. Upon the slightest change of weather they are seen wrapped up in sheepskins, and covered by thick felts, while their heads are swathed in numerous bandages of linen, or guarded by warm stuffed caps, fenced with wool." — Vol. i. c. xxii. p. 571.

"The tertian fever caught among the caverns of Inkerman," where he was temporarily separated for the Bishop Heber of a future day, "had rendered me so weak after leaving this beautiful spot, that it was with the greatest difficulty I could sit upon my horse. One of its violent paroxysms coming on afterwards at Yoursuf, I remained for some time extended upon the bare earth, in the principal street of the village. Its peaceful and hospitable inhabitants regarded me as a victim of the plague, and of course were prevented from offering the succour they would otherwise gladly have bestowed." — Vol. i. c. xxi. p. 541.

He adds:

"The pale Peruvian bark has very little effect in removing the complaint, but the red bark soon cures it." — Vol. i. p. 502 *n.*

T. J. Buckton.

Lichfield.

Simon Wadloe. — In D'Urfey's *Wit and Mirth, or Pills to Purge Melancholy*, vol. iii. p. 153., edit. 1719, is a song entitled "Old Simon the King." It is conjectured that the subject of it was Simon Wadloe, "the King of Skinkers," who kept the Devil Tavern at the time when Ben Jonson and the Apollo Club met there. As to the song, there is nothing in it characteristic of the man; but it attributes to him the following two strings of aphorisms, each of them forming that kind of argument called by logicians a sorites:

"Drink will make a man drunk,
And drunk will make a man dry;
Dry will make a man sick,
And sick will make a man die,
Says old Simon the King.

"Drinking will make a man quaff,
Quaffing will make a man sing;
Singing will make a man laugh,
And laughing long life doth bring,
Says old Simon the King."

J. Yeowell.

13. Myddelton Place.

Astounding Geographical Facts. — In a "new edition, revised," of a *Compendium of Geography for the Use of National Schools in Ireland*, I find at p. 101.:

1. That *North Shields* is also called *Tynemouth.*
2. That *Sunderland* is in *Northumberland.*
3. That *Leeds* is between the *Wharfe* and the *Calder.*

I need hardly take the trouble to tell the readers of "N. & Q." that North Shields is a mile and a half from Tynemouth, that Sunderland is in Durham, and that Leeds is on the Aire, were it not for the sake of protesting against such gross inaccuracies on one page of a *new and revised edition* of one of a series of educational books, whose yearly circulation is said to be twenty thousand copies. Such a circulation should insure perfect accuracy. R. W. D., J.P.

Seaton Carew, co. Durham.

Historical Parallels. — Stiles, representative of the United States at the Austrian court, in his *Austria in* 1848–9, vol. i. p. 248., remarking on the defeat of the late King of Sardinia, says:

"What a striking instance of the uncertainty of all human affairs do not the events of these few days present One week before, and the proud Piedmontese army, num-

bering from fifty to sixty thousand men, extended from the upper Adige along the whole line of the Mincio to Mantua — every hill-top fortified and bristling, with an army exulting in the consciousness of strength, superior in numbers to the enemy, and now scattered to the winds, so that no *rappel* or trump of war can call together one-third of their number. The King of Piedmont's disasters were ascribable not only to his want of proficiency in the science of war, but to his utter ignorance or neglect of the very details of service, especially in the organisation of a good commissariat. At a moderate calculation, one-tenth of the Piedmontese, it was thought, fell not from the fire of the enemy, but from want of food and excessive fatigue. For three days, and during the hardest fighting, the troops were without proper supplies of food, men dropping from hunger on the road, because fresh troops were not detailed at the right moment, or necessary provisions seasonably furnished. Bread and corn, it is believed, were sent at intervals to the men, but the waggoners took to flight, and cutting their traces, escaped with their horses, leaving their loaded waggons in the road. The ammunition carts were said to have been deserted in like manner. These things were not accidents, but criminal oversights, because sufficient escorts were not sent to control the drivers, or take their place in case of need."

He represents the condition and appearance of the successful Austrians "almost fit for parade," under Radetzky, as forming a striking contrast to the "soiled dress and fatigued looks of the Piedmontese" (p. 259.), and (p. 251.) he recounts the way in which both Austrians and Piedmontese trifled with the mediating English and French ministers, at a time when Lamartine offered the protection of France to "oppressed nationalities."

The Report of the Committee on the state of the Army before Sevastopol will establish a parallel betwixt the condition of the English army in 1854 and that of the Piedmontese in 1848; betwixt the Russians and French now, and the Austrians then; whilst the diplomacy of the English and French at Cremona, deceived by Austrians and Piedmontese in August, 1848, has its parallel in the affair of the Viennese Note of August, 1853, when those mediating powers were equally but more dangerously deceived by Turkey, Russia, and *Austria*.

T. J. Buckton.

Lichfield.

Shakspeare and his Descendants (?).—It may be interesting to some of your readers to learn that "William Shakspeare, of Knowle, in the county of Warwick," was tenant to the precipe on the suffering a recovery in 12 Geo. II. I have no ground for supposing him related to Shakspeare, except the similarity of name, and the vicinage.

Eden Warwick.

Birmingham.

"*Win of ape.*"—Chaucer uses this expression in *The Mancipels Prologue:*

"I trow that ye have dronken *win of ape.*"

Tyrwhitt has very properly cited a corresponding French proverb: "Vin de singe." To this must be added that Le Roux de Lincy (*Livre de Proverbes Français*, Paris, 1842, p. 157.) gives a proverb far more detailed than that quoted by Tyrwhitt.

It may not prove uninteresting to the reader to learn, that the most ancient known source of this phrase is in a Talmudical parable, which is given in my *Rabbinische Blumenlese* (Leipzig, 1844), p. 192., the translation of which is as follows:

"When Noah began to plant a vineyard, Satan came and asked him, 'What dost thou plant here?' 'A vineyard.' 'What property has it?' 'Its fruits are, green or dried, sweet and pleasant; wine is made of the fruits, which rejoiceth the heart' (Ps. civ. 15.) 'We shall,' said Satan, 'have a treat together.' 'Good!' said Noah. What did Satan? He brought a lamb, a lion, a pig, and an ape with him; slaughtered them in the vineyard, and let the earth drink up their blood. Thereby he signified, that man, before he has tasted wine, is innocent as a lamb, which knows nothing; and, 'as a sheep under the shearer, is dumb' (Is. liii. 7.). When he drinks moderately, he is as a lion, and supposes that there is none like him on earth; if he drinks above measure, he becomes as a pig, and rolls about in nonsense. But if he is thoroughly drunk, he becomes as an ape; he hops about, and jabbers, knowing neither beginning nor end of his speech."

Leopold Dukes.

Queries.

NAMBY PAMBY.

I am desirous to ascertain all that is known of the authorship and literary history of the following broadsides:

1. "Namby Pamby; or, A Panegyric on the New Versification address'd to A—— P——, Esq., by Capt. Gordon, author of the *Apology for Parson Alberony* and *The Humourist* [s. l. v. a.]."

2. "Namby Pamby's Answer to Captain Gordon [s. l. v. a.]."

3. "A Satyr to the Author of Namby Pamby, address'd to Amb. P——ps, Esq., by a Lady, 1726."

With respect to No. 1., I am aware that the initials "A—— P——" are intended for Ambrose Phillips, and that Namby Pamby was a nickname frequently bestowed upon him; also that Henry Carey wrote a poem called *Namby Pamby*, in ridicule of Ambrose Phillips; but I wish to know whether Captain Gordon is a real or fictitious name; whether the author of No. 1. is really the author of the pamphlet entitled *A modest Apology for Parson Alberoni*, London, 1719; and whether this poem (No. 1.), which commences with the lines, —

"All ye poets of the age!
All ye witlings of the stage!
Learn your jingles to reform;
Crop your numbers, and conform,"

is identical with the poem written by Henry Carey, which I have never seen.*

[* This poem is by Harry Carey, and is appended to his *Chrononhotonthologos*, 12mo., 1777.]

Who is the author of No. 2.? It has a strong resemblance in style and manner to many of the productions of Swift. As it is not very long, and is probably not often to be met with, I may be excused, perhaps, for giving it at length:

"*Nymphlings* three, and three, and three,
Daughters of *Mnemosynee*,
Thrice, and thrice, and thrice again,
I invoke your virgin train;
As ye make up nine in all,
Just so often do I call.
Haste and help me, fly with speed,
Namby never had more need.
Ev'ry *bardling* now throws dirt
On my numbers quaint and curt.
O my little *Teian* numbers,
Dreams of my poetick slumbers.
What avail your *Short*, and *Sweet*,
Tripling on your *little feet!*
If you're kickt about the street,
O my heart is broken, hey ho!
Bring me crums of comfort, *Clio*,
Terpe, *Terpsi*, *'Hymnie*, *Cali*,
Melpi, *'Rato*, *'Ranie*, *Thali*,
Join your forces all to ease me;
See how many scriblers teize me!
Scriblers *Irish*, scriblers *English*,
Rhyming rough, and chyming jinglish,
Lev'ling all at me their BUT.
Cut, and cut, and cut, and cut,
All because my verses are
Witty, *pretty*, *debonaire*.
All because that I can sing
Like the linlet in the Spring,
Chuckling, chirpling on the spray,
Wood-note, wild-note roundelay.
Bardlings tasteless, void of salt,
Cry me down and find much fault;
At my tuneful lines they're fluster'd,
Soft as pap and sweet as custard.
Now, the more to raise their spleen,
Let me write on fairy Queen.
Little subjects I will chuse,
Fairy words and *fairy muse*;
Ands, and *ofs*, and *thats*, and *its*,
Forming verse in little bits.
Minced poems I will make,
Criticks then their hearts will break;
That they may the more be vext,
Flies and *fleas* shall be my next."

No. 3. is much inferior to either of the others. It is written under the presumption that Dean Swift is the author of No. 1. Ἁλιεύς.

Dublin.

HAROLD, HIS WIFE AND FAMILY.

I shall feel thankful to any of your readers who can answer the following Queries relating to the last Saxon king of England.

Who was Harold's first wife, the mother of his two sons, Edmund and Godwin? We may conjecture from the fact of Harold's flying to Ireland in 1048, when his family was proscribed by Edward the Confessor, and from his sons subsequently residing and raising an army there, that she was an Irish lady; but what was her name? Whoever she was, Harold must have married her about that time, for his two sons appear upon the scene as young men twenty-one years later (1069).

In 1065 Harold was unmarried, for William made him swear that he would marry his daughter Adeliza. When Harold broke his constrained oath, he is said to have married a Saxon wife, the sister of Edwin and Morcar. What was her name? Can she have been the Edith (generally designated as Harold's mistress) whose name is connected with an affecting scene on the battle-field of Hastings? Or was she the same as Lucy (a sister of Edwin and Morcar), who was, after the Conquest, given in marriage to Ivo Tailboys with the great estates of her family? Did Harold have any children by her?

Three years after the battle of Hastings, Harold's son Edmund came to England with sixty-six vessels, and probably 5000 men, mostly Irishmen. This was the beginning of an insurrection in which the courage and energy of Harold's two sons was conspicuously displayed, but which, like all the other efforts of the Saxons, was eventually crushed by the Normans. Harold's sons after their defeat are said by Thierry (*Norman Conquest*, vol. i. p. 207.) to have regained their vessels and set sail, deprived of all hope. What became of them after this? Did they return to Ireland, or did they follow the example of many of their exiled countrymen, and enter the service of the Byzantine emperor? That two young men of such high birth, courage, and energy should so suddenly disappear from the page of history is, to say the least, a singular circumstance. E. West.

Minor Queries.

Executors of Wills. — Can any of your readers inform me when these were first instituted? They were, it appears, quite unknown to the Roman Law. Legulеius.

Picture by Wilson.—I have in my possession a small painting ($23\frac{1}{2} \times 19\frac{1}{2}$ inches), in regard to which I desire some information.

Its subject may be the neighbourhood of Tivoli, but I am inclined to think it is a composition.

On the bank of a stream in the foreground is a group of three anglers. To the right stands a circular temple in ruins. Rising behind, to the right, are two high bluffs; separated by a falling rivulet, and surmounted by ruined buildings; and in the distance may be seen the shadowing outlines of the dome of St. Peter's. On the back of the canvass is an impression in wax of the crest, arms, and motto of the Lysaght family, as borne by the Viscount Lisle.

The picture is in the style of the "English Claude;" and I should be glad to learn that the monogram RW, which it bears, was affixed by the hand of Richard Wilson. RUPERT.

Baltimore.

"*Maud*," *by Alfred Tennyson.*—Will one of the many readers of *Maud* be so kind as to explain to me the following line? Talking of "the long-necked geese of the world," he adds:

"Because their natures are little, and, whether he tried it or not,
Where each man walks with his head in a cloud of poisonous flies."

W. H.

Thorpe Morieux Rectory, near Bildestone, Suffolk.

Duchess of Marlborough.—She is described somewhere in pretty nearly these terms: "Three furies reigned uncontrolled within her breast—detestable avarice, sordid ambition, and unconquerable pride." Where does this passage occur, and what are the exact words? F.

Roman Catholic Bishoprics.—I shall be much obliged to any of your readers or correspondents who will inform me where I shall find an account of the archbishoprics and bishoprics of the Roman Catholic Church in the fourteenth, fifteenth, and early part of the sixteenth centuries; and the modern names of the localities of these ecclesiastical divisions. I particularly wish to know the districts to which the following titles refer:—1451, Bishop of Enachdunensis; 1479, Bishop of Rathlin; 1498, Bishop of Carleus; 1512, Bishop of Maionen; 1518, Bishop of Argolicensis?

I am aware that I have copied the possessive termination to some of these titles, but I confess my inability to give the names correctly.

PISHEY THOMPSON.

Stoke Newington.

Bardon Hill, Leicestershire.—In the county of Leicester there is an elevation designated Bardon Hill, which is between 800 and 900 feet high. It is said the view from its summit is the most extensive in England, if not in Europe, owing to its central situation, and the comparatively flat nature of the surrounding country. From the mountains of Switzerland views of far greater extent in a given direction may of course be had, but the prospect is obstructed in other directions. In the case of Bardon Hill the range of vision is extensive in all but a few directions; so that from its summit the Wrekin in Shropshire, the Malvern Hills, Dunstable, Lincoln Minster, and even Snowdon, may be discerned,—such, at least, is stated in topographical works. It is added that seamen, when on the German Ocean, on the coast of Lincolnshire, can see the top of Bardon before they can descry the line of the English coast. I am farther told that the officers employed in making the Ordnance Survey, when on Snowdon, regarded Bardon as one of their landmarks, by means of which to make their observations. As the distance must be nearly 120 miles, this assertion seems improbable. May I ask any of your readers who have made telescopic observations, whether they can confirm any of the above statements? JAYTEE.

Length of Miles.—The reader of Leland's *Itinerary* will probably have observed that his distances seldom, if ever, agree with modern measurement. His "thence a five miles" is now nearer eight. In some instances the roads may have been altered; but in many, where there has been no alteration, his statements are an inaccurate guide to modern travellers. Were English miles ever longer than they are now? And if so, when was the change made? J.

Staniforth Family.—In my collection of book-plates I have one of John Staniforth's, of Portsmouth, whose arms are, Argent, three bars azure on a canton or, a fesse and three mascles sable. Crest, a dexter gauntlet in bend, holding a sword rompu near the hilt, in bend sinister, ppr.

My friend Mr. Daniel Parsons has in his collection of book-plates one of the same arms impaling for femme, "Or, a lion passant guardant gules, on a chief azure, three lozenges vairé, argent and gules;" and below the motto scroll the letters H. S., one on each side.

In Dugdale's *Origines Juridiciales*, p. 329., the same arms are given to William Staniford, Justic. Com. Banc. Can any of your readers tell me if this family of Staniforth is a branch of the family of that name who were living at Darnall, near Sheffield, in 1390 (the 13th of Richard II.), and if any representatives of this branch still exist bearing these arms? Any information relating to the family of Staniforth not already given in Mr. Hunter's *History of Hallamshire* would be gratefully received by K.

Order of St. John of Jerusalem.—Does the Order of St. John of Jerusalem still exist in this country? The king of Prussia revived the Order in his dominions in 1853; and I find a Scotch baronet, Sir Richard Brown, of Colstoun, is designated secretary of the British Langue of the Order. I also noticed the other day the death of a Mr. Banks, who was styled a Knight Commander of the Order. If it exists, where is the preceptory? I find in the *Edinburgh Almanac*,

"The Military and Religious Order of the Temple, Duke of Athol, Grand Master."

This I presume to be connected with Masonry. It is stated to have been founded A.D. 1118. Some

years ago, I met the poet Charles Sillery (since dead) at a dinner party. He wore the Maltese Cross, and signed himself Knight of Malta. Does this Order still exist, and where? CAÇADORE.

Palindromon. — In a Minor Note by DR. MICHELSEN, Vol. x., p. 204., that gentleman states:

"The *palindromon* changes the sense in the backward reading; the *versus cancrinus* retains the sense in both instances unchanged."

I have always considered the following beautiful font inscription to be a *palindromon;* will your correspondent give his opinion, or state how his distinctive rule applies?

"νιψον ανομηματα μη μοναν οψιν."

S. MARTYN.

A Book-post Query. — Some one orders a book which is to be posted to him. It does not arrive, but it can be proved that the book was posted bearing the address and the requisite stamps. Who is to suffer, if the packet cannot be found? While the new Post Office regulations last, this sort of thing will probably often occur.

BOOKSELLER.

William Booth, of Witton, near Birmingham (of whom honourable mention is made in Dugdale's *Warwickshire*, and also in Hamper's *Life of Dugdale*), was a barrister, much consulted by his Birmingham neighbours. Many of the letters sent to him were preserved in a book, which was saved from destruction by the late Prebendary Buckeridge, who found it at a butter-stall. It afterwards came into the possession of Canon Newland, a Shropshire collector, whose papers are supposed to have been dispersed. Can any of your readers say where this book now is? or where a volume by the same author, entitled *Descents of some Gentlemen and others, our Neighbours, in and about Birmingham*, A.D. 1641, which Shaw the historian of Staffordshire found in the possession of Mr. Darwin of Derby, in 1791, may be found? A. D.

"*ffarington*," "*ffolliott*," *&c.* — On what principle is it that some persons whose names begin with *f* prefer two small letters to one large one by way of initial? Is any other letter of the alphabet ever treated in the same way?

jj. cc. rr.

"*Philosophy of Societies.*"—I have been endeavouring for some time past to procure a little treatise which I saw advertised two or three years ago, and which I believe to have been entitled *The Philosophy of Societies*, and which entered upon the general theory of associations and social aggregations. Perhaps some of the correspondents to "N. & Q.," several of whom must have met with the book in question, would kindly inform me if I am correct in the title, and where I can procure it; or, indeed, any other work upon the same subject. SOCIUS.

St. Jerome. —

"Jerome abhorred a woman as much as Mrs. Astel did a man; and detested and blackened matrimony and a wife, to extol and exalt that whim of his brain, *virginity.*" — *Memoirs of Buncle*, vol. ii. p. 252.

The quotation then goes on to describe the detestation with which St. Jerome owned he viewed every woman about to become a mother "but as he reflected that she carried a virgin."

I have two copies of Jerome's epistles, and wish for an exact reference for the above matter.

Who was Mrs. Astel? A character in some comedy, or a real personage? J. K. L.

Piazzetta and Cattini. — I have four engravings of heads by the hands of Piazzetta and Cattini; it would appear there had been more, as one of mine is No. 6. I have —

No. 1. A youth listening to something in his hand.

No. 3. A man resting his head on his right hand.

No. 5. A man reading, having a key in his right hand, and a cap on.

No. 6. A man with his left arm through the handle of a basket of fruit, and apparently thinking.

They have been in my family very many years. Will some of your readers kindly inform me when the artists above flourished, and whether the prints are of any note, and the subjects? Of course, after so long, I could not complete the set.

ORMOND.

"*Coney Gore.*"—A peculiar topographical term to be found in most of the shires south of the Trent, is *Coney gore;* sometimes *Coneygre*, *Conegar*, *Conegare*, *Conegarth*. I know of above fifty. In situation, they seem generally to denote a Roman origin. In frequency, they are nearest to Cold Harbour. I am unable at present to assign a meaning to the term. HYDE CLARKE.

Minor Queries with Answers.

Mrs. P. Llewelyn's Hymns. — Can any of your correspondents inform me where I can obtain Mrs. Penderel Llewelyn's Hymns, translated from the Welsh of Williams of Pant-y-celyn? B.

[These Hymns were published by the late William Pickering, and may probably be obtained at Mr. Toovey's, 177. Piccadilly.]

Octagonal Fonts. — There is said to be a font *of* Tecla, bearing verses by Ambrose, allusive to the early Christians' preference for octagonal fonts, because six is the number of anti-Christ, and eight the number of true Christianity. Where, or who, is Tecla? What is the authority for this state-

ment? Why did not this symbolism attach to pulpits as well as to fonts? They are commonly sexagonal. UPMINSTER.

[The octagonal form is thus recommended in the following lines of St. Ambrose over the font of St. Tecla at Milan, before it was adorned by more modern magnificence:

"*Octachorum* sanctos templum surrexit in usus.
Octagonus fons est, munere dignus eo.
Hoc numero decuit sacri baptismatis aulam
Surgere, quo populis vera salus rediit
Luce resurgentis Christi, qui claustra resolvit
Mortis, et a tumulis suscitet exanimes."

The last lines explain the appearance of Christ's resurrection on fonts. Gruter, p. 1166.; Ciampini, pl. ii. p. 22.]

Sir Samuel Shepherd. — Is there any life or memoir of the late Sir Samuel Shepherd, late Solicitor and Attorney-General, and by whom? Is anything known of Mrs. Susannah (?) Shepherd, aunt of the above? I am told she was a very highly talented scholar. All I can learn is, that she was eighty years of age in or about 1810, and possessed property in Upminster in Essex. UPMINSTER.

[A long biographical account of Sir Samuel Shepherd, who died Nov. 3, 1840, will be found in the *Law Magazine*, vol. xxv. pp. 289—310. In the *Gentleman's Magazine* of February, 1810, p. 191., is a notice of the death of Mrs. Shepheard of Kelvedon, Essex, relict of the late Rev. George Shepheard, aged eighty-eight.]

Historye of Capt. Thomas Stukeley.—

"The Famous Historye of the Life and Death of Captaine Thomas Stukeley. With his marriage to Alderman Curteis' Daughter, and valient ending of his life at the Battaile of Alcazar. As it hath been acted. Printed for Thomas Panyer, 1605, 4to., pp. 41."

Above is the title of a play, in black-letter, of which, after a good deal of trouble, I have been unable to discover any mention whatever, Lowndes excepted, who gives the title, but can only mention one copy as having occurred for sale, namely, Rhodes's, 28*l.* 10*s.* (presumed to be the one in question). It is not in Baker's *Biog. Dram.*, nor have I been able to trace any other copy in a somewhat extensive series of sale-catalogues in my possession. Perhaps some of your contributors may be able to render a little assistance as to the authorship and plot upon which it is founded?

There is a Stukeley of notorious character mentioned by D'Israeli (*Curios. Lit.*) in connexion with Sir Walter Raleigh. Has this anything to do with the "captaine" in question? H. C.

Paddington.

[A copy of this play is in the British Museum, and some account of the marvellous exploits of Thomas Stukeley may be found in Fuller's *Worthies*, and Wood's *Athenæ* (Bliss), vol. ii. col. 266. Fuller styles him "a bubble of emptiness, and meteor of ostentation." He was killed at the battle of Alcazar, August 4, 1578. There are four versions of a ballad in black-letter among the Roxburgh Ballads in the British Museum, vol. ii. p. 60.; vol. iii. pp. 266. 516. and 528., entitled "The Life and Death of Thomas Stukeley, an English Gallant in the Time of Queen Elizabeth, who ended his Life in a Battel of the Three Kings of Barbary." See it also in Evans's *Collection*, vol. iii. p. 148. The individual noticed by D'Israeli in connexion with Sir Walter Raleigh was Sir Lewis Stukeley, an elder brother of the famous Thomas.]

"*Homo naturæ minister et interpres.*"—At p. 170. of Phillips' *Rivers, Mountains, and Sea-coast of Yorkshire*, the author quotes the phrase, "Homo naturæ minister et interpres," as Linnæus'. Is such the fact; and if so, where is it to be found? Probably Linnæus used it as a quotation from Bacon. C. MANSFIELD INGLEBY.

[The phrase occurs in Bacon's *Novum Organum*, towards the close of the prefatory chapter entitled "The Distribution of the Work." "Homo enim naturæ minister et interpres tantum facit et intelligit, quantum de naturæ ordine, opere vel mente observaverit: nec amplius scit, aut potest."]

Replies.

"MÜNCHHAUSEN'S TRAVELS."

(Vol. xi., p. 485.; Vol. xii., p. 55.)

A French writer, in *La Revue Contemporaine*, has recently claimed for France the credit of having produced the original of *Baron Münchhausen's Travels*. The title of the French work — the substance of which is said to be quite the same with the Baron's drolleries, and clearly of Norman and Gascon origin — is as follows:

"La Nouvelle Fabrique des excellents traits de vérité, livre pour inciter les resveurs tristes et mélancholiques à vivre de plaisir, par Philippe D'Alcripe, Sieur de Neri en Verbos."

This work had become so scarce that no copy of the first edition could be found to print from; and the new edition is copied from the reprint of 1732. German critics demur to this imputed parentage of their great boaster; and in reply to the sally of the lively Frenchman, that the soil of the German mind is too heavy for the production of so light and lively a composition, they retort by saying, that although German literature at present wears a very morose and peevish aspect, it was not always so; for that humorous literature once flourished in Germany more than in any other country of Europe; as even an Edinburgh reviewer confessed, when he said (vol. xlvi. 1827) that "four-fifths of all the popular mythology, humour, and romance to be found in Europe in the sixteenth and seventeenth centuries, proceeded from Germany." Gervinus remarks that the pith of the Baron's adventures is to be found in a book very popular among the people, the fictitious *Travels of the Finkenritter* (Herr Polycarp von Kirlarissa), a work given to the world 200 years

before *Münchhausen* saw the light. Some of the veracious Baron's stories are also to be found in Lange's *Deliciæ Academicæ* (Heilbr., 1665), under the head of *Mendacia Ridicula*. The Baron never intended, it is said, to print his comical adventures, which he was in the habit of repeating in social circles; and was very much surprised when he knew that they had been published in England without his knowledge, by a learned but unprincipled German scholar of the name of Raspe, who had taken refuge in this country from the pursuit of justice, and was much employed in translating works from other languages.

In further support of their claims to wit and humour, the Germans refer to their *Reineke der Fuchs*, and their *Tyll Eulenspiegel*; the latter of which has been translated into all the languages of Europe. From *Eulenspiegel*, the French have derived their own word *Espiéglerie*; and even the word *Calembourg* may be traced to the Austrian *Eulenspiegel*—the priest Wigand von Theben, surnamed the "Jester of Kahlenberg." The reason why such injustice has been done to a highly important ingredient in the character of the German people, is said by a recent writer of their own to be this: because the literary history of Germany has been almost always written by men without any perception of the humorous, and who accordingly either pass it wholly by, or else bestow upon it very slight notice, which is deprived of all freshness and life by being overlaid with the heavy lumber of university learning.

JOHN MACRAY.

Oxford.

My friend Mr. F. L. J. Thimm, in his *Literature of Germany historically developed*, 12mo., London, attributes the authorship of this work to —

"K. K. A. Münchhausen — who recited his *Abenteuer* in company to friends, who superintended their publication — born 1759, died 1836."

Mr. Thimm, however, admits that on this point he has been led into error, and will consequently omit or modify the statement in the forthcoming edition of his useful little manual. I merely, therefore, make this allusion to his work in order that those who may consult it on this point may not be led into error.

I have reason to believe that the following quotation from the *Conversations-Lexicon* will be found to contain a more correct and explicit account of the book, its authors, translators, and compilers, than is to be found elsewhere:

"Münchhausen (Hieronymus Karl. Fried. Freiherr von) aus der sogenannten Weissen Linie des Hauses, geboren 1720 auf dem väterlichen Gute Bodenwerder im Hannoverischen, gestorb. 1797, gilt für einen der grössten Lügner und Aufschneider, so dass nach ihm noch gegenwärtig alle grotesk komischen Aufschneidereien *Münchhausiaden* genannt werden. Er fand sein Hauptvergnügen darin, seine als russischer Cavallerie-offizier in den Feldzügen gegen die Türkei, 1737–39 erlebten Abenteuer, die er bis zum wunderbaren ausschmückte, immer und immer wieder zu erzählen. Dieses absonderliche Talent hatte ihm zwar in seinem Vaterlande schon weit und breit einen Namen gemacht, doch fand sich für die Früchte desselben zuerst in England ein Sammler und Herausgeber. Die 1ste Sammlung von Münchhausen's Reisen erschien dort unter dem Titel: *Baron Münchhausen's Narrative of his marvellous Travels and Campaigns in Russia* (London, 1785). Dieses frivole Werkchen fand vielen Beifall, und wurde in 2 Jahren fünf mal, zuletzt mit zahlreichen und umfangreichen Zusätzen aufgelegt. Nach der 4ten Englischen Ausgabe erschien die 1ste deutsche Uebersetzung von Bürger, London, 1786, welche 1788 eine vermehrte und verbesserte Anflage mit Benutzung der 5ten englischen zugleich aber mit verschiedenen Zuthaten des Uebersetzers, und wahrscheinlich auch *Lichtenberg's* erhielt. Die englische Ausgabe von der H. Döring eine neue freie Uebersetzung unter dem Titel *Münchhausen Lügenabenteuer*, 1846, erschienen liess, rührt ohne Zweifel von dem als Mineralog und Archäolog nicht unbedeutenden, seiner Zeit auch durch bebelristische Productionen bekannten, sonst aber übelberüchtigten ehemaligen Kasselschen Professor und Bibliotheker R. Z. Raspe (1737-94) her, der nach London geflüchtet war, und sich hier mit Schriftstellerei in mehreren Sprachen beschäftigte.

"Einige von Münchhausen's bekanntesten Jagd und Kriegsgeschichten finden sich schon, wenn auch in etwas ander und meist roher Gestalt in weit älteren Büchern, wie in Bebel's *Facetiæ*, aus denen sie nebst einigen anderen aus Castiglione's *Cortegiano*, und Bidermann's *Utopia*, in T. P. Lange's *Deliciæ Acedemicæ*, Heilbronn, 1765, übergingen.

"Ausführliches über Münchhausen enthällt Elissen's *Einleitung* znr neuen Ausgabe d. *Abenteuer*, Goettingen, 1849." — *Conversations-Lexicon*, 10te Ausgabe.

Southey asks:

"Who is the author of *Münchhausen's Travels*, a book which every one knows because all boys read it?

"Two of his stories are to be found in a Portuguese magazine, if so it may be called, published about fourscore years ago, with this title . . *Folhcto de Ambas Lisboas*. . . . . It is not likely that the author of *Münchhausen* should have seen these *Folhetos*; . . . . But it is probable that the Portuguese and English writers both had recourse to the same store-house of fable." — *Omniana*, vol. i. p. 155.

WILLIAM BATES.

Birmingham.

MR. BREEN will find some correspondence on the authorship of this book in Vols. ii. and iii. of "N. & Q." I refer to the matter, partly for the sake of repeating a question to which no answer was given at the time of that correspondence: Who was the Englishman spoken of in the *Percy Anecdotes* as the author of *Münchhausen*, and designated by the initial "M." (see "N. & Q.," Vol. iii., p. 316.).

J. C. R.

APPARITION OF "THE WHITE LADY."

(Vol. viii., p. 317.)

I am unable to answer C. M. W.'s Query as to the origin of her ladyship. But I append a cutting from the *Morning Post*, November 8th, 1854, in which is related the latest appearance of "The White Lady" to a member of the royal family of Bavaria. The extract is headed —

"*A German Legend.*

"The following extraordinary letter appears in the German papers: —

"'The Queen Theresa of Bavaria died of cholera at Munich on the 26th, as already known. I hasten to communicate to your readers the following highly interesting and affecting details, of which I can guarantee the exact veracity:

"'On the 6th of October, between eight and nine o'clock in the evening, two princes of the Bavarian royal family, equal in birth and relationship, were seated at tea in a room of the Aschaffenburg Palace. A folding-door divides this room from another apartment, and a smaller papered door separates it from the antechamber usually occupied by the domestics in waiting. Of a sudden the latter door opened, and a lady covered with a black veil entered and made a low curtsey before the two illustrious personages. One of the princes, no little astounded, asked the lady if she were invited to tea, and, pointing to the folding-door leading into the tea-room (where the Queen and ladies were assembled), gave her to understand that she should enter. No reply, and the lady vanished through the small papered door. Both the illustrious personages were extremely agitated by this wonderful apparition, and its mysterious disappearance. One of them immediately hastened to the antechamber to inquire of the servants about the mysterious figure. No one had seen it come or go, except Asyat, Queen Theresa's body hussar, who had met it on the passage. No other trace could be discovered. Both illustrious persons narrated what had occurred, and it soon came to Queen Theresa's ears, and she was so overwhelmed thereby that she became greatly indisposed, and wept during the whole night. The journey to Munich was fixed for the following day. All the luggage and half the servants were already on the road. To remain longer at Aschaffenburg was scarcely possible. Queen Theresa was filled with the most sorrowful forebodings. She asked several times if it were not possible to remain here. It would be too painful for her to quit Aschaffenburg this time. The mysterious and ominous Black Lady glided constantly before her imagination. Somewhat calmed, at length, by judicious observations, she at last sorrowfully commenced the journey, which it was not possible to postpone. But still, at Munich, where she was at first slightly indisposed, but recovered, her mind was preoccupied with the apparition of the Black Lady, of whom she spoke to many persons with trembling apprehension. She was sought to be consoled by saying that the sentries on duty had seen the lady enter the palace. But all was in vain. The idea that the apparition of the figure had a sinister foreboding for her life never quitted her mind. Twenty days after the mysterious evening, Queen Theresa lay a corpse in the Wittelbacher Palace. Your readers are at liberty to judge of the incident as they please. I must, however, solemnly protest against any suspicions being thrown upon the exact truth of these facts, derived from the highest authority, as I took the above narrative *verbatim* from the statement of the best informed persons before I had the slightest suspicion of the Queen's death. The two illustrious persons narrated the circumstance of the apparition minutely to several persons, so that the whole town heard of it next morning, and on the same evening the whole *personnel* of the palace and the soldiers on duty were strictly examined, and requested to state all they knew of the matter — a good proof that the occurrence cannot be set down among ordinary nursery tales.'

"When King Frederick I. of Prussia was attacked by his last indisposition, he sat one evening, about dusk, in his chamber at the Berlin Palace. The folding-door suddenly opened with a crash of broken glass — a white figure, with dishevelled hair and bespattered with blood, rushed before him. 'The White Lady! the White Lady! My death is at hand,' exclaimed the suffering King, and never completely banished the idea from his mind, although the figure was nothing more than his fanatic and insane Queen, a princess of Mecklenburg Schwerin."

Since reading the above I observed in *The Times* an account of the death of a woman at Wolverhampton, from fright, in consequence of seeing "The White Lady" rushing up the steps leading from the cellar of a house there. Perhaps some correspondent can refer me to the paragraph.

C. Mansfield Ingleby.

HEALTH OF TOBACCO MANUFACTURERS.

(Vol. xii., p. 39.)

Not coming under either of the classes Mr. Bates invites to discuss his well-timed Note on the health of tobacco manufacturers, I must submit what I have to say as a non-professional, and merely state what has come under my own observation.

1849 was a terrible year to New Orleans, and the towns on the Mississippi River. To hear that populous districts were thinned, and in some instances whole households carried off in a night, occasioned but little surprise to those who had in former years seen the ravages of epidemics in this malarious climate. But, amidst the disease and death, there were some spots comparatively safe, and these were the tobacco manufactories. In New Orleans, while I was there, I had frequent opportunity of examining this interesting problem; and invariably found that, whilst cotton-dressers and sugar-refiners suffered with the rest of the inhabitants, the tobacco manufacturer was generally exempt. But the term tobacco manufacturer is, perhaps, too exclusive as a principal one in so interesting an inquiry. For practical purposes, it would be well to know how far man's connexion with tobacco exempts him from various complaints.

Besides cigar rollers, cut-and-dry choppers, and snuff-makers, there are those engaged in planting, attending, curing, packing, warehousing, and loading, — all being brought in different degrees of contact with the "weed." On plantations, the negro and overseer are alike subject to the cholera,

and, indeed, to the same complaints as the neighbouring cotton-grower. In curing and drying houses, the men are partially safe from epidemics, and invariably free from lung complaints. But it is to the factory we must go to learn the full extent of this singular preservative. Not until the leaf has been cured for some time, or at all events passed through the hogshead, do those neutralising qualities show themselves; and it must be brought into continual contact with the men, and in a room or workshop of some kind, for them to be the subjects of its preservation. From this then it would appear, that only on certain conditions, and in certain stages, is tobacco a protection from contagious diseases; and the same security is offered I believe in tan-pits, where, in cholera times, a remarkable share of health is observable amongst the men employed.

In tobacco countries the application of the leaf in various ways forms the subject of several prescriptions. While hunting in the far west, if you are bitten by a rattle-snake, a tobacco leaf bound around the part will destroy any poisonous effects.

Smoking before drinking impure river water will prevent the diarrhœa. In certain unmentionable skin disorders, the washing of the parts with water having tobacco steeped therein will drive it away. These, and similar recipes, are common in the Mississippi Valley.

But to the tobacco manufactories. From those who have been curious with myself in the matter, I learn that in all large towns, where tobacco factories are carried on, the same properties are observable. In London, the great tobacco *quartier* is Goodman's Fields; and, that I might compare notes with those already gained in America and the West Indies, I have several times made minute inquiries in that vicinity. The manufacturers there—mostly enterprising Jews—describe their men as being remarkably free from lung complaints, skin diseases, and affections of the liver; although I think I heard of a few instances where torpidity of the latter organ was complained of. Many of these men use oil as a part of their diet, agreeably to the custom of their race, and enjoy health superior still to those who do not take any. This, of course, is another interesting problem which has of late just been hinted at and then dropped. But one thing is observable in all cigar and tobacco factories, the men neither are nor look cheerful; they rarely enjoy those bright animal spirits which other occupations induce. The sports of the field have scarcely any attraction for them; they are frequently noisy at the "board," and a whole factory full may sometimes be heard shouting the same song; but it is a very different affair to a chorus round the capstan, or the melody a dozen negroes make whilst plying their hoes or picking off the suckers from the tobacco plants.

A tobacco manufacturer is seldom high, he is seldom low; he appears to have entered that middle state of existence which some think the most enviable. His trot may be called the "jog trot." He rarely figures as a declaimer, rarely gets drunk and alarms the neighbourhood of his residence. What he invariably does, is to live contentedly, and without grumbling; and consents to undergo a pickling in tobacco, to perhaps the slight deadening of his nerves, the undoubted weakening of his mind and strength of will, for the sake of preserving his skin, liver, and lungs from frequent epidemics.

There is one fact which it may be as well to state,—spirituous liquors, drunk freely by those in a tobacco factory, soon destroy the conserving effects which they might otherwise enjoy from their calling.

Another peculiarity still more remarkable is this,—the ordinary nervous distrust which smoking induces, and which proves perhaps the pleasure of the pipe to lay more in the anticipation than in the act itself, is seldom experienced by those who are engaged manipulating the "weed." Indeed, I have heard it remarked, that where a man could not indulge in three pipes a day without feeling symptoms of indigestion, he could double the number after he became employed by a tobacconist, and feel none of the old symptoms.

J. C. Hotten.

151. Piccadilly.

INSCRIPTIONS ON BELLS.

(Vol. xi., p. 210.)

At Christchurch, Hants, are the following legends of the fourteenth century on two bells. There are eight in the fine peal:

5. "Sit . nobis . omen . Touzeyns . cum . cit . tibi . nomen.
Virtus . campane . faciat . nos . vivere . sane."

6. "Assis . festivus . pestes . pius . ut . fugat . Agnus.
Mox . Augustinus . nec . dum . resonat . preco . magnus."

They may perhaps be thus Englished:

5. "Be ours the omen: since thy name is All Saints:
May the virtue of the bell make us live in health."

6. "Come soon, kindly (Saint); that the holy Lamb may drive away plagues: not yet sounds the great preacher Augustine."

The priory was dedicated to St. Augustine; and so it appears was this bell, here called, from its solemn sound, herald or preacher.

At Gloucester cathedral:

5. John. "In multis annis resonet campana Johannis."
6. Mary. "Sum rosa pulsata mundi, Maria vocata."
4. "Sit nomen Domini benedictum."
2. Peter. "Sancte Petre, ora pro nobis."

At Woburn:

2. "Johannes Lenglon, Episcopus Lincoln: Ave Maria, gratiæ plena, Dominus tecum."

Mackenzie Walcott, M.A.

Bells in the Tower of the Chapel at St. Michael's Mount, Cornwall. — The following is a copy of the inscriptions, and the sizes of the bells:

No. 1. 3 feet diameter:

"Soli, Deo, deuter Gloria. 1640. J. P."

No. 2. 2 feet 9 inches diameter:

"Filius est Deus.
✠ Raphael ✠ Sancta Margareta. Ora pro nobis.
Ordo Archangelorum."

No. 3. 2 feet 6 inches diameter:

"Spiritus Sanctus est Deus.
✠ Gabriel ✠ Sancto Pauli. Ora pro nobis.
Ordo Virtutum.
Maria."

No. 4. 2 feet 3¼ inches diameter:

"Charles and John Rudhall Fecit 1784."

No. 5. 2 feet 2 inches diameter:

"Come away, make no delay."

No. 6. 2 feet diameter:

"Ordo Potestatum."

Nos. 2, 3, and 6, are of the same date, the latter part of the fourteenth century.

Nos. 1, 4, and 5, are probably recasts of older bells, which made up the set of six.

Can any of your readers furnish inscriptions for the last-mentioned bells, which would be in harmony with the other three bells, viz. No. 2, 3, and 6.?

Jas. P. St. Aubyn.

PHOTOGRAPHIC CORRESPONDENCE.

Gutta-percha Baths. — I send you a gutta-percha bath similar to the one mentioned by Mr. Maxwell Lyte, in Vol. xi., p. 471.

The first bath that I invented and made, about two years ago, was simply an open tray, with one of its ends formed into a large cell, to receive the fluid contents when the opposite end was raised until the tray stood vertically upon the cell. The plate was laid upon the bottom of the tray, face upward, and prevented from slipping into the cell, when the bath was raised, by two studs cemented on the bottom. This is exactly Mr. Lyte's plan.

The bath accompanying this Note I made about eighteen months ago, and designed it for flooding the plate, while laid face downward. It appears to have several advantages over the first: it works with greater certainty, covering the whole plate by the use of a much smaller quantity of fluid; and the plate is less liable to be injured by dust or deposit in the solutions. A narrow rim is fastened along two sides of the tray to support the plate about one-eighth of an inch from the bottom, and leave room for the fluid to pass beneath it. Now stand the tray vertically on the bottom of the cell, and you will find the top of the cell is closed, except an opening one-eighth of an inch wide, along the bottom of the tray, extending the whole width between the two side rims. When tried in this state the fluid comes out in gushes; on depressing the tray, every time a bubble of air squeezes itself under the cover; but by boring a small hole in the middle of the top, the flow is made beautifully equable, running evenly under the plate, and driving before it any air-bubble or impurity.

These baths were made for the purpose of working inside the camera; but I abandoned them, from their liability to receive more dust, &c. than the vertical ones.

I claim no merit for these simple inventions, and trouble you rather to remind other claimants that when a dozen men of ordinary ingenuity meet with the same difficulty, it is very probable that two or three of them may, by pursuing the same train of thought, overcome it by precisely the same means, without being chargeable with pilfering from each other.

Sam. Cartwright.

Deepening Collodion Negatives. — In Vol. ix., p. 282., Mr. Leachman recommends the iodide of cadmium for this purpose. Will you have the goodness to ask him if he still recommends the same in preference to any other application? and if so, of what strength the solution should be?

M. P. M.

Old Collodion. — In Vol. xi., p. 390., you did me the favour to insert a Note of mine on this subject, wherein I stated that early this spring I added together numerous samples of old collodion of last summer's make, consisting of portions of almost every variety, in the whole amounting to nearly fourteen ounces, and that this mixture had proved, in my hands, the best collodion I ever used, although many, or in fact the greatest number, of the samples individually were worthless.

My object in communicating this Note is to confirm the former assertion, as I find the same of the most excellent quality, as I have proved by many hundred examples since March last. I would therefore recommend your friends never to throw away their old collodion.

M. P. M.

Replies to Minor Queries.

Richard Kent, Esq. (Vol. xii., p. 46.). — From some old deeds lately in my hands, I extracted a few notes which may be useful to J. K. In 1684, the mortgage of a farm between Chippenham and Corsham, in co. Wilts, was assigned to Sir Robert Dillington, Bart., of Knighton; Richard Kent of London, and Robert Rewes of London. In 1685 Richard Kent is described as "of Corsham, Esq." He was elected M.P. for Chippenham, Aug. 25, 1685; when he made that borough a present of the expenses incurred in obtaining a new charter three years before. He seems to have been knighted, and to have died before 1698: as an indenture, dated in that year, mentions —

"John Kent, second son of Robert Kent, late of Boscombe, co. Wilts, and nephew to Sir Richard Kent, Knt., late of Corsham: John Kent the elder, brother and heir of Richard Kent, and Nicholas Fenn of St. Martin's-in-the-Fields, surviving executor of Richard Kent."

The estate of Richard Kent had been ordered by the Court of Chancery to be sold. A pedigree of Kent of Boscumbe, with a few extracts of the

name from the registers of that parish, may be found in Sir R. C. Hoare's *Modern Wilts*, "Hundred of Amesbury," p. 115. J. E. Jackson.

Leigh-Delamere, Chippenham.

Simile of a Woman to the Moon (Vol. xii., p. 87.).—The lines here quoted remind me of the following epigram written by Richard Lyne, who was a Fellow of Eton. They have not, I believe, been printed.

"Femina ad Lunam comparata."

"Luna rubet, pallet, variat, nocte ambulat, errat,
Hæc quoque Fœmineo propria sunt Generi.
Cornua Luna facit: facit hæc quoque Fœmina: mutant
Quolibet hæc tantum mense, sed Illa die."

Braybrooke.

Audley End.

After the first twelve lines, as set out by your correspondent, the lines run thus:

"Say, are not these a modish pair,
Where each for other feels no care?
Whole days in separate coaches driving.
Whole nights to keep asunder striving.
Both in the dumps in gloomy weather,
And lying once a month together.
From him her beauties close confining,
And only in his absence shining;
Or else she looks like sullen tapers;
Or else she's fairly in the vapours;
Or owns at once a wife's ambition,
And fully glares in opposition.
In one sole point unlike the case is—
On her own head the horn she places."

H. E. N.

Bells of Cast Steel (Vol. xii., p. 87.).—Bells of cast iron have been made at Dundyvan Iron Works, near Glasgow, of a very large size. The iron is mixed with a very small proportion of tin (I believe) as an alloy, and the result is a very sonorous metal; but so extremely brittle, that a very large one, cast at Dundyvan for the Hyde Park Exhibition, was cracked accidentally by a workman who gave it a knock with a small hammer. The sound was said to be equal to that of most bells of its size. R. G.

Glasgow.

Wines of the Ancients (Vol. xii., p. 79.).—The wines of the ancients were not always largely diluted with water, as your correspondent F. imagines. Pliny, Nonnius, Athenæus, Varro, and other classical writers who treat on the subject of wines, inform us that the wine required for immediate use and the ordinary consumption of the family was the simple juice of the grape, clarified with vinegar, and drawn from the barrel as wanted. A strong and sweet wine was obtained from the juice of the grape, crushed by the naked feet instead of the press. This was put to boil, and continually stirred until one-third of the liquor was evaporated, when it was called *caренum*; when only half remained it was termed *defrutum*; and lastly, when it was reduced to one-third in quantity, and of a consistence similar to honey, it took the name of *sapa*. This substance was still farther desiccated by exposure to the sun and to smoke, and by long keeping. Some of the gastronomes of antiquity produced on their tables certain wines which had so far dried up in the leather bottles, that they were taken out in lumps (*Aristotle*); others placed in the chimney corner became in time as hard as salt (*Galen*). Petronius speaks of wine of a hundred leaves (*Petron.*, c. 34.); and Pliny tells us that guests were served with wine more than two hundred years old, which was as thick as honey and exceedingly bitter. Wine of this description must necessarily have been diluted, not only to reduce its strength, but to render potable. It was used to give body to weak wines, and it served as the basis of several beverages in great repute amongst the ancients. The Falernian wine was not drunk until it had attained its tenth year; then it was possible to drink it undiluted. At twenty years old it could only be mastered by being mixed with water. If older it was intolerable; it attacked the nerves and caused excruciating headache. (*Athenæus*, i. 48.) It does not appear that the art of distillating alcohol was known to the classical disciples of Bacchus. J. S. Coyne.

A Sermon on Noses: Shakspeare's Autograph (Vol. x., p. 443.).—Annibal Caro is the supposed author of that "Sermon on Noses," "La Diceria de' Nasi," which, in the edition of the infamous *Ragionamenti dell' Aretino*, published in 1584, is subjoined to that *chef-d'œuvre* of impudence, lewdness, and depravity. *La Diceria* is a drollery not of the nicest kind, written in the Rabelaisian strain, and quite worthy to be printed "nella città di Bengodi." I am ignorant whether the author of *Tristram Shandy*, when he wrote his celebrated *Chapter on Noses*, had in his eye Annibal Caro's lucubration; he certainly had perused with great care Taglicozzi's (1597) or Tagliacozzo's chirurgical encomiums on the dignity, gravity, and authority of noses. I think he could have made good use too of Kornmann's chapter (*De Virginitate*, § 77.), "Num ex longo et acuto naso præsumatur virgo iracunda?" and of the devout speculations of Mademoiselle Bourignon about the noses of Adam and of Eve. There are some *Pious Meditations of J. Petit* (no date, in 8vo., black-letter) *on the Nose and the Two Nostrils of the Holy Virgin*, which are worth noticing, as well as Theophile Raynaud's (the Jesuit) great review of noses, contained in his *Laus Brevitatis*.

As to the real or pretended autograph of Shakspeare, I leave it of course to the sentence of the connoisseurs; this I must only add, as a fact rather worth submitting to their acumen, that in

the old Mazarinean Library, Paris Institut, there exists a copy of Sir T. Harrington's curious tract, *The Metamorphosis of Ajax*, another drollery of the same era (not of the same stamp), on the title-page of which one may read, written in a very good hand of the sixteenth century, the word *William*, quite legible, under a slight dash of the pen, and the letters *S . . p . . e*, more effectually concealed under a more vigorous stroke of the same hand and the same ink.

Philarète Chasles, Mazarinæus.

Paris, Palais de l'Institut.

Beating the Bounds (Vol. xi., p. 485.). — Feeling sure that you will have a multiplicity of answers to this question, I shall content myself with referring R. P. to Brand's *Popular Antiquities*, (Knight's edition, vol. i. pp. 116—124.); *Hone's Year-Book* (October 8.); *Hone's Every-Day Book* (May 12.); Wheatly's *Illustration of the Book of Common Prayer* (Oxon, 1846, p. 202.). Also in the churchwarden's accounts for the parish of Ecclesfield, are the following entries:

"1680. Spent at the preambulation, 6*s.* 8*d.*; payde for bread and ale for those that went with the presession at Shiergreene Cross, 6*s.* 8*d.*"

J. Eastwood.

Eckington.

The origin of the custom of "beating the bounds," or perambulating the limits of the parish, which still prevails in the east, and other parts, as well as in the west of England, was from the ancient practice of walking round in solemn religious procession, chanting the Litanies, on the three days before Ascension, commonly called the three Rogation days. In the Catholic Church, the Litanies are still sung or recited on those days, and also in procession, where this is practicable.

F. C. H.

Method of taking out Ink (Vol. xii., p. 29.). — A small quantity of oxalic acid, or muriatic acid, somewhat diluted, applied with a camel's hair pencil, and blotted off with blotting-paper, will in two applications quite obliterate any traces of modern ink. By the aid of oxalic acid, I have restored a page on which an inkstand had been upset to almost primitive purity.

William Fraser, B.C.L.

Alton, Staffordshire.

The following passage, which seems to answer J. P.'s Query referred to above, caught my eye yesterday whilst looking for something else in Hone's *Every-Day Book*, vol. ii. Not having the opportunity of trying the method referred to, I can only give the passage *verbatim*:

"M. Chaptal remarks, that, since the oxygenated muriatic acid had been found capable of discharging the colour of common writing-ink, both from parchment and paper, without injuring their texture, it had been fraudulently employed," &c. &c.

J. Eastwood.

Absorbent Paper (Vol. xii., p. 87.). — In answer to the inquiries of C., I beg to inform him, that if he will dissolve a drachm of alum in three ounces of spring water, and sponge the paper with it; when dry, it will bear writing upon without blotting.

He may also write on absorbent paper with common ink, if he mixes gum-water with it.

F. C. H.

Having had much experience in foreign books, and the papers on which they are printed — more particularly noticing the absorbent nature of modern German works — I would advise C. to make his notes upon their margins in pencil, a card being introduced under the leaf to make the line clear and sharp; as I do not think anything could be done to impart size to the paper of a bound book, without injury to its appearance.

Books may be with ease sized prior to binding, and the paper materially strengthened.

Luke Limner.

Stained Glass Picture of Blessed Virgin (Vol. xi., p. 466.). — If the picture referred to be intended for the Blessed Virgin and Divine Infant, the toy described by L. J. B. is very remarkable and unusual.

A toy mill is the emblem of the infant St. James the Less, as represented among the highly-finished paintings on the screen of Ranworth Church, Norfolk; and referred to by the Very Rev. Dr. Husenbeth, in his useful book of reference, *Emblems of Saints*, by which they are distinguished in works of art (pp. 74—78.). I suspect that the figure holding an Agnus Dei is intended for St. John Baptist, he being almost always so represented.

C. A. B.

In answer to L. J. B. on "Stained Glass Pictures of the Blessed Virgin," I would remark that representations of toys are not uncommon in pictures of the childhood of our Blessed Lord. For example:

1. In an early Byzantine painting I have, our Lord is painted with a twisted stick, probably a sugar-stick, in his hand.

2. He is represented blowing bubbles from a mussel-shell on a stick in one of those beautiful early pictures lately placed in the National Gallery. This is very prettily treated in Wierx's *Vita et Passio Dei*, where an angel is playing with Him.

3. In A. Wierx's print of Virgo Matre, he is represented with a windmill on a stick, like the toy of the same kind we still see used.

4. In a print of M. Sadlee, He has a sort of chaplet with which he is playing.

Instances of his playing with birds, fruit, and flowers are common enough. Akin to these examples may be mentioned the instances of angels in the form of children playing near our Lord, as:

1. In Albert Durer's large Passion, The Nativity, in which one angel is running with the cross revolving on a stick (a common toy in those days).

2. In *Biblia Sacra*, Lugduni: Bouille, 1541, p. 473. b, is an angel playing near our infant Saviour's head, with a toy in the shape of a Catherine-wheel. The print is much earlier than the book. Many other instances might be given.

John C. Jackson.

Clapton.

Sir Cloudesley Shovel (Vol. xi., pp. 184. 514.; Vol. xii., p. 54.).—In a rare little book now before me, entitled *Secret Memoirs of the Life of the Hon. Sir Cloudesley Shovel, Knt., &c.*, by an officer who served under that admiral, and dedicated to "The Hon. my Lady Shovel," 12mo., London, 1708, it is stated at p. 3.: "He was born at a small town near Clay, in the county of Norfolk." Whether this was Cockthorpe does not appear; but if that place be near to Clay, this statement serves to strengthen its pretension to the distinction claimed for it. J. D.

The Sphinx (Vol. xii., p. 88.).—The wide diffusion of this mystical figure seems to indicate that it had some more profound and general signification than the overflow of the Nile. Modern writers mostly reject this interpretation, even in Egypt, and consider it emblematic of the kingly power. I believe it was more probably an emblem of the Supreme Deity, as Layard suggests in his first work on *Nineveh*.

It is an error to say that the *Egyptian* sphinx combined the head of a virgin with the body of a lion. This was the later *Greek* sphinx, after the primitive idea of its mystical meaning had been lost. "The Egyptian sphinx was invariably male," and united the body of a *lion* with the head of a *man*, surmounted by a *serpent* (Wilkinson's *Ancient Egypt*, 2nd Series, vol. i. p. 146., and Faber's *Mysteries of the Cabiri*, vol. i. p. 209.).

This tri-formed monster occurs in many other countries besides Egypt, viz. in Assyria, with the head of a man, the body of a lion or bull, and the wings of a bird or of a seraph, the flying-serpent. In Persia and Etruria the same (Chardin's *Travels*, and Dennis's *Etruria*, vol. i. p. 51.). In Lycia, as the woman, lioness, and seraph (Fellowes's *Lycia*, and sculptures in the Lycian room in the British Museum). It also occurs among ancient Chinese religious emblems (Kæmpfer's *Japan*, vol. i. p. 182.), and likewise in India (Maurice's *Indian Antiq.*, vol. iv. p. 750.), and may be seen in the paintings of the ancient Mexicans. Its invariable triple form exhibits the primitive idea of the three-fold nature of the Godhead, an idea whose universal diffusion indicates an origin of the most remote (probably antediluvian) antiquity.

The *globe* with *wings* and *serpents*, also very widely diffused, seems to represent the same idea, and to be only a variation of the symbolic figure.

Eden Warwick.

Birmingham.

Knights Hospitallers in Ireland (Vol. xi., p. 407.).—Possessions belonging to the Order of Malta in Ireland, before the abolition of the Religious Orders by Henry VIII., may be found in Boisgelin's *History of Malta*, vol. iii. pp. 210—212., edit. 1804. W. W.

Malta.

[We have omitted the extract, as this work may be found in most public libraries. Under the county Down, Boisgelin notices the "Territory of Orders, Commandery of St. John the Baptist, founded by Hugh de Lacy in the twelfth century."]

Uncertain Meaning of Words (Vol. viii., p. 439.).—Your correspondent A. B. C. might have added to his instances of words of different meaning applied to express the same idea: we say of a newspaper, that it contains "the *latest* intelligence;" or, that it has "the *earliest* intelligence;" both phrases being intended to convey precisely the same meaning. "Your news is *late*," means that it is stale; but "He brings all the *late* news" expresses the very reverse of tardiness. J. S. C.

Proverbs (Vol. xi., p. 299.).—As the chief part of the proverb cited by μ. is alliterative, it is probable the third line was likewise so anciently, and it would run thus:

> "To a red man reade thy reed,
> With a browne man breake thy bread,
> At a white man draw thy whittle."

The fourth line is likewise probably modern, and should be omitted. Hyde Clarke.

Table of Forbidden Degrees (Vol. xi., p. 475.).—By "Matthew, Lord Archbishop of Canterbury," is meant Parker, under whose authority the table was published in 1563. The XCIXth canon of 1603 orders that "the aforesaid table shall be in every church publickly set up and fixed at the charge of the parish." Copies such as that described by A. R. M. are not uncommon. The dresses in the engraving are much like those in the old illustrations of the *Spectator*, and evidently belong to the last century; but whether we must understand "John, Lord Archbishop of Canterbury," to mean Potter (A. D. 1737—1747) or Moore (A. D. 1783—1805), I do not venture to determine. J. C. R.

Fanatics of the Cevennes (Vol. xi., p. 487.).—B. H. C. may be referred to the *Histoire des Pasteurs du Désert*, par N. Peyrat, Paris, 1842, 2 vols.

8vo. I think there is an English translation published two or three years ago; and in the *Foreign Quarterly Review*, about 1845, may be found an admirable article on the book by Mr. William Macpherson, of the Inner Temple, now Master in Equity at Calcutta. J. C. R.

Buchan's Ballads (Vol. xii., p. 21.).—Buchan's collection is celebrated by Sir Walter Scott, in his last Introduction to the *Border Minstrelsy* (*Poet. Works*, vol. i. p. 87., edit. 1833); a fact which one might have supposed sufficient to make the book known to all persons interested in such literature. The account which Mr. Grundtvig gives of Mr. Dixon's publication is therefore very surprising to me. But I take the liberty of hinting to Mr. Grundtvig, that the *Ancient Ballads* lie under some suspicion, notwithstanding Scott's opinion in favour of their genuineness. At least I was told soon after the appearance of the work, and in Mr. Buchan's own part of Scotland, that many of the pieces were manufactured by two very young men (both since known for better things), who amused themselves by imposing their productions on that not very critical or judicious editor. Perhaps the mention of this report may draw forth either a contradiction or a confirmation of it.

J. C. R.

Rose's "Biographical Dictionary" (Vol. xi., p. 437.).—This book grew out of the *Encyclopædia Metropolitana*, which Mr. Hugh James Rose undertook to edit after the death of the Rev. E. Smedley. The intention was not to produce an altogether original work, but one mainly founded on the *Biographie Universelle* and Chalmers. I still possess a paper of instructions drawn up by Mr. Rose for the guidance of contributors. Mr. Henry Rose succeeded his brother in the editorship of the *Encyclopædia*, and some changes of plan were made as to the *Biographical Dictionary*. Instead of appearing as a portion of the *Encyclopædia*, it became an independent work; the size was changed from quarto to large octavo; and, while the bulk of it was still to be executed by contributors who each undertook a certain portion of miscellaneous names, the chief articles in particular classes were committed to writers who were supposed to have a special acquaintance with the subjects. Thus, I remember that the Spanish biographies were to be executed by Dr. Dunham, and the naval by Captain Glascock. I do not know how far Mr. Henry Rose carried on his superintendence, nor when the system of contributors was abandoned; but the greater part of the *Dictionary* was the work of a single writer, the Rev. J. Twycross. J. C. R.

Ritual of Holy Confirmation (Vol. xi., pp. 342. 512.).—In a sermon preached Sept. 27, 1619, at the first visitation of the then Bishop of Oxford, Dr. John Howson, by Edward Boughen, his chaplain, the following sentence occurs after a citation from St. Augustine on the use of the sign of the cross in holy confirmation:

"The cross, therefore, upon this or the like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer, set forth and allowed in Edward VI.'s reign. And I find it not at any time revoked: but it is left, as it seems, to the bishop's discretion to use or not to use the cross in confirmation."—P. 11.

Is this view respecting the bishop's discretionary power to use the sign of the cross in holy confirmation borne out by any other Church of England divines; and was it ever acted upon by Bishop Howson, or any of his cotemporaries? The Church in Scotland retained it; and her bishops still often, but not I believe universally, use it. William Fraser, B.C.L.

Alton, Staffordshire.

Nursery Hymn (Vol. xi., pp. 206. 474.).—In the interesting "Report on the State of Parochial Education in the Diocese of Worcester," by the Rev. E. Feild (now Bishop of Newfoundland), printed as an appendix to the *National Society's Report* for 1841, may be found, at p. 164., the rhyme,—

"Matthew, Mark, Luke, and John,"—

with variations taken down from the variation of children in the dioceses of Worcester and Salisbury. J. C. R.

Cathedral Registers (Vol. xi., p. 445.).—When in Sussex lately, I met with a woman who stated that she was married in Chichester Cathedral. Probably thirty years ago. F. B. R.

Full Fig (Vol. xii., p. 65.).—May not this term, applied to dress, owe its derivation to the costume of fig-leaves adopted by our first parents? The slang character of the phrase inclines me to hazard this conjecture. While I am on the subject of dress I should like to have an explanation of the term "dressed to the nines," common in some parts of the country. J. S. C.

May not this phrase have reference to the original apron of fig-leaves, with which Adam and Eve imperfectly clothed themselves?

Alfred Gatty.

Pollards (Vol. xii., p. 9.).—Pollards are common in the marshlands of Holland and Flanders. They are chiefly willows. Other trees are pollarded there to prevent them from overshadowing the fields, and keeping off the sun. Trees are pollarded here for the same ground. Trees are likewise pollarded in the Netherlands, and here to strengthen the trunk, and make earlier and sounder timber. Hyde Clarke.

Miscellaneous.

NOTES ON BOOKS, ETC.

At this pleasant season, when the whole work-a-day world is bent on holiday-making, poetry seems at a premium; and our library table is enriched with sundry indications as to this direction of the popular mind. We will not attempt, in the limited space which we can devote to such matters, to indulge in a dissertation upon the merits of Mr. Tennyson's *Maud;* but refer such of our readers as lack criticism on this last bright spark hammered from the brain of the Laureate to the *Examiner*, for a well-considered and eulogistic lecture on its more patent beauties; and to the *Athenæum* for an article rich in critic-craft, and in the elucidation of the more esoteric charms of this "thing of beauty." We will rather content ourselves with calling attention to what has lately been doing to secure new readers and fresh welcome for some of the older masters of song.

First turn we to the new volume of the *Annotated Edition of the British Poets.* It is the first of the *Poetical Works of Samuel Butler*, edited by Robert Bell; and contains a carefully-written biography by the editor, and the first and second Parts of *Hudibras.* Some idea of the value of this new edition will be found in the fact that it is founded upon a careful examination of the former editions, from the earliest to the last reprint of that by Dr. Nash; that the text has been carefully collated; obscurities from vague or false punctuation have been removed; and in the illustrative annotations special regard has been had to the brief notes either known, or supposed to have been written, by Butler himself. We can scarcely anticipate but that, with such careful tendering, Mr. Bell will succeed in awakening a new interest in Butler in the minds of the reading public.

Of somewhat less ambitious character are three volumes recently issued by Mr. Routledge, under the editorship of the Rev. R. A. Wilmott. The first of these is dedicated to the *Poetical Works of William Cowper*, which are contained in one compact and neatly-printed volume. Cowper is evidently a favourite with Mr. Wilmott, who has obviously bestowed considerable pains in the brief preliminary "picture-sketch of his life and genius." The second volume contains *The Poetical Works of Thomas Gray, Thomas Parnell, William Collins, Matthew Green, and Thomas Warton*, of whom it is said by their editor, that "they bear a kind of relationship to each other, and seem to gain a grace and charm from the bond of fellowship that unites them." That this will be a welcome volume to many readers, none can doubt. And the same may safely be predicated of the third, which contains *The Poetical Works of Mark Akenside and John Dyer*, and in this volume we have the best specimen of Mr. Wilmott's editorship. The biography of Dyer contains new materials now first furnished by his descendants, and for the first time a genuine portrait of the poet — that which has hitherto passed for one being really the likeness of another Mr. Dyer. We may add that all three volumes are gracefully illustrated by Mr. Birkett Foster.

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Notices to Correspondents.

C. J., *who writes on the origin of* Tradesmen's Tokens, *is referred to Mr. Akerman's volume on that subject published by Russell Smith.*

Fauntleroy *the Banker was executed for forgery at the Old Bailey Nov. 30th, 1824. See* "N. & Q.," Vol. x., p. 233.

Clerical Bands. *This subject has already been discussed in our columns*, Vol. ii., pp. 23. 76. 126.

Jaydee's Query *respecting* Arms *on an inlaid table will, we hope, be answered very shortly.*

W. H. B. *The famous old ballad of* The Babes in the Wood *is printed in Percy's* Reliques, vol. iii. p. 171.

Notices to other Correspondents in our next.

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A difference of climate has led our neighbours to look somewhat earlier for a patron of showers. The following couplets have for centuries held a high place in France among meteorological canons:

"S'il pleut le jour de la Saint Médard [June 8],
Il pleut quarante jours plus tard;
S'il pleut le jour de Saint Gervais et de Saint Protais [June 19],
Il pleut quarante jours après."

M. Quitard, in his *Dictionnaire des Proverbes*, gives the following legend of St. Médard:

"C'est le 8 Juin qu'arrive la fête de cet admirable fondateur de la rosière de Salency, lorsque les roses brillent dans toute leur pompe, et une circonstance si peu suspecte ferait plutôt penser que s'il avait quelque autorité sur l'atmosphère, il aimerait mieux en préparer les plus pures influences, ne fût-ce que pour ces belles fleurs qu'il a destinées à couronner la vertu; un pareil emploi paraîtroit du moins assorti aux habitudes de sa vie. Pourquoi donc a-t-on imaginé de lui assigner un rôle tout opposé? A quel propos l'a-t-on représenté triste et sombre auprès d'un long baromètre qui marque une pluie de quarante jours? C'est que les légendaires rapportent que, se trouvant un jour au milieu des champs en nombreuse compagnie, une forte averse fondit tout-à-coup d'un ciel sans nuage. Tout le monde en fut mouillé jusqu'à la peau, et lui seul n'en reçut pas la moindre goutte: un aigle était venu déployer ses vastes ailes audessus de sa tête, et lui servir de parapluie jusqu'au logis paternel. A cette occasion, dans les vieilles chroniques, on lui donne le nom de maître de la pluie."

The French have a conundrum:

"Quel est l'objet que l'on recherche le plus quand on sent des gouttes? (On s'en dégoûte: c. à. d. un Parapluie.)"

This malicious answer contains a truth and a paradox; for true it is that in the fair weather and sunshine of life we are too apt to neglect the humble, unobtrusive friends whom we hunted up from their modest seclusion, when the storms of adversity were gathering around us, and for whose timely assistance we were then so profusely grateful. Thus, a continuance of the shower which suggested the foregoing notes, allows time for a word on the modest despised umbrella, which its cessation might have caused me to omit. A learned dissertation on "The Spoon," from the pen of an American writer, formed a welcome addition to the libraries of the curious; why not a companion on the neglected umbrella? The history of this indispensable utensil would surely form an interesting volume, and afford a fine scope for the display of archæological and anecdotical lore. No little labour and research would be required in tracing the origin, uses, and mechanical development of the instrument from the earliest times, — from the "Tholium reticulum, quoddam fastigiatum et fornicatum, quo pro umbellâ mulieres utuntur" of Pollux; the "munimen ad imbres" of Virgil; the "scortea" and "umbracula" of Martial; the "oily shed" of Gay (*Trivia*, b. i. l. 211.), — down to the last improvements of the present day, the "parapluie-canne, dont le fourreau se plie à volonté pour le mettre dans sa poche" of M. Cazal, and the "china crapes" and "alpacas" of Messrs. Sangster. We have, indeed, an attempt towards such a history in the *Essai Historique-Anecdotique sur le Parapluie, l'Ombrelle, et la Canne, et sur leur Fabrication*, par René-Marie-Cazal, Fournisseur de S. M. La Reine des Français, 12mo., Paris, 1844, pp. 106; but still much yet remains to be done.

Modern improvements, in attenuating the form and changing the materials of the umbrella, have blunted the sting of the conundrum with which I ushered in the subject; and one can now-a-days be his own *umbelliferus* without fainting beneath the shelter. The dropsical, parturient gingham of former days will soon share the fate of the equally unwieldly Dodo, and exist only in our museums in a fragmentory state; or, embalmed in the inimitable conception of Dickens, may be affectionately remembered by posterity as a "Gamp," just as such a primitive, cumbrous instrument has been styled for a century in France "un Robinson," from the huge umbriferous machine beneath

which the hero of Defoe sheltered himself in his island from the ardour of a tropical sun.

It was the advice of a quaint old friend, often repeated for the guidance of his friends through this rainy world, to provide an umbrella when it was fine, and to do as they liked when it was wet. He had too "little Latin" to be aware that Martial had given congenial counsel before him:

"*Pœnula Scortea.*

"Ingrediare viam cœlo licet usque sereno
Ad subitas nunquam scortea desit aquas."
Epig., lib. xiv. cxxx.

Another couplet may be cited from the same author:

"*Umbella.*

"Accipe quæ nimios vincant umbracula soles;
Sit licet et ventus te tua vela tegent."
Lib. xiv. xxviii.

The poet gives us good advice; and that all may be enabled to follow it, I conclude by submitting the following epigram to the consideration of those who may wish to make *seasonable* advice to their friends:

"Pour étrenne on veut à l'envie
Du frais, et du neuf, et du beau;
Je dis que c'est un parapluie
Que l'on doit donner *en cas d'eau!*" (*en cadeau.*)

William Bates.

Birmingham.

A MILTON NOTE.

Mr. Hunter has shown (Vol. xi., p. 477.) that, in my *Life, &c. of Milton*, I had fallen into an error with respect to the date of the death of the Marchioness of Winchester. I will now give the origin of that error; but I must previously state, in explanation of, not in excuse for, this and other errors in that work, that while it was in a fragmentary condition a domestic calamity occurred, which nearly paralysed my mental energies. My first impression was that I ought to abandon my task, and perhaps it would have been the part of wisdom to have done so; but I finally resolved to persevere and complete the volume.

In one of his notes on the poem Warton says:

"Mr. Bowles remarks that her death was celebrated by Sir John Beaumont and Sir W. Davenant. See Beaumont's *Poems*, 1629, p. 159.; Davenant's *Works*."

From this I naturally inferred that she must have died before 1629; and, from the cause above assigned, I did not carefully examine Beaumont's poem, where I should have seen at once that the subject of it must have been a different person. I cast, by the way, no imputation on the sagacity or good faith of Mr. Hunter, of whom I have uniformly spoken with the respect to which he is entitled.

From a letter accompanied with *fac-similes* of the signatures of Milton and his wife and daughters, with which Mr. Marsh of Warrington has kindly favoured me, I find that Anne Milton could not write even her name, and that Mary misspelt it; but Deborah's handwriting is good. He has, however, proved to my satisfaction that she is not one of the writers in the *Cambridge MS.* In fact she was not six years old when the last poem in that MS. — the sonnet on the death of his second wife — was composed.

As I do not happen to have any books printed in the sixteenth century, and my memory is become somewhat treacherous, I have, in one instance stated as a peculiarity of Spenser's, that which was the ordinary orthography of the time.

In my remarks on Milton's first sonnet there are some inaccuracies. His was not, as I state, "the earliest English specimen of a sonnet formed on the Italian model," for Donne's *Holy Sonnets* — which, however, were not published till 1633 — are similar in construction to his Italian sonnets and to that to Cromwell. Moreover, they had Italian authority for this structure; for among the thousand sonnets of T. Tasso there are two similarly formed, *Amando, ardendo*, and *Tu parti, o rondi nella*. In what I said of the French sonnet I had only the poets of the seventeenth and eighteenth centuries in view; but the sonnet was a favourite form with those of the sixteenth century. Ronsard, whom his countrymen seem rather to underrate, has left a great number, and speaking of that age Boileau says:

"A peine dans Gombaut, Mainard et Malleville
En peut-on admirer deux ou trois entre mille."

There are doubtless many other errors and inaccuracies in my work, but it may suffice to have noticed these. Thos. Keightley.

Chiswick.

HOUSE OF COMMONS TEMP. ELIZABETH AND JAMES.

On running over the pages of the Commons' Journals, many a little characteristic incident turns up, which you may possibly deem suitable to your pages.

Coughing down a Member not allowed. — "Whosoever hisseth or disturbeth any speech hereafter, shall be called to the bar. Growing upon Sir Lewis Lewknor's speech," — that is, the practice gained strength during his speech. (2 James I., June 20.)

Absenteeism. — This was most rigorously denied, except by special leave for attending assizes or other public matters. The following permission being accompanied by a stipulated *honorarium* suggests, that the cause of absence was regarded by the House as frivolous: "Sir Rob. Wroth hath

leave to absent himself for a se'nnight, upon the king's hunting in the forest; hath leave, paying a buck to Mr. Speaker." (June 12, 2 James I.)

A Lawyer outvoted by a Jackdaw.—This was in a case for a "b for costs in a prohibition," which was "dasne[illegible]he division of the House;" for "a jackdaw flew in at the window during his (Mr. Fuller's) speech, which was called *omen* to the bill." (May 31.)

Bill against costly Apparel.—Mr. Brook's speech for this bill (18 Jac. I.) is a prose version of the *New Courtier's Alteration*, or second part of what is now called the *Old Country Gentleman*. He attributes to extravagance in dress, decay of the public treasure, the ceasing of old-fashioned hospitality, the debts of knights and gentlemen; and what he terms the inequality of trade, importation and exportation. (Only think of) "18*l.* a year by a great courtier for shoe-strings!" Now-a-days, roses worn by members of this House on their shoes cost more than did their fathers' apparel; and he concludes by observing, that gilding and lace are clothing neither for winter nor summer; Scripture teaching us that man's first covering, even by the gift of heaven, was nothing but skins.

Quoting Latin.—The trick so common among the members at that time, of dragging in Latin upon all occasions, was a fashion strengthened, if not set on foot, by the king's pedantry. It was all very well in Sir Francis Bacon and such as he, but must have been insufferable when Sir Roger Owen could not allude to a straight line, without adding: "Brevissima extensio a puncto ad punctum." The greatest array of Latinisms occurs in the numerous debates about the Union of Scotland and England, which being a pet project of James's would of course attract his eye. But (independently of the quackery here referred to) it is worth adding, that if the disjointed jottings-down of these brief but energetic debates touching Scotland were judiciously linked into continuous dialogue, they would bring out an array of facts and arguments more instructive than whole chapters of formal history-writing.

N.B.—There are two different diaries of the first five years of James.

Fulsome Homage towards the King.—This it must be confessed showed itself more in words than in deeds; but the words are often inexcusably extravagant, and James is perpetually referred to as guided by maxims and influenced by a motive power unknown to common men. Sir George Moore said, "They could not follow a better guide than his Majesty; though, like Peter, afar off." (March 19, 21 James I.) A more glaring instance of abject homage could hardly be furnished than by the examination of Edward Floyd, Esq., for speaking jeeringly of the Queen of Bohemia, James's daughter. One member after another starts up and proposes some cruel or grotesque form of punishment; such as boring the tongue, pillory, fining, flogging, riding backwards on horseback with his beads and friar's girdle about him. Sir George Goring moved for "twelve rides on an ass, at every stage to swallow a bead, and twelve jerks to make him." "As he laughed at the loss of Prague, therefore let him cry by whipping." Sir Edward Wardour: "As many lashes as the Prince and Princess are old." Mr. Angell: "A gag in his mouth to keep him from crying and procuring pity." Sir Francis Seymour of Marlborough delivered his judgment as follows: "To go from Westminster at a cart's tail, with his doublet off, to the Tower; the beads about his neck, and to receive as many lashes by the way as he had beads." It is satisfactory to add, that the merciful part of the House prevailed; and though the riding backwards and fining were inflicted, there was "no blood." James, in one of his messages to the Commons, tells them that "he was infinite, and his occasions infinite" (vol. i. p. 946.); but the House, without presuming to question this modest attribute, do not appear to have considered it necessary to promise a corresponding "subsidy."

Act against Scandalous and Unworthy Divines.—This, which is usually attributed to the Long Parliament, was first brought forward under James I. (April 28, 1621.)

The Long-bow versus *the Gun.*—An act, in 1621, for the preservation of game is based on the now "inordinate shooting in pieces;" but it was opposed as absurd, the long-bow being now an obsolete weapon, and "guns being the service of the state:" meaning thereby that the practice of gun-shooting was valuable, however acquired. Yet, though the long-bow is declared obsolete at the period here mentioned, it is certain that at the commencement of the civil wars, twenty years later, it was an arm by no means neglected by the parliament. It may also be remembered, that Sir Walter Scott has introduced its use into the *Legend of Montrose* in 1643, greatly to the contempt of Dugald Dalgetty.

Purity of Elections.—Mr. Noy, on this point, tells the House a story of Lord Bruce of Bremberghe, for only uttering the word *reminiscar* by way of threat to one Roger, a Baron of the Exchequer, being adjudged: To go up and down Westminster Hall, in his hose and doublet, without his hat; to go to all the courts, and then to go to the Tower. "And fit it were," he then adds, "that these men (divers Yorkshire constables) for forestalling freedom of election, and terrifying men with as much as *reminiscar*, should go to the Tower." Then, as to the qualification of voters, there is abundant evidence that electors in bo-

roughs always lost their right by non-residence; and it was not till the 13th Elizabeth, that an attempt was made by a bill to give "validity to burgesses *non resiant*,"—the term *burgesses* here meaning representatives. And the independence of cities and towns is illustrated by the unchallenged assertion of a member, in 1604, that the interference of a sheriff would be tantamount to "the disinherison of any corporation."

Plan for keeping Members to their Seats.—"Ordered: That if, after the reading of the first bill, any of the House depart before the rising of Mr. Speaker, to pay to the poor men's box four pence." (Nov. 9, 9 Elizabeth.) J. W.

INEDITED POEM BY CHAUCER.

I have ventured, and I think justly, to designate as inedited the following poem by Chaucer, although it has been printed by Leyden in his Introduction to *The Complaynt of Scotland*, because from the year 1801, when Leyden so printed it, until the present time, it has, I believe, been overlooked by the editors of Chaucer's works. Having, by the kindness of a friend, procured an accurate collation of the poem as given by Leyden with the original MS. in the Advocates' Library, Edinburgh, it seemed well to put such version on record in "N. & Q." for the benefit of future editors of Chaucer generally, and more directly for the benefit of Mr. Robert Bell, who, in his *Annotated Edition of the British Poets*, is labouring so earnestly and with such good effect to give us not only a new but a more perfect edition of Chaucer than we now possess.

I will merely add that the poem is preserved in a MS. *System of Theology*, composed by John de Irlandia in 1490, and that he attributes, I have no doubt correctly, the poem to Chaucer in the following passage: "And, sene I have spokin samekle of this noble and haly virgin, I will, on ye end of yis buk, writ ane orisoune, yat Galfryde Chaucèir maid and prayit to yis lady;" while Leyden, whose opinions on all such matters are deserving of the highest respect, observes that "its authenticity derives probability from the antiquity of the authority by which it is ascribed to him."

"INCIPIT ORATIO GELFRIDI CHAUNCER.

"*Orisoune to the Holy Virgin.*

"Moder of God, and virgin wndefould,
O blisfull quene, oure quenis emperice!
Preye you for me yat am in syn ymould,
One to yi sone, the punysar of vice,
That of his mercy, yo^t I be nyce
And neclegent in keping of his law,
His hie mercy my soule on to him drawe.

"Thou moder of mercy, wey of indulgence,
That of all wertu art superlatif,
Sauo^r of saulis, throw yi beneuolence;
O humyll lady, mayde, moder, and wyve,
Causar of pes, strynthar of woe and strive;
My prayer to yi sone yat you present,
Sene of my gilt hooly I me rapent.

"Benyng comfort of us wreiches alle [waye];
Be at myn ending quhen v[illegible] deye,
O well of piete, one to ye l
Fulfillit of sueitnes, hop[illegible] to weye
Agane ye feynd, yat w^t his handis tweye,
And all his my^t, wil pluk at ye ballance
To wey us downe, kep us from his mischance;

"And for you art ensample of chastite,
And of all vyrtuis, worchip, and hono^r,
Abone all women blisset mot you be,
Now speik, now prey, wnto o^r saluiour,
That he me send suych grace and fouo^r
That all the heit and byrnyng licherye
He slok in me, blissit madene marye.

"Most blissit lady, cleir licht of the day;
Tempil of our lord, and woce of all gudnes;
That by yi prayer wipeth clene away
The filth of our soulis wikitnes:
Put fur^t yi hond; help me in my distres,
And fro temptacioun, lady, deliuer me
Of wikit tho^t, for yi benignite.

"So that the will fulfillit be of yi sone,
And yat of ye holigost he me illumyn;
Prey you for us, as euir hes bene ye wone,
Al suich emprice sekerly bene yin;
For suich an aduocat may no man devin,
As you, lady, our grevis to redres;
In yi refuce is all our sekernes.

"Thou schapin art be goddis ordinaunce,
To prey for us, flour of humilite;
Quhairfor of yin office haue rememberaunce,
Lest that the feynd, throw his subtilite,
That in await lyeth for to cautch me,
Me neuir ouercum w^t his trechery;
Unto my soule helle, lady, you me gy.

"Thou art the way of our redemcioun,
Ffor crist of the dedenyt for to tak;
Both flesch and blood, to yis entencioun,
Upone a croce to dyene for our sak:
His precius deth maid ye feyndis quaik,
And cristin folk for to reiosene euir,
Help from his mercy yat we no^t disseuir.

"Remember eik upone the sorow and peyne,
That you sufferit in to his passioun,
Quhen watter and blud out of yin ene tweyn,
For sorow of him ran by yi chekis doune;
And sone you knowest weil ye enchesone
Of his duing, was for to saif mankind;
You moder of mercy, haue yat in thi mynd.

"Weill ouchtene we thē worschip and hono^r,
Palace of crist, floure of virginite;
Seing yat upone ye was laid the cure,
To bere the lord of hevin, of erth, and see,
And of all thingis yat formyt euir my^t be,
Of hevynis king you was predestinat,
To hell our saulis of thyn sic hie estait.

"Thy madynis wambe, in quhich that o^r lord lay;
Thy pappis quhit, yat gaf him souk also;
Unto our sauffing, blissit be you ay;
The birth of crist, our thraldome put us fro;
Joy and hono^r be now and euir moo,
To him and the, that unto liberte,
Fra thraldome haue us brot, blessit be ye."

"By the, lady, ymaked is the pes
Betwix angellis and man, it is no dout;
Blissit be god, yat suich a moder ches,
Ye passing bounte spredeth all about:
Yo^t yat our hertis sterne be and stout,
You cast to crist befor ws suich a meyne,
That all our gilt forgevin be ws clene.

"Paradice zettis all open bene throū the,
And brokin bene the zettis ek of hell;
By the ye waurld restorit is pardee;
Of all wertu you art ye spring and well;
By thee, all gudnes, schortlie for to tell,
In hevin and erth be yine ordinaunce
Performet is our saulis sustenaunce.

"Now, sene you art of suich autorite,
You petius lady and virgin vainles,
Pray yi dier sone, my gilt forgeue it me,
Of ye request, I know weill doutles:
Than spare not to put the furth inpres,
To prey for us, cristis moder so deir;
For yi prayer he will beneyngly heir.

"Apostill and frend familiar of crist,
And virgin, ychose of him, sanct Johne;
Schynyng apostle and euuangelist,
And best belouit amangis yame Ichone;
With our lady, I pray ye, you be one,
That on to crist sal for us all preye;
Do yis for us, cristis darling, I seye.

"Mary and Johnne, O hevynis gemmis tweyne,
O lichtis twoo, schynyng in ye presence
Of our lord god, now doth yo^r lusty peyne,
To wesche away our cloude full of offence;
So yat we mycht maken resistance
Agane the feynd, and mak him to be waile,
That yo^r prayer may us so moche availl.

"Ye bene the twoo, I know weraly,
In quhich the fader God can edefy,
By his sone only gottin specially
To him a hous, quharfor to you I cry,
Beeth leichis of our synfull malady,
Prayeth to god, lord of misericord,
Our old giltis that he not record.

"Be ye our help and our protectioun,
Sene for mercy of yo^r benignite,
The preuelege of his dilectioun
In you, confermyt God, upone the tre
Hanging; and to one of you, said he,
Richt in this wys, as I rehers now can,
'Behold and see, lo heir yin sone, woman!'

"And to that vther, 'Heir is yi moder too;'
Yan pray I you for that great sueitnes
Of the haly luf yat god betwix you twoo
With his mouth maid and of his hie nobles
Commandit hath you throu his blissitnes,
As moder and sone to help us in our neid
And for our synnis mak or hartis bleid.

"Un to you tweyne now I my soule commend,
Mary and Johne, for my saluacioun,
Helpeth me yat I my lif may mend,
Helpeth now that the habitacioun
Of the holy gost, our recreacioun,
Be in my hart now and euermor;
And of my soule wesch away the sor.

"Explicit oratio Galfridi Chiauceir."

As it is highly probable that other minor poems from the pen of England's first, and, with one exception, England's greatest poet, are still lying enshrined among the many volumes of Early MS. poetry still preserved to us, and that their existence may be known to some readers of "N. & Q.," I shall be well pleased should the present attempt to recall attention to Chaucer and his writings be the means of inducing them to give his admirers the benefit of such knowledge.

Philo-Chaucer.

THE LATE THOMAS RODD.

The eulogy with which the late Mr. Rodd has been so deservedly mentioned by Dr. Bliss, and in the *Oxford Obituary*, induces me to propose that the correspondents of that amiable and intelligent bookseller should communicate in the pages of "N. & Q." some of the valuable communications received from him, which they may have preserved. The letter from which the following extracts are selected is dated August 16, 1846, and evinces the same insatiable pursuit of knowledge with which he was animated —

"In the morning of life when the spirits are young."

I cannot but feel what delight it would have afforded Mr. Rodd, had his life been spared, to have witnessed the progress of "N. & Q.," and to have made it the channel of imparting his vast miscellaneous bibliographical knowledge.

"You are quite right in presenting the volumes of your catalogue to parties who have behaved liberally towards you, *i. e.* towards the library. Why not advertise it on the wrapper of the *Gentleman's Magazine*, and the Manchester papers? Few persons are aware of such a catalogue being in print, and still fewer that there is a third volume: reduce the price to as low a sum as possible should you act upon this suggestion.*

"What is the meaning of your question, What think you of our University? Is it a project for one in your part of the world? I must plead ignorance, and beg pardon for not having paid attention to an announcement of such importance. If the Lancashire people really entertain such a project, and act upon it with their characteristic promptitude, energy, and durability, it will be an era in the history of the world; as I am certain that they will carry human learning to as high a pitch as the human intellect is capable of, just as they have done manufactures and commerce. All

* Bibliotheca Chethamensis: sive Bibliothecæ publicæ Mancuniensis ab Humfredo Chetham Armigero fundatæ Catalogus exhibens Libros in varias Classes pro varietate argumenti distributus. Quanta potuit fide et diligentia edidit Joannes Radcliffe, A.M., Bibliothecæ supra dictæ Custos, ac Collegii Ænei Nasi apud Oxonienses Socius. 2 voll. 8vo. Mancunii, 1791. Vol. iii. . . . Contexuit, Indices adjecit, atque edidit Gulielmus Parr Greswell, Mancunii, 1826.

I can wish and hope for personally is, that if such a project is in agitation, it will be adopted, and that you may be made librarian and me bookseller, with such ample funds as would allow of our indulging our fancies and covetousness for books. What a library would it possess in the course of ten or twelve years! The older ones must of course surpass it in curiosities, but for extent and usefulness we would be able to compare with any."

Bibliothecar. Chetham.

"THE SONGS OF THE DRAMATISTS."

There is a little matter in "The Songs of the Dramatists," included in Mr. Bell's *Annotated British Poets*, which seems to me worthy of a note. At p. 46. are given certain "*foots* of songs," sung by Moros the Fool in the play of *The longer thou livest the more Fool thou art*, by one William Wager. These conclude with the following, called —

"A CATCH.

"I have a pretty titmouse
Come pecking on my toe.
Gossip with you I purpose
To drink before I go.
Little pretty nightingale,
Among the branches green.
Give us of your Christmas ale,
In the honour of Saint Stephen.
Robin redbreast with his notes,
Singing aloft in the quire,
Warneth to get your frieze coats,
For winter then draweth near.
My bridle lieth on the shelf,
If you will have any more,
Vouchsafe to sing it yourself,
For here you have all my store."

This reads at first sight very like nonsense, and I would suggest that Mr. Bell might, without incurring the risk of "superfluous annotation," have taken a little pains to reduce it to sense. To begin with the title, "A Catch:" I have not seen the original play, and cannot therefore tell if it is so designated therein; but I perceive that, in other cases in this book, the editor has given "head lines" to compositions having none, and I strongly suspect that he has done so in this instance. In that case, and indeed in any case, I would suggest that "A Catch" is a misnomer. That would imply that it was a composition of a peculiar construction, intended to be sung by several voices. This, on the contrary, is simply a comic ballad, sung by one person only. Why it should have been termed a catch, is inexplicable to me; unless on the supposition that its real point and purpose altogether escaped whoever christened it; and that, regarding it as a piece of nonsense, they considered as appropriate a title which nonsense-verses have borne before.

But the verses are in fact very good sense, and that sense it only requires a little alteration in the punctuation to make apparent on the surface. The key to this right punctuation is however found less in the lines themselves than in others which precede them on the same page. Referring to some other of the fool's snatches, we find one ending:

"*I laid my bridle on the shelf,*
If you will any more, sing it yourself."

And again:

"I have twenty more songs yet,
A fond woman to my mother,
As I were wont in her lap to sit,
She taught me these, and many other.
I can sing a song of '*Robin Redbreast,*'
And '*My little pretty Nightingale,*'
'There dwelleth a jolly Foster here by the West,'
Also, '*I come to drink some of your Christmas ale.*'
When I walk by myself alone,
It doth me good my songs to render."

Now, in point of fact, the *catch*, as it is called, is a composition precisely in character with that just cited. It is a song composed of lines from various songs; and had the editor only punctuated it as follows, it would at once have been plain and intelligible, and have spared one the trouble of hunting farther for the meaning:

"SONG.

"I have,—'A pretty titmouse
Came pecking on my toe;'
'Gossip, with you I purpose
To drink before I go;'
'*Little pretty nightingale,*
Among the branches green.'
'Give us *of your Christmas ale,*
For the honour of Saint Stephen;'
'*Robin Redbreast* with his note
Singing aloft in the quire,
Warneth to get your frieze coat,
For winter then draweth near;'
'*My bridle lieth on the shelf,*'—
If you will have any more,
Vouchsafe to say it yourself,
For here you have all my store."

—a medley, introducing six snatches of, no doubt, popular songs, with which the Fool was familiar. I will conclude with a Query: Can any of your readers afford any information about the songs to which the Fool refers? W. Sawyer.

Oxford.

FLY-LEAVES OF BOOKS: REUBEN BURROW.

This very low-minded mathematician was born in Yorkshire, and was successively a clerk, writing-master, schoolmaster, astronomical assistant to Maskelyne, editor of the *Ladies' Diary*, and assistant on the trigonometrical survey in India, where he died in 1791 or 1792. He was a good geometer and an able man, and he left several works in print. He had an excessive hatred of

John Green and William Wales, who were successively the astronomers in Cook's voyages, and he had probably been beaten by them in some competition for places. Whenever he bought a work of either, he wrote some scurrility on the fly-leaf, as I have seen in various instances. But in the *Miscellanea Scientifica Curiosa*, of which *both* Wales and Green were editors, he wrote as follows. His copy is in my possession :

"Miscellanea Scientifica Curiosia Or a Balderdash Miscellany of damn'd Stupid Raggamuffin Methodistical Nonsense and Spuability. By two of the most stupid and most dirty of all possible Fools Rogues and Scoundrels, viz^t John Green A.M. Late Tubthumper now Souldriver in Hell and William Wales, ——brusher at Christ's Hospital, not only the dirtiest Scoundrel that God ever made, but The dirtiest rascal that he Possibly could make. Amen."

I need not say that Green and Wales were both respectable men. On an editorial note Burrow remarks as follows :

"This stupid, pimping, affected, dull, pert, contemptible, vile, fulsome, nauseous, villainous Note, the reading of which is enough to make a person spew their liver up, and to give the devil a vomit; was written by William Wales."

I highly approve of the publication of fly-leaves and manuscript notes, when written by men of any note whatever. Remarks made in books are more directly left for printing than manuscript diaries, because executors have not the opportunity, usually, of exercising a discretion. It will therefore be a good thing if those who write in their books, and thereby leave their opinions for publication (in the genuine sense of the word), are informed that they do so under responsibility. There are not many who carry their freedom so far as Reuben Burrow, but there are some who forget that an addition to a *book* is not a private note.

A. De Morgan.

Minor Notes.

A Green Rose. —

"At an exhibition of flowers which took place at the beginning of this month, at Mannheim, a prize was awarded for a very extraordinary floral curiosity — a green rose. The petals of the flower were green, and had somewhat the form of leaves." — *Galignani's Messenger*, May 14, 1855.

W. W.

Malta.

The Tippet. — Several portions of the dress of the learned professions were at first designed for use ; such as the pouch for drugs on the gown of a D. Med. ; the patch or coif of a serjeant of law which concealed the tonsure ; the lamb-skin on a determining B.A.'s hood in imitation of the toga candida of the Roman ; and in the same way the tippet on a barrister's gown was a wallet to carry his breviates in; and probably that on the proctor's and pro-proctor's gown were for carrying papers when he attended the University Court, as a sort of academical sabretache.

Mackenzie Walcott, M.A.

Almanacs. — Old almanacs have been recently mentioned in "N. & Q." as of historical value. One would think, judging from the following newspaper cutting, that they were so esteemed on this side of the water :

"The Sale of the Ingraham Library.—The great event of the week, in the literary world, has been the sale of the library of the late Edward D. Ingraham. As Mr. Ingraham was known to be indefatigable in the pursuit of literary oddities, the bringing of his collection to the hammer created no little excitement, and the circumstance was turned to a good account in the sale of his books at auction. The sale occupied the greater part of the week, being continued from day to day. Yesterday, among the works sold was one entitled 'A Historical Sketch of the Continental Bills of Credit, from 1775 to 1781, with Specimens thereof. By Samuel Breck, Esq.' This interesting work was transcribed by Mr. Ingraham from the author's MS., and many curious notes added to the original work. It was purchased for 105 dollars by Mr. Mitchell, of this city.

"Some of the books sold during the week brought prices rather calculated to astonish. Among them was an original 'Poor Richard's Almanac,' which sold for *fifty-two dollars*. We have a file of those almanacs which we would be willing to part with at half that rate."

S. H.

Philadelphia.

Meaning of "Codds."—At p. 333. of *The Newcomes*, Mr. Thackeray writes, respecting the "Poor Brethren" of the Charterhouse, "the Cistercian lads call these old gentlemen codds, I know not wherefore." I always understood this title to be an abbreviation of "codger." They were old codgers in the boys' estimation ; and "Cod Curio," a cotemporary of Mr. Thackeray as well as myself, was a funny old man, who ornamented his little room with curiosities that were more absurd than valuable.

Alfred Gatty.

Epigram. — The following lines, addressed by I know not whom to a lady who was in the habit of keeping five-pound notes in her Bible, thinking, I suppose, that there they would be secure from pillage, were repeated to me the other day by an octogenarian friend :

"Your Bible, Madam, teems with wealth,
Within the leaves it floats;
Delightful is the sacred text,
But heavenly are the notes."

E. H. A.

Places in the Crimea. — Koslof is now called Eupatoria, a name given in the time of Catharine II., the Eupatoria of Strabo being on the opposite or south-eastern coast. So the Sebastopol of Arrian was in Cappadocian Pontus on the south shore of the Euxine. Inkerman is the

Ctenûs (Κτενοῦς) of Strabo, "the same distance from Balaclava (Συμβόλων λίμενος) as it is from τῶν Χερρονησιτῶν πόλεως." No place corresponds with this distance but a spot marked on the maps "Ruined Village Tombs," near the place where the French troops disembarked last year. There is an inaccuracy in Dr. E. D. Clarke's estimate of the stadium, which he roughly makes a furlong; for short distances the difference is immaterial, but for longer the error is magnified so as to interfere with the long distances mentioned by Strabo and Arrian. The furlong is 220 yards, but the Greek stadium was a small fraction in excess of 202 yards. The distance from Balaclava to Feodosia is about 1000 stadia, according to Strabo (l. vii. c. 4. s. 3.); it is just 100 miles English. It is, however, only 871 stadia as the crow flies, but will be about 1000 by sea.

T. J. Buckton.

Lichfield.

A Street Song. — The following parody on a popular song I think you will agree with me is too good to be lost, and at the present time may well be enshrined in "N. & Q.;" the paper I copy it from bespeaks its having issued from the "Catnach" press, but it may be a reprint possibly:

"You have told us, Johnny Russell,
When you on the hustings stood,
That the laws you would bring forward
Should do trade and commerce good.
We returned you for the City,
And we trusted to your row,
Now you laugh at all your speeches;
Crikey, ain't we humbug'd now?

"Oh, Lord John, you always promise
You'll be better by and bye;
But you soon forget that promise,
When electors are not nigh.
You are lukewarm, Johnny Russell;
Jews can't sit without a row;
Mind you do your best next session,
Crikey, ain't we humbug'd now?

"You are keeping up the army,
Window-taxes still are on;
Why did you not help Hungary?
Has 'Nick' frighten'd you, Lord John?
When you come into the City,
Won't there be a precious row;
We'll serve you like John Manners;
Crikey, ain't we humbug'd now?"

R. W. Hackwood.

Origin of Greenwich Park. —

"Please it unto the king our sovereign lord, that of his special grace, and of the assent of his Lords spiritual and temporal, and of the Commons in this present parliament, being: To grant to Humphrey, Duke of Gloster, and Eleanor his wife, a license to enclose 200 acres of their land, pasture, wood, heath, virses, and gorse; and thereof to make a park in Greenwich: and by the same authority to make towers there of stone and lime, after the form and tenure of a schedule to this present bill annexed, without fee or fine thereof to you to be paid."—*Petitiones in Parliamento* (15 Hen. VI.).

No. 304.] J. W.

Queries.

"Gesta Romanorum," and who compiled it?

I have just stumbled upon the following passage in Grässe's edition of the *Gesta Romanorum, Das Alteste Mährchen- und Legenden Buch des Christlichen Mittelalters* (Dresden and Leipsic, 1842), in which direct reference is made to its compiler; and I venture through your columns to ask, whether the learned editor of the edition published for the Roxburgh Society, Sir F. Madden, has had his attention drawn to the passage in question; and if so, how far he considers the information satisfactory? Dr. Grässe quotes (vol. ii. p. 294.) the following extract from c. 68. of the *Dialogus Creaturarum*:

"Habebant enim antiqui principes affectum erga inferiores sicut luculenter exprimetur in eorum gestis. Unde *Elimandus in Gestis Romanorum* narrat de Trajano qui cum adscendisset ad bellum festinanter, quædam vidua flebiliter occurrit dicens: obsecro, ut sanguinem filii mei innocentis perempti vindicare digneris. Cumque Trajanus, si sanus reverteretur, vindicare testaretur, vidua dixit: et quis mihi hoc præstabit, si tu in prœlio interibis. Respondit, qui post me imperabit; cui vidua: et tibi quid proderit, si alter mihi justitiam fecerit? Et Trajanus: utique nihil. Cui vidua: nonne, inquit, tibi melius est, ut tu mihi justitiam facias et per hoc mercedem accipias, quam alteri hanc transmittas. Tunc Trajanus pietate commotus de equo descendit et innocentis sanguinem vindicavit. Idem dum quidam filius Trajani per urbem equitando nimis lascive discurreret, filium cujusdam viduæ interemet. Quod cum Trajano vidua lacrimabiliter exponeret, ipsum suum filium, qui hoc fecerat, viduæ loco filii sui defuncti tradidit et magnifice ipsum dotabit."

As I have no opportunity of again referring to Sir F. Madden's valuable Preliminary Dissertation, I trust he and you, Mr. Editor, will excuse my asking the question through the columns of "N. & Q." G. R.

Turtle, Whitebait, and Ministerial White-bait Dinners.

As "N. & Q." has admitted articles on the orthography of "Calipash" and "Calipee," may I crave its assistance on one or two kindred points; and as gastronomy is supposed to walk hand in hand with social progress; and refinement in the order, arrangement, and supply of the table has been, and I believe rightly, considered indicative of a high state of intellectual culture, perhaps Queries on this point may be justified in your columns.

1. When was turtle first introduced into this country; and by what degrees did its preparation for the table attain its present savoury excellence?

2. How long has the fashion of going to Blackwall or Greenwich to eat whitebait existed? In what did it take its rise? What is the earliest mention of whitebait as an article for the table? What is the meaning of the name?

3. How long has it been a custom for the ministers to have whitebait dinners? And how many dinners do they have during the year? There is always one at the close of the session; but is there not also one at Whitsuntide?

If Dr. Doran, who I believe has not touched upon these points in his amusing *Table Traits*, or any other of your correspondents learned in such matters, would kindly reply to these inquiries, I have no doubt others would be pleased and instructed equally with APICIUS.

Minor Queries.

Sir Andrew de Harcla.—I am in search of particulars respecting the family of Sir Andrew de Harcla, Earl of Carlisle, who was beheaded for high treason in 1333. Could any of your correspondents afford me information as to its origin, arms, &c.? His family was seated originally at Harcla, county of Westmorland, whence they probably derived their name. Also, whether the family has at present any representatives?

Whilst I am troubling you, could you inform me the cost of a grant of arms, and whether one is difficult to obtain? JOHN SLATER.

Manchester.

Norse Sagas.—In 910, a Norwegian expedition, headed by Eric Blodoxe, then very young, and his foster father Roald of More, landed in the Severn, and passed into Herefordshire over a pass called Symond's Rock, retreating by a place called St. Briavels to their vessels.

There was a saga writer called Sæmund in the twelfth century; and in the *Series Dynastarum* of Torfæus, mention is made of a saga of the battle of Bravalla.

Can any of your correspondents say whether either of these legendary sources refers to the expedition in question? B. R. I.

Royal Licence for Change of Surname.—An article appeared in your paper (Vol. i., p. 337.), by which I obtained much information. May I farther ask, could you give any idea what the fee is for procuring the royal licence? Also, where should one apply for it? is it to the Heralds' Office? A. B.

Dublin.

Objects impressed on the Bodies of Persons struck by Lightning.—I have just lighted upon a paragraph detailing two or three cases in which persons struck by lightning were found after death to have had photographic (?) impressions of objects near them at the time they were struck imprinted on various parts of their bodies. Can any of your readers authenticate any similar cases; and if such a fact can be established, ought not the attention of photographers to be directed to the phenomenon as intimately connecting their art with electricity? R. W. HACKWOOD.

Grayling.—The SECRETARY OF THE WEST OF SCOTLAND ANGLING CLUB would be glad to know if any correspondents of "N. & Q." have any information on the subject of the introduction of the grayling into the English rivers. The fish in question is understood to be originally a native of Switzerland, and introduced into England by the monks. Is anything known as to when this was done, and how?

Glasgow.

Freeman Family.—Will any one be good enough to inform me who William Freeman, D.D., was, whose daughter Mary married Henry Brougham, Esq., grandfather of the ex-Chancellor, and died in 1807, aged ninety-three years? Was this lady, who survived her husband, the mother of his children, or was he twice married? If so, who was his first wife? E. H. A.

Leonard Milburn.—A native of Hullerbank in Cumberland is stated to have married Frances Dacre, a daughter of Francis Dacre, the claimant of the baronies of Gilsland and Greystoke against the Howards in the reign of Queen Elizabeth. Can any of your correspondents state what issue came of this marriage, and whether or not any descendant now remains? Leonard Milburn was a brother of Richard Milburn, Bishop of Carlisle. In the will of another brother in the year 1615, he is called Sir Leonard Milburn. Probably he was a clergyman.

Francis Dacre appears to have had four daughters, viz. Elinor, Elizabeth, Frances, and Anne. Elinor died in the year 1599. Elizabeth is mentioned in the will of Lady Mountague as "Elizth. Dacre." Query, did she or her sister Anne marry, and if so, with whom? K.

Magazine Tale.—Has any of your readers seen a short tale ("of hapless love") which ended with these words:

"And we sealed it with his (or her) favourite seal, having the emblem of the withered leaf and motto 'Je ne change qu'en mourant.'"

It appeared in a magazine many years ago. Can any of your readers say where it is to be met with? LG.

Newburgh, Fife.

Limberham.—An impure woman destroys "the soul of the miserable man who is dunce enough to become a limberham to the execrable wretch." (*Memoirs of John Buncle*, vol. iv. p. 249.) Limberham evidently means a paramour. Query, authority for the word? J. K. L.

Persian Ambassador. — During the year 1819, Mirza Aboul Hassan Khan was sent to this country as an envoy from the King of Persia, for the purpose of cultivating or cementing friendly relations between the two empires. Being at the same period despatched on a similar mission to the French capital, he remained there for some time, but ultimately quitted it, without having even presented his credentials at the Tuileries.

The reason assigned for this was, that —

"The Mirza expected the king to stand up in his presence, and, in that posture, receive the letter with which he was intrusted from his master. This the king could not do, being ill at the time with gout. His excellency next insisted that he must sit beside his Majesty, or at least in front of him, otherwise he should have his head cut off on his return. As neither of these points of etiquette could be complied with, and the French Court had no desire to be accessory to his decapitation, it was resolved that the simplest way to avoid difficulties was to dispense with the interview altogether."

The Mirza then proceeded to the British Court, where he was charged with a precisely similar mission, and of course had the same modest punctilio to conserve. I find, however, that the Regent was firmly seated on his throne during the reception which followed; but am totally at a loss to discover whether or not the Mirza was then accommodated with a chair beside his Royal Highness.

Perhaps some of your older correspondents may remember whether the objections taken at the French Court were again urged here, and if so, how the scruples of the Mirza came to be reconciled. David Forsyth.

Edinburgh.

Charles Masterton. — Can you give me any account of Charles Masterton, author of the following works? *The Seducer*, a tragedy, 8vo., 1811; *Amyntor and Adelaide, or the Tale of Life*, a romance of poetry, in three cantos, 12mo., 1816; *Bentivoglio*, and *The Stern Resolve*, tragedies, 1824. A gentleman of the name of Charles Masterton was British Consul at La Paz, in Peru, a few years ago, but I am not certain whether he is the author of the works above named. R. J.

Lands held by Tenure. — Would any of your correspondents furnish me with a list of those lands, &c., which were formerly, or are now, held by tenure; and also give briefly the particulars of each tenure? A. C. Moore.

Bohun. — 1. Humphrey (Barbatus) de Bohun is mentioned as "Kinsman and Companion of the Conqueror." Perhaps some correspondent could mention his exact degree of relationship? 2. Who was the Earl of Ewe, whose daughter Maud married Humphrey, created Earl of Essex by Henry III.? L. M. M.

Opal, its Origin. — How charmingly told in the following lines! By whom were they written?

"A dew-drop came, with a spark of flame
He had caught from the sun's last ray,
To a violet's breast, where he lay at rest,
Till the hours brought back the day.

"The rose look'd down, with a blush and frown,
But she smiled all at once to view
Her own bright form, with its colouring warm,
Reflected back by the dew!

"Then the stranger took a stolen look
At the sky so soft and blue,
And a leaflet green, with a silvery sheen,
Was seen by the idler too.

"A cold north wind, as he thus reclined,
Of a sudden raged around,
And a maiden fair, who was walking there,
Next morning an opal found."

W. W.

Malta.

Beckett Pedigree. — Perhaps Mr. Ferguson, or some other genealogical correspondent, could tell an inquirer, 1st, Where to find a previous pedigree of the Beckett family mentioned by Mr. F. at Vol. xii., p. 31.? Also, 2nd, Who was Maud de Valois, the wife of Hubbart Walter, in same pedigree? and 3rd, If anything is known about Nicholas de Vardon, whose daughter Roesia married Hubbart's grandson? L. M. M.

The Martyr-Philosopher. — In the *Diary of a late Physician* is a paper having this title, in which so decided an attempt is made to give a character of reality, that passages are given which purport to be quotations from reviews attacking Mr. E—— the philosopher. Has any person been supposed to be the original of this character? I take it for certain that in the next generation some one or more of our day will be fixed upon. Such a Query as mine, whether answered or not, may possibly prevent an idle dispute in time to come. M.

Author of "Gravity and Levity." — Who is the author of *Gravity and Levity*, 12mo., 1818? The volume is dedicated to the Rev. J. Stanier Clarke. In his preface the author alludes to the favourable reception which some of his former essays had met with. R. J.

Minor Queries with Answers.

William Gardiner and Rev. C. W. Chalklen. — Can you oblige me with a short account of the two following authors? — 1. William Gardiner, who was at one time master of a school at Lydney, near Gloucester, and who is the author of *The Sultana*, a tragedy, *Congo in Search of a Master*, and many other works. I think there is a narrative of his life written by his daughter, in a vo-

lume of his *Original Poems, Songs, and Essays*, published in 1854. 2. The Rev. Charles William Chalklen, of Trinity College, Cambridge. There is a short account of him published along with his poetical works, published, I think, in two vols. in 1847. R. J.

[William Gardiner was born at Whitchurch, in Herefordshire, April 16, 1766, and educated at Bristol under the celebrated mathematician Mr. Donne. In 1793, soon after his marriage, he left England for Philadelphia, where for two years he engaged in commercial pursuits. In 1796, he embarked a second time for America, and settled at Baltimore as a schoolmaster, where he remained till the spring of 1803. In 1804, he removed to Lydney, where he conducted a boarding-school. In 1817, he was introduced to Mr. D. Mackay, of Newgate Street, who engaged him to write some works of fiction, and as editor of *The British Lady's Magazine*. He died on May 18, 1825. A list of his numerous pieces will be found in *The Narrative of his Life*, by his daughter.

Charles William Chalklen was born in 1803, and received his classical education from the Rev. Oliver Lodge, at Barking, in Essex; thence he removed to St. Paul's School, and, in 1822, having obtained an exhibition of 100*l.*, he entered Trinity College, Cambridge, B.A. 1826, M.A. 1830. He obtained the curacy of Ringstead, in Northamptonshire; thence he removed to Blechingley in Surrey; afterwards to Louth; and finally was appointed to the licensed curacy at Northborough in Northamptonshire, where he continued to reside to the time of his death, January 28, 1846. Besides his dramatic poem *Semiramis*, an Historical Morality, in Two Parts, he contributed numerous articles to *Blackwood*, the *Gentleman*, and the *Christian Monthly Magazines*; and a paper evincing great research was published in the *Westminster Review* for March 1845, entitled "Chronology of Egyptian History."]

Heraldic. — I am anxious to discover the ownership of a coat of arms, painted on a slab, forming the top of a table, which I presume was formerly in the possession of George II., or of his son. The slab is ornamented with a landscape, fruit, and flowers, executed partly in coloured stone, partly in stucco; and around the border, among other painted designs, are medallions of George II., Queen Caroline, Frederick, Prince of Wales, and (I presume) his wife. Being ignorant of heraldry, I cannot give a verbal description of the arms, but must trust to a rough sketch. The birds appear to be doves, each holding a branch in the beak. The motto is "Audaces fortuna juvat."

Jaydee.

[We are sorry that we cannot reply satisfactorily to Jaydee's inquiry. We have searched several books of good authority, without being able to discover the arms in question. From the connexion which they appear to have had with the royal family of the House of Brunswick, it is probable they belong to some German family; and from the motto, to some one holding military rank. We have, however, consulted Fursten's *German Arms*, containing a very numerous collection, without effect.]

Aërolites. — There is a block of stone in the British Museum, said to be an aërolite, weighing, at a rough estimate, about a ton, or a ton and a half. It is supposed, I understand, by some meteorologists, that this stone was propelled from the moon's surface with such violence as to fly beyond the influence of gravitation, and to have come within the sphere of the earth's gravitating attraction. La Place mentions similar speculations. Can any of your readers give me information on this subject? J. S. F.

[We would commend to the notice of our correspondent a valuable article on Aërolites, or meteoric stones, in the *Penny Cyclopædia*, vol. i. p. 150., which notices the hypothesis entertained by La Place, that they are bodies thrown out by the volcanos which are known to exist in the moon, with such force as to bring them within the sphere of the earth's attraction; but Olbers and other astronomers are of opinion that the velocity of the meteors is too great to admit of the possibility of their having come from the moon. This opinion has also been advanced by Sir Humphry Davy in the *Philosophical Transactions* for 1817. The writer in the *Penny Cyclopædia* has also given a list of works for those who wish to investigate this curious subject.]

Glass Windows in Alnwick Castle. — In the case of Bishop and Elliott, reported in the twenty-fourth volume of the *Law Journal*, Exchequer Chamber, p. 230., on a question of fixtures, Mr. Justice Maule is reported to have observed, in the course of the argument on the case, "In former times I believe chimney-pieces were removed from one house to another. They were generally of wood, fixed with screws. In old days the glass windows from Alnwick Castle were brought to the town when the family came to London." I have in vain looked and inquired for Mr. Justice Maule's statement, and believe he has been misinformed. Can any of your antiquarian readers refer me to an authority?

Fra. Mewburn.

Darlington.

[That glass windows were moveable appears from the following notice of Alnwick Castle by George Clarkson, surveyor of the lands of the Earl of Northumberland, A.D. 1567, quoted in Hutchinson's *Northumberland*, vol. ii. p. 202.:—"And because throwe extreme winds the glasse of the windowes of this and other my Lord's castells and houses here in this cuntrie doothe decay and waste, y^t were goode the whole leights of evrie windowe at the departure of his Lp. from lyinge at anye of his said castells and houses, and dowring the tyme of his Lps. absence or others lying in them, were taken doune and lade up in safetie; and at sooche tyme, as other his Lp. or anie other sholde lye at anie of the said places, the same might then be sett uppe of newe, with smale charges to his Lp. wher now the decaye therof shall be verie costlie and chargeable to be repayred."]

"*Lycidas*," *a Masque.* — Who is the author of the following volume of poems? — *Lycidas*, a Masque, to which is added *Delia*, a pastoral elegy, and verses on the death of the Marquis of Carmarthen: London, Pote, 4to., 1762. R. J.

[In a copy before us it is attributed to Thomas Lambe, formerly scholar at Eton College.]

"*The Arabian Nights' Entertainments.*"—Will some one of your readers inform me to whom we are indebted for the excellent English version (that of our schoolboy-days) of these matchless stories? The Preface shows that it was an indirect one, being taken from a French translation from the Arabic. D. R.

Jersey.

[There have been so many translations of these popular tales from the year 1724 to the present time, that our correspondent should have given the date of the edition perused by him in his schoolboy-days. An edition in 4 vols. 12mo., 1792, published in Edinburgh, and by Messrs. Robinsons, London, was translated by R. Heron. A London edition, 3 vols. 12mo., 1794, is ascribed to Mr. Beloe; and another, considerably enlarged from the Paris edition, by Richard Gough, in 1798. In 1802 appeared the Rev. Edward Forster's translation in 5 vols. 8vo.]

Replies.

HISTORICAL ALLUSIONS.

(Vol. xi., p. 502.)

The Catholic Layman had *some* knowledge of the matters on which he wrote, but his indifference to chronology is remarkable even in politico-theological controversy. According to him, Wray, Fleming, and Periam "sought the royal favour, and worked upon the royal fears," by taking advantage of the Gunpowder Plot. The Plot was in 1605. Wray died in 1594, and Periam in 1604. Fleming succeeded Periam as Lord Chief Baron in 1604, and Coke as Lord Chief Justice of the King's Bench in 1607, which office he held till October 15, 1613, when, as Lord Campbell pleasantly observes, "was spread the joyful news of his death." I cannot find any violence against the Papists recorded of him, beyond that which most judges then felt and all professed. The above dates are from Lord Campbell's *Lives of the Chief Justices*, and Woolrych's *Series of the Lords High Chancellor, &c.* They are quite near enough for my purpose, and in due time will be settled by Mr. Foss.

In the reign of Elizabeth *nisi prius* cases were not so well reported as now. Probably there is some exaggeration in the facts of that known as "Parson Prit's Case," as the plaintiff being in the church when his death was "improved" savours of romance. The case was cited by Coke, *arguendo*, in Crooke *v.* Montague, Cro. Jac. 91., as ruled by Wray, Ch. J.; and Popham said it was good law, as the matter was given as a story, and not with intent to defame any. In the following, which is the fullest report I can find, the cause is said to have been tried by Anderson J.:

"In Foxe's *Book of Martyrs* there is a relation of one Greenwood of Suffolk, who is there reported to have perjured himself before the Bishop of Norwich, in testifying against a martyr in the time of Queen Mary, and that after he came into his house, and there by the judgment of God his bowels rotted out of his belly in exemplary punishment of his perjury; and one Prit, being lately made the parson of the parish where this Greenwood lived, and not well knowing his parishioners, and preaching against perjury, cited this story, and it so happened that Greenwood was alive and in the said church, and after brought action upon the case against the parson, and adjudged to be not maintainable by Anderson at the assizes, because it was not spoke maliciously."—1 *Viner Abr.*, 540.

In an anonymous case in the Common Pleas, 28 and 29 Eliz., in an action for slander it was laid that the defendant said of the plaintiff, "he hath said many a masse to J. S."

"Anderson, *primâ facie*, did seem to incline that no action would lie, although that a penalty is given against these masse-mongers. For he said that no action will lie for saying that one has transgressed against a penal law."—"Periam, J. Contrary."—"Anderson, Ch. J. If I say to one that he is a discontented subject, no action lieth for the words."—"Pickering. No action lieth for the slandering of one in a thing which is but *malum prohibitum*."—"Periam, J. The saying of masse is *malum in se*."—*Godbolt*, 106.

On such loose foundations the Catholic Layman builds his charges. The practice of treating concurrent events as causes of the rise of statesmen and lawyers, has always prevailed; and I am induced to add another instance from a cotemporary journal, which, though published weekly for some years, is probably less known to the readers of "N. & Q." than Croke and Godbolt. After some hard language to other members of the cabinet, the writer says:

"Then there is the Lord Chancellor, Baron Rolfe, a tenth-rate lawyer, a man whose sole claim to his present exalted office is a single speech,—that on the trial of James Bloomfield Rush; and of whom it may be said that if Rush had not been a murderer, Rolfe had not been the chancellor."—*Reynolds's Newspaper*, June 25, 1853.

H. B. C.

U. U. Club.

THE RIGHT OF BEQUEATHING LAND.

(Vol. xi., p. 145.)

It would be well in replying to this Query to give as briefly as possible an account of the right of alienation of land, step by step, as it became acquired.

In the commencement of the feudal times the only estate granted was a life-estate; this system did not long continue, and we find that the holding of lands by feudal tenants soon became hereditary. At first, it is said, the issue of the tenant only succeeded, collateral relations being excluded; but, however, we find these latter admitted, in this country, in the time of Henry II. About this time, we gain some light as to the right of alienation. Granville tells us that a purchaser pos-

sessed a greater power of alienation than a tenant who held by descent; but even he could not entirely disinherit the heir of his own body, and could only disappoint his collateral heirs. A gift to his daughter on her marriage, or a gift to religious uses, was allowed as against the heir of the body. Another far different mode of alienation, which at this time began to be used, was that of subinfeudation: the lands were given to the grantee and his heirs to hold of the grantor and his heirs, at certain rents or services; the benefit therefore of these rents and services would descend to the heir of the grantor in lieu of the land. This no doubt eased the way to the fact that the power of the ancestor to oust all heirs soon became absolute; for we find Bracton laying down, in the reign of Henry III., that "Nihil acquirit ex donatione facta antecessori, quia cum donatorio non est feoffatus." In this reign farther power was acquired, for it appears that a tenant could, if there was an expectant heir, alienate not only as against him, but against his lord. To remedy this, which acted very disadvantageously to the landlords, the famous statute "De Donis Conditionalibus" was passed in the reign of Edw. I. This statute was eluded, and the claim of the issue defeated by the process of fines; but this was again taken away in Edw. III.'s time, and restored by statutes of Richard III. and Henry VII. Hallam (*Const. Hist.*, vol. i. pp. 14. 17.) and Reeves (*Hist. Eng. Law*, vol. iv. pp. 135. 138.) show that the motives assigned to Henry VII. by Blackstone, in the sentence quoted by your correspondent, had no existence; and that it was a judicial construction of the statute that gave it the effect of barring the claim of the issue, and which construction was confirmed by statute of Henry VIII. There was also passed in the reign of Edw. I. the famous statute of "Quia Emptores," by which it was made lawful for every freeman to sell his lands; so that the feoffee should hold them of the chief lord of the fee by the same services and customs as his feoffor held them before.

The alienation of lands by will was not allowed until many years after this time, except in the city of London, and one or two other places. In time, however, a method of devising lands by will was adopted by means of conveyances to other parties to such uses as the person conveying might appoint by his will. This was restrained by the "Statute of Uses," passed in the reign of Henry VIII.; but five years afterwards, power was expressly given to devise lands (32 & 34 Hen. VIII.). These, however, only had a partial action; and it was not till the restoration of Charles II., when feudal tenures were abolished, that the right of devising lands by will became complete. (See *Williams on the Law of Real Property.*)

The passage which your correspondent gives from Blackstone, as to devising lands by will being allowed by the Saxons, does not appear in the three different editions which I possess.

RUSSELL GOLE.

No. 304.]

PRIESTS' HIDING-PLACES.

(Vol. xi., p. 437.; Vol. xii., p. 14.)

Dr. Johnson's Visit to Heale House. — A priest's hiding-hole may, by a turn in fortune's wheel, become a king's hiding-hole; and perhaps Heale House, near Amesbury in Wilts, served both purposes. It is certain that for several days it formed the retreat of Charles II. after the battle of Worcester; and it was from the transactions at the supper-table there, when the fugitive prince arrived in disguise (as related by himself), that Sir Walter Scott has gathered the scenes which he has transferred to Woodstock.

But there is another circumstance investing the spot with interest, viz. a conversation held in the same parlour, some one hundred and thirty years after, between Dr. Johnson and his hosts, at which Boswell unfortunately was *not* present, but which is worth an effort of the imagination to recall. It was in 1783 that the Doctor, "broken" as he says "with disease, and without the alleviation of familiar friendship or domestic society," determined to try the effect of the air of the Wiltshire Downs and the society of his friend William Bowles, Esq., of Heale; whose companionship he ever valued "for the exemplary religious order which Mr. Bowles maintained in his family." An instance, by the way (as in the case of his other friend Mr. Wyndham of Norfolk), how easily he could overlook the Whiggery of the man he loved; for the name of this Mr. Bowles is always found in conjunction with those of Radnor, Shelburne, Charles James Fox, Abingdon, Wyndham (of Wilts), Awdry, and others of their party, who, in the county meetings held from time to time in Devizes, denounced the extravagance of the public expenditure, the American war, and the increasing pension list. Moreover, Mr. Bowles had married a descendant of Oliver Cromwell, viz. Dinah, the fourth daughter of Sir Thomas Frankland, and highly valued himself upon this connexion with the Protector. Who can doubt that, on the Doctor's arrival, the conversation ran upon the great civil war and the eventful story of the hiding-hole; of Charles' wiling away one of the tedious days of his captivity by escaping to the neighbouring plain, and counting the stones in Stonehenge; and, lastly, on the career of the great man who was the ancestor of the lady of the house? That such was really the case may be legitimately inferred from the fact that, just at this point in his biography, Boswell says: "I shall here insert a few particulars with which I have been favoured

by one of his friends." And he then goes on to state that Johnson had once conceived the design of writing the life of Oliver Cromwell; and adds the account of his ride to Salisbury to attend a lecture on natural philosophy; all tending to show that the friend in question was no other than Mr. Bowles, and the time referred to the period of the visit to Heale. No doubt Mr. Bowles drove out his venerable visitor to see Stonehenge also, and other objects of interest in the neighbourhood; of all which it might be very pleasant to conjecture the history, but for the ever-recurring conviction that rural scenes had but small charm for him; that he must have yawned at the sight of a tumulus, and remarked that a "shepherd of Salisbury Plain" was a less intelligent person than a Smithfield drover; that in short he carried away with him no brighter reminiscences of his Wiltshire studies than did, shortly after, the Rev. Sydney Smith, who commenced his professional career in the very same spot.

The late Rev. Edward Duke, a neighbour and friend of Mr. Bowles, has told me that he remembers Dr. Johnson's portrait as constituting the principal ornament over an old fireplace at Heale; but it is now many years since the house was almost entirely remodelled, though traces of the antique are preserved in some carving. Mr. Bowles was the father of the Admirals of that name.

J. Waylen.

Add New Building near Thirsk to the list of houses containing these apartments.

Anon.

ESHE, USHAW, AND FLASS.

(Vol. xii., pp. 74. 112.)

It is only the initial syllable that can cause any difficulty in the etymology of this word, *Shaw* being a terminal of frequent occurrence in the local proper names of the district, as in Penshaw, Birkenshaw, Cockshaw, &c., and clearly derivable from the Anglo-Saxon *Scua* (literally a shade), a thicket or small wood.

The *U* or *Us* (Camden writes it *Us-shaw*) has been derived, without, in my opinion, sufficient reason, from the *yew*, of which one fine old tree, though now much injured, still stands upon the spot.

In favour of this supposition several analogous names, which exist in the neighbourhood without being peculiar to it, may be instanced, *e.g.* Oakenshaw (a thicket of oak), Birkenshaw (a birch wood), Breckenshaw (a fern cover), and others. I have, however, searched in vain for a similar compound for the yew, and it is not to be expected that one at all approximating to the word as it stands here will be found, when the Anglo-Saxon way of writing it (*eow*) is so different.

To me it seems to be clearly from the Celtic root *ushe*, or *ushel*, meaning high, lofty, &c., as in Ushenish Head, in S. Uist, Hebrides, the high-path-head; *henise* in Anglo-Saxon being a path or trod: we shall thus have *Ushe-shaw*, a wood or thicket situated on an eminence; which quite answers to the local position, as the place in question stood on the north side of the old road which runs along the heights lying between the valleys of Browney and Dearness, and leading from Durham to Eshe, at a distance from the latter of about a mile and a half.

But two houses now remain of the former hamlet, so that the picturesque old yew-tree hard by, the last of his venerable race, is once more left in undisturbed possession of the soil, so far as the village is concerned; but the name is preserved in the fine Catholic collegiate institution of St. Cuthbert adjoining, and will probably receive from it an historic interest, which the hardy northern woodman to whom it was first known as the Ushe-shaw, little dreamed would ever attach to it.

In support of Ceyrep's remarks upon the etymology of *Flass*, I might instance the lake *Flasjon* in Sweden, and *Flesk*, a river in co. Kerry, Ireland, as also the engineering term *flashes*, to denote a species of sluice erected upon rivers; and *flasse* in Bohemian, *flaxe* in Anglo-Saxon, and *flasca* in the language of the Eastern Empire, corresponding with our own word *flask*. *Asc*, *esc*, and *usc* is the varied orthography of the same word, which amongst the old Britons signified *water*, as it still does in the Highlands and Ireland. (Vide Baxter's *Gloss. Brit.*, p. 264.)

For an explanation of the word *Peth*, in the Anglo-Saxon *Padth*, and Celtic *Pedd*, and which Brockett in his *Glossary* defines as a road up a steep hill, I would refer Mr. Chevallier to a full and interesting exposition of the term in the supplementary part of Jamieson's *Etymological Dictionary of the Scottish Language*, unfortunately too long to be transcribed into your pages.

Wulstan.

"*Peth*" (Vol. xii., p. 74.) is probably *path*. In the south the word *path* was used as a synonym with ridge, way, and edge for a Roman road, as in Harepath or Herapath, a *military way*, Bagpath, Reelpath.

Hyde Clarke.

PHOTOGRAPHIC CORRESPONDENCE.

Alteration of Positives (communicated to the Société Française de Photographie by M. Davanne). — M. Davanne announced that, in conjunction with M. Girard, he had undertaken a series of experiments directed precisely to the end indicated by M. Balard. These experiments

embracc the whole theory of the alteration of positive prints.

He considered that the first point to be attended to is the modifications which the chloride of silver, which is formed on the surface of the paper, undergoes in the different baths. In fact, if we once knew exactly what substance we had to deal with, it would be easier to find out the causes which alter that substance, and so occasion the destruction of the prints. If we consider the paper at the moment when it is placed in the pressure-frame (we are speaking, of course, of paper prepared with chloride of silver), it darkens under the influence of light; and if, after a preliminary washing to take away the excess of nitrate of silver, it is passed through *fresh* hyposulphite of soda, the chloride of silver is dissolved, and there remains on the surface a reddish substance which forms the picture.

After divers reactions it seems that this substance is silver in a finely-divided state, and no longer united to the chlorine, although analysis always gives a certain quantity of chlorine which cannot be removed by the fixing and washing. As this same quantity of chlorine has been found in paper not prepared, as well as in that prepared with chloride of silver and fixed by hyposulphite of soda before exposure to the light, it would seem that it combines with the organic matter of the paper at the time of the bleaching of the pulp.

He stated that he should hereafter explain on what experiments he had founded the idea that the image fixed by a bath of fresh hyposulphite is formed by the silver alone, and does not still retain the chloride or the subchloride of silver.

It was necessary to determine whether, when the print is properly washed, it retains any hyposulphite of soda, or sulphur combined in any other manner. This analysis, often repeated, always gave a negative result; the print fixed in *fresh* and *pure* hyposulphite of soda properly washed shows no trace of sulphur. It may be concluded, then, that hyposulphite of soda properly employed has not the injurious properties that have been attributed to it; it is not *that* which is the cause of the deterioration of the prints: and this accords with experience, for amongst the prints fixed by hyposulphite of soda, there are some very well preserved until now; others, on the contrary, have faded rapidly, and it cannot be supposed that the same agent employed in the same manner preserves some and deteriorates others. It is not then *fresh* hyposulphite of soda that deteriorates the prints. Continuing the series of experiments, the red prints have been changed to a black tone by plunging them in *old* hyposulphite. These prints, properly washed and analysed, show a very perceptible quantity of sulphur. The silver has become black because it has combined with sulphur. *Old* hyposulphite of soda, or at least the mixture which is usually called so, has then an action quite different to the fresh hyposulphite. It owes these new properties to a substance which is produced by the action of acids or different metallic salts on the hyposulphite of soda; and this may be proved by the following experiments: Take pure hyposulphite of soda not having been used before, employ it to fix a print; add chloride of silver to this hyposulphite, and fix *immediately* a second print, it will preserve sensibly the same red tint as the first; the fresh hyposulphite and the hyposulphite charged with chloride of silver have then the same action. But at the end of some time, when the reaction of the chloride of silver on the hyposulphite of soda is accomplished, a deposit of black sulphide of silver will be observed on the sides of the vessel. If you fix a third print, you can make it take all the variety of tones that the old hyposulphites give. It is not, then, only to the presence of metallic salts that the old hyposulphite of soda owes its colouring properties, but to a new substance that the metallic salts have given birth to. It is this new composition (probably tetrathionate of soda, $Na\ O,\ S_4\ O_5$) which sulphurises the prints; and it appears that the cause of their deterioration is that sulphuration, whether it is in the old hyposulphites of soda, or in the new hyposulphites mixed with acids, which disengage sulphur and hydrosulphuric acid. In fact these sulphurised prints, left in water in contact with the air for a very short time, become rapidly yellow, and finish by disappearing, whilst the print not changed, placed in the same conditions, does not stir. If the print is only partially plunged in water, or if there are bubbles of air interposed, it may be remarked that the alteration goes on with extreme rapidity at that part of the paper which has been at the same time in contact with the air and the water. The prints then deteriorate much quicker when they are most exposed to moisture, and perhaps would keep very well in a perfectly dry air. This is a very simple explanation of this fact, that certain prints fade rapidly when they are pasted, whilst others, prepared by the same process, keep very well in portfolios. Sometimes the same print will only fade in the parts pasted; it is because the paste attracts the dampness of the air, and the print becomes in the conditions above described.

The conditions under which this deterioration takes place indicate evidently the oxidising action of the air; nevertheless we cannot be certain that there is a change from sulphide of silver to sulphate. The sulphate of silver, in fact, becomes black by the action of alkaline sulphides, whilst the faded prints, instead of becoming black in a sulphurous solution, fade more and more.

MM. Davanne and Girard regretted that they had not yet fully investigated the subject, but they proposed to continue their experiments, and hoped soon to present to the Society the complete theory of the preservation of positive photographs.

Replies to Minor Queries.

The Burning of Jesuitical Books (Vol. x., p. 406.).—Mr. Cramp speaks of "the interest Bifrons, in his real character (*i. e.* of *Junius*), felt in the fate of the Jesuits," &c. How can this be reconciled with the fact, that the letter of Bifrons was published nine months before the first of the *Letters of Junius?*

Mr. Cramp's last paragraph shows, that he has overlooked the note on p. 185. of the *Junius Discovered;* in which the origin, in 1766, of "Junius's unappeasable wrath" against the Duke of Grafton is pointed out.

The non-receipt, until last week, of Vol. x. of "N. & Q." will account for the lateness of this notice of Mr. Cramp's communication. Eric.

Ville-Marie, Canada.

Armorial Bearings of the Clere Family (Vol. xii., p. 84.).—The following particulars may perhaps assist Mr. Taylor in his investigations concerning the Clere family.

The arms of Spencer of Nettlested, co. Suffolk, were, — Quarterly. First, Argent, on a bend sable three mullets of the first; second, Gules, a fret or.

Of John Lord Tiptoft, — Argent, a saltire engrailed gules.

Of Ingaldesthorpe of Burgh Green, co. Cambridge, — Gules, a cross engrailed argent.

Sir Philip de Spencer of Nettlested, co. Suffolk, married in the former half of the fifteenth century Elizabeth, sister of John Lord Tiptoft, and aunt of John Tiptoft, who was created Earl of Worcester in 1449, and whose second wife was Elizabeth Hopton. Joanna Tiptoft, sister and coheiress of the Earl of Worcester, married Sir Edmund Ingaldesthorpe of Burgh Green, who died in 1456.

Your correspondent will learn farther details respecting the Tiptoft, De Spencer and Ingaldesthorpe families in Banks's *Extinct Baronage of England*, Edmondson's *Baronagium*, Dugdale's *Baronage*, Blomefield's *Norfolk*, and Gough's *Sepulchral Monuments*.

I should feel much obliged to any of your correspondents who could furnish me with the family coats of Richard Milbourne, who became bishop of St. David's in 1615, and of Carlisle in 1621; of William Roberts, who became bishop of Bangor in 1637; and of John Towers, who became bishop of Peterborough in 1638.

Wm. Magan Campion.

Queen's College, Cambridge.

Ladies and Wives (Vol. xii., p. 61.). — M.'s anecdote of the bishop and his "lady" reminds me of a similar story. A lady of rank came to be churched after the birth of her first child, when the obsequious clergyman, thinking *woman* too common a term to apply to her, thus altered the petition: "O Lord, save this *lady* thy servant." The clerk, resolving not to be outdone in politeness, immediately responded, "Who putteth her *ladyship's* trust in thee." Alfred Gatty.

"*Cock and pye*" (Vol. xii, p. 104.).—"By cock and pye!" was apparently a common exclamation in the time of Shakspeare. He puts it into the mouth of Page, in the *Merry Wives of Windsor*, Act I. Sc. 1.; and of Justice Shallow, in the second part of *King Henry IV.*, Act V. Sc. 1. Douce explains it thus:

"In the days of ancient chivalry it was the practice to make solemn vows or engagements for the performance of some considerable enterprise. This ceremony was usually performed during some grand feast or entertainment, at which a roasted peacock or pheasant, being served up by ladies in a dish of gold or silver, was thus presented to each knight; who then made the particular vow which he had chosen, with great solemnity. When this custom had fallen into disuse, the peacock, nevertheless, continued to be a favourite dish; and was introduced on the table in a pie, the head, with gilded beak, being proudly elevated above the crust, with the splendid tail expanded. Other birds of smaller value were introduced in the same manner, and the recollection of the old peacock-vows might occasion the less serious, or even burlesque, imitation of swearing, not only by the bird itself, but also by the pie; and hence, probably, the oath by *cock and pie*, for the use of which no very old authority can be found."— Knight's *Shakspeare*, vol. iv. p. 290.

It seems to me more likely that the signs at Ipswich and Woodbridge, in Suffolk, were derived from this "dainty dish" (like the "haunch of venison," and the "leg of mutton and trimmings," which we find in other localities), than from cockfighting, which was not confined to that county.

But if any allusion to that amusement is insisted upon, may it not refer to some traditionary contest between a "cock and a pye" which was famous in the neighbourhood? This is rather a suggestion than an answer. Edward Foss.

"Cock and pye" seems sufficiently explained in Nares's *Glossary*, in the articles on those words respectively. *Pye*, however, has another signification, viz. the magpie; or, as it is sometimes called, *pynot*. About three miles from here is the house in which the Earl of Danby, the Earl of Devonshire, and Mr. D'Arcy, met to consult about the revolution then in agitation. The sign of the house at that time was the "Cock and Pynot."

J. Eastwood.

Eckington.

Oblation of a White Bull (Vol. viii., pp. 1. 2.).— This singular custom not having yet been elucidated, I beg leave to offer the following passages as in some degree accounting for it:

"Gregory further directs him [Austin] to accommodate the ceremonies of the Christian worship, as much as possible, to those of the heathen, that the people might not be much startled at the change; and in particular he advises him to allow the Christian converts, on certain festivals, to kill and eat a great number of oxen to the glory of God, as they had formerly done to the honour of the devil."— Henry's *History of Great Britain*.

This tolerance of superstitious ceremonies resembles the practice of the Jesuits in China. In reference to the colour, an extract from Aldrovandus (*De Quadrupedibus*, p. 222.), explaining a passage in Propertius, will perhaps be acceptable in the absence of anything more satisfactory:

"'Hinc Taciens, Ramnesq. viri Luceresq. coloni
Quatuor hinc albos Romulus egit equos.'

"Quod vero albis potius quam alterius coloris equis triumpharent, non sine aliquo mysterio factum fuisse videtur. Livius ad Solis et Jovis imitationem fecisse Romanos non obscure indicat, Camillum scribens captis Veiis, ita triumphantem ingressum urbem, cives alienæ insuetos insolentiæ offendisse quod Solis ac Jovis currum æquiparasse moliretur. Legimus autem apud Herodotum Jovis Currum, qui in exercitu Xerxis, Xerxen ipsum præcedebat, ab octo equis albis tractum."

Bibliothecar. Chetham.

Kymerton (Vol. xii., p. 104.). — There is a village called Kemerton near Tewkesbury, co. Gloucester, which seems sufficiently near both orthographically and geographically to answer Mr. Steinman's Query. J. Eastwood.

Kymerton seems to be a clerical error for Kinnarton, which is in Old Radnor, in Radnorshire, N.W. of Kington, to the S.W. of which latter place, Hergest Court (locally called the Court of Hergest) is situated at the distance of about two miles.

By Knigton the writer might either mean Knighton or Kington. A reference to the Ordnance Map, No. LVI., is recommended.

LANCASTRIENSIS.

Sedbury Park, Chepstow.

Verb and Nominative Case (Vol. xii., p. 65.). — W. M. T. quotes the idiomatic expression, "Three and eleven pence halfpenny is not a high price for good Irish cloth," and thinks it may be right in a grammatical point of view; but he does not explain why, unless he do so, by inference, as an exception to the rule of grammar that treats on the verb and nominative case.

I myself believe that idiomatic expressions, in every language, have been brought about gradually by the suppression of certain words, and in some cases even by that of an entire sentence; the words or sentence left out being of course understood.

The above sentence, therefore, might originally have stood thus: "*The sum of* three *shillings* and eleven pence *and a* halfpenny, is not a high price *to give*, or *to ask*, for (a certain quantity of) good Irish cloth."

Three and eleven pence halfpenny should therefore be considered, in the abbreviated sentence, to be used in the genitive case; the antecedent noun substantive *sum*, or its equivalent, although not expressed, being the nominative case to the verb.

W. M. T. then asks, in an ironical manner, whether he can say correctly "Ninety-five *are* a great age?" It is obvious that he can not when the sentence be completed, for the words *ninety-five*, standing by themselves, mean nothing. We might fill up the sentence by saying, "A period of existence extending to ninety-five years *is* a great age for any man to attain."

W. M. T. alludes to the vulgar expression, "A man six *foot* high," which he condemns on the authority of his schoolmaster. Might not the sentence, however, have originally stood thus, "A man, six measures of a man's *foot* each in length, high?"

By custom we become reconciled to idioms, that is to say, to one or a few words representing many; as an instance, we have a clear conception that the word foot, or feet, relates in certain cases to a known measure of distance. But what would the generality of English, men or women, understand were I to tell them that "Five Tuscan arms suffice to make one of my shirts?" Nevertheless, the word *braccio* — which in the plural becomes *braccia* — is the common measure in this country; and the above sentence literally translated into Italian would be correctly idiomatic.

W. B. C.

Florence.

Sensations in Drowning (Vol. xii., p. 87.). — Your correspondent, who inquires where he can find an account of these sensations, is referred to the *Life of Sir John Barrow*. The sufferer, now an Admiral of high standing in the scientific department of his profession, communicated the account to Dr. Wollaston. JAYDEE.

I cannot supply the remarks of Dr. Wollaston on "Drowning," inquired for by R. W. HACKWOOD (Vol. xii., p. 87.). That gentleman, if interested in the subject for its own sake, will find in Everett's *Life of the late Dr. Adam Clarke* a very curious communication made by that learned man to Dr. Letsome, and descriptive of his own sensations "when drowned" at Portstuart, in the Irish Channel. D.

Bennet's "Paraphrase" (Vol. xii., pp. 10. 53.). — Burnet (*Hist. of his Own Time*, ii. 636., folio) and Wheatly, in his *Commentary on the Prayer Book*, complains that in the beginning of last century the Litany was said in cathedrals by lay clerks. The custom is (or lately was) kept up at Lincoln, and with no edifying effect, according to Mr. Jebb (*Choral Service*, p. 439.) J. C. R.

Florins (Vol. xii., p. 47.). — The weights and effigies of coins are found in the *Pening Boeks* or *Livres de Monnaie*, published in the Low Countries from the fourteenth to the seventeenth centuries; likewise in some of the old Flemish works on arithmetic. HYDE CLARKE.

Anonymous Hymns (Vol. xii., p. 11.). — C. H. H. W. quotes the first lines of hymns marked 3. and 15. incorrectly. They should be —

3. "When His salvation bringing."
15. "O Thou that dwellest in the heavens high."

And are by (3.) Rooker, and (15.) Hogg. No. 13. in the list is by Donne. CHARLES REED.

Paternoster Row.

Stonehenge (Vol. xi., p. 126.). — The stones have not been quarried at all, being boulders collected from the Downs. It is supposed by eminent geologists that they belong to the tertiary formation, and that the strata in which they were imbedded (represented in the Isle of Wight) have been swept away by some great catastrophe. The outer circle probably contained thirty upright stones, of which seventeen are standing; and the number of their lintels in the original position is about seven or eight. Of the five large trilithons only two are now complete. C. T.

Anastatic Printing (Vol. x., pp. 288. 364.). — Although J. P. has been answered by a reference, yet a concise description of this style of printing may be acceptable. Anastatic printing is a peculiar process, by which any design made on paper with prepared ink, chalk, or any other material of an oily nature, is transferred from the paper to a metal plate, from which transferred impression an indefinite number of copies can be produced. The original drawing or writing is subjected to heavy pressure on a metal plate, whereby a reversed fac-simile is obtained. This impression is inked up with a roller, and printed from in the ordinary manner. C. T.

Glee v. *Madrigal* (Vol. xii., p. 105.). — *Song* is the generic term for everything that is sung, and of course includes all the species mentioned by Mr. Scribe; but it is generally appropriated to any air for a single voice. *Ballad*, originally a song of praise, but now a kind of popular song containing the recital of some action, adventure, or intrigue; such as are especially the meaner kind of songs sung in the streets. *Glee*, as its name denotes, means a joyous song, as distinguished from *madrigal*, which ought to be of a more sentimental character. *Madrigal*, *i. q. mandracale*, a pastoral love song, sung by shepherds in their *mandræ*, or sheepfolds. J. Eastwood.

A Lady restored to Life (Vol. xi, p. 146.). — A similar tradition exists in this town. "Once upon a time" (that is, I presume, some time within the last century or two, for I never had any clue to the date of the occurrence), a lady named Haigh was believed to be dead, and was buried with several rings on her fingers. In the night after the funeral the sexton entered the vault, opened the coffin, and attempted to cut off one of the fingers; upon which the lady started up, and the man ran off. She found her way to her husband's residence, was duly taken care of, and survived several years, having at least one child after her premature interment. The mansion where she lived is pointed out as that which was, for many years, occupied as a dispensary, and more recently as barracks. H. Martin.

Halifax.

John Cleaveland (Vol. xii., p. 47.). — C. J. P. may find a short biography of this person, with a list of portraits, in Granger's *Biographical History of England*, fifth edit. 1824, 8vo., vol. iii. pp. 126–7., referring to a MS. of Aubrey's in *Museo Ashmol.*; *Spectator*, No. 617.; Thurloe's *Papers*, iv. 184.; *Echard*, p. 735. On account of his loyalty he was ejected from his fellowship at St. John's, Cambridge; was a friend of Samuel Butler, who has condescended to copy him in his *Hudibras*. He died April 29, 1658. E. W. O.

Camberwell.

No. 304.]

French Churches (Vol. x., p. 268.). — Anon. will find the information required in the *Handbook for the Mediæval Courts* of the Crystal Palace. One of the earliest examples of the true pointed style in France is the cathedral of Chartres, commenced in the twelfth century, and completed in 1260. The cathedral of Amiens was built between the years 1220–1269. The choir of Rouen cathedral 1212–1280, and the choir of Beauvais cathedral in the thirteenth century. C. T.

Cambridge Jeux d'Esprit (Vol. xii., p. 52.). — Acting upon the hint of Mr. Gantillon, I transcribe the titles of a few Cambridge *facetiæ* on my shelves, which may serve as a *nucleus* for farther communications:

"Cambridge Jests, or Witty Alarums for Melancholy Spirits, 12mo., London, 1674."

"Arundines Cami: sive Musarum Cantabrigiensium Lusus Canori; collegit atque edidit H. Drury, A. M., 8vo., Cambridge."

"The Cambridge Tart; Epigrammatic and Satiric-Poetical Effusions, &c., Dainty Morsels served up by Cantabs on various occasions, &c., 12mo., London, 1823."

"Facetiæ Cantabrigienses, consisting of anecdotes, smart sayings, sallies, retorts, &c., by, or relating to, celebrated Cantabs, &c. Dedicated to the Students of Lincoln's Inn, by Socius, 12mo., London, 1836."

"Gradus ad Cantabrigiam, or New University Guide to the Academical Customs, and colloquial or cant terms peculiar to the University of Cambridge, observing wherein it differs from Oxford. Embellished with six coloured engravings of the costume, &c., a striking likeness of that celebrated character Jemmy Gordon, and illustrated with a variety of curious and entertaining anecdotes. To which is affixed, A Tail Piece; or the reading and varmint method of proceeding to the degree of A. B., by a brace of Cantabs, 8vo., London, 1824."

"The Union Debating Society of Cambridge in the years 1830–31; with a peep at the other principal clubs of the same period; a satire, 8vo., Cambridge, 1831."

"Cambridge Comic Chronicles, by Trenchercap Swift, Nos. 1. and 2., 8vo., London, 1848."

These books (excepting the second named) possess attraction almost exclusively for those whose early associations invest with interest every thing connected with university life and habits; for others I cannot conceive any reading more intensely dull, — so tasteless for the most part are the "dainty morsels," so pointless and vapid the "smart sayings, sallies, and retorts."

William Bates.

Birmingham.

Eliza Steele (Vol. xi., p. 408.). — This lady was no doubt the eldest daughter of Sir Richard, afterwards Lady Trevor. See *Steele's Correspondence*, by Nichols, 1787, vol. i. p. 260., &c. K.

Sherard (Vol. xii., p. 47.). — There are accounts of both James and William Sherard in Nichols's *Literary Anecdotes of the Eighteenth Century*, 8vo., 1812, vol. iii. pp. 651–4. E. W. O.

Camberwell.

Cabbages (Vol. ix., pp. 424. 576.). — Allow me to amend the answers to the Queries respecting the date, &c., of the introduction of this esculent into England, by referring C. H. to some *Observations on the State of Horticulture in England in Early Times*, by the late Mr. T. H. Turner. At p. 14. he will find this passage:

"Little can be said with certainty respecting the varieties of culinary vegetables cultivated in England previously to the fifteenth century. The *cabbage tribe was doubtless well known in the earliest times, and generally reared during the Middle Ages.*"

I can certainly corroborate this statement, having met with many notices of the "plantæ olerum" in documents of the thirteenth and fourteenth centuries.

Perhaps Evelyn alluded to some peculiar tribe of the plant, as having been introduced from Holland about a hundred years from his time. J. Br.

Anagrams (Vol. xii., p. 15.). — Antonius Sanctinius Lucensis wrote himself "Constantius Silanius Nicenus." I give this because I think it does not appear in Baillet's *Auteurs déguisés*. This treatise, which should be at hand to all those who are much concerned with the tricks of authors, was first published in 1690, and is in the sixth volume of Le Monnoye's edition of the *Jugemens des Savans*, Paris, 1722, 4to. M.

Piazzetta and Cattini (Vol. xii., p. 126.). — I think your correspondent Ormond will find the four engravings are *after* Piazzetta, *by* Cattini; if so, they are four out of sixteen, published at Venice in 1754.

John Baptist Piazzetta was born at Venice in 1682, and died in 1754. J. Cattini was an engraver, and I believe a very little emanated from his burin; indeed, he is but little known. Some other correspondent probably can furnish his birth and death.

The productions of Piazzetta were chiefly of a sacred character, and there are some clever studies of heads still extant, from his pencil, unengraved. I either have, or had recently, three, in chalk on grey paper. He was a pupil of Molinari, and studied under one of the Caracci, Guercino, &c. Some of his figures are much in the style of the inimitable Michael Angelo Buonarotti. Your correspondent's work, when complete, is probably worth 1*l.* 11*s.* 6*d.*, or thereabouts. C. Hamilton.

P.S. — If Ormond wishes to complete his work, I should advise him to apply either to Messrs. Colnaghi, Tiffin, or Evans.

Orator Henley (Vol. xii., p. 44.). — Several volumes of sermons in MS. by this celebrated orator are in the library of the Corporation, Guildhall. E. W. O.

Camberwell.

Ells Family, &c. (Vol. xii., p. 105.) — The arms of the family of Smith in the county of Oxford are — Argent, on a fesse dancette between three roses gules, a martlet or for difference; which coat now forms part of the arms of Brasenose College. A full account of the family may be found in the appendix to Churton's *Lives of Bp. Smyth and Sir Richard Sutton.* Thompson Cooper.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

We last week took occasion to remark upon the poetical tendencies of the publishing world at the present moment. We may now state that the same spirit has been influencing the antiquaries, who, throughout the whole length and breadth of the land, have been revelling in that poetry of archæology, their annual excursions. The meeting of the *Archæological Institute* at Shrewsbury, though commencing with wet and dreary weather, was well attended, and the excursions to Hawkstone, Moreton, Corbet Castle, Wroxeter, Buildwas Abbey, Wenlock Abbey, Atcham Church, Stokesay Castle, Branfield Priory, Stanton Lacy, and Ludlow Castle; and the admirable papers by Rev. Mr. Petit on Buildwas Abbey; Mr. Bloxam on St. Mary's Church, Shrewsbury; Mr. Scharf on the Decoration of Ancient Churches; Mr. Wynne on Roman Vestiges at Wroxeter; and Mr. Kemble on the Heathen Graves of Northern Germany; combined with the hospitable entertainment they received from their Shrewsbury friends to make the meeting pass off with satisfaction to all parties.

The *Archæological Association* have not gone so far a-field, the Isle of Wight being the scene for the present year's excursion. The Earl of Perth and Melfort having been prevented by illness from presiding, that duty devolved upon Mr. Pettigrew. Papers by Mr. Planché on the Lords of the Isle of Wight, Mr. Black on the Newport Charters, and excursions to Carisbrook, Netley Abbey, Shalfleet, the Roman Villa near Brixton, the ancient British town of Gallibury, the barrows on Wroxall Downs, Southampton, &c., formed the staple of the proceedings.

The *Somerset Archæologists* met on Tuesday at Dunster Castle, in a picturesque and famous locality, which was believed to be impregnable until stormed by Blake.

The *Cambrian Archæological Association* will hold its ninth yearly meeting at Llandilo Fawr, on Monday next and five following days, under the presidentship of Lord Dynevor.

While on this subject we may announce that a proposal is in circulation for the establishment of a Society to be called *The Middlesex Archæological Society*, for the purpose of investigating the history and antiquities of the metropolis and metropolitan county. So soon as a sufficient number of members have been enrolled, a general meeting is to be held for the purpose of determining the rules, and of appointing the office-bearers of the Society. Gentlemen desirous of becoming members are requested to signify their intentions to any of the members of the Provisional Committee, or to Geo. Bish Webb, Esq., F.R.I.B.A., 6. Southampton Street, Covent Garden, Honorary Secretary (*pro tem.*). The Annual Subscription is to be Ten Shillings, and the Life Composition Five Pounds. It is obvious that the metropolitan county affords materials of the most valuable and interesting character for the investigation of the

members: but, on the other hand, as the seat of the parent society, *The Society of Antiquaries*, some doubt may arise as to the necessity for any special Society to undertake such investigations.

But while some of our antiquaries are thus indulging in instructive and health-giving wanderings among the different nooks and corners of these islands, in which various objects of historical interest are to be found, one of them, Mr. A. H. Rhind, has from his quiet study put forth, in a little pamphlet entitled *British Antiquities; their Present Treatment and their Real Claims*, a paper read by him before the Society of Antiquaries of Scotland, "with the view of furnishing some additional means for directing more general attention to the subjects discussed, and to the remedial measures of whatever nature which are so essential, if British Archæology is ever to attain to full vigour, and yield the results which under favourable circumstances we have a right to expect from it." Of course it is not within the limits of this notice to bring under the attention of our readers the various topics touched upon by Mr. Rhind—his exposure of the systematic neglect by the Trustees of the British Museum of our national antiquities, even when such offers as that of the Faussett Collection are made to them; his advocacy of the establishment of special collections in London, Edinburgh, and Dublin; his remarks on the superintending care of national monuments by resident proprietors; his proposals for the amendment of the law of treasure trove. But the book is small, and low priced; and while it will take up but little room in the antiquary's carpet bag, it will serve him well to wile away an evening when taking his ease at his inn, after a long day's wanderings among those hallowed and time-honoured relics which he so loves to contemplate.

Mr. Parker, of Oxford, has just published, as a companion to his *Glossary of Architecture*, a *Vocabulary of Architecture, English-German and German-English*. Useful as such a work must obviously be, when our antiquaries are turning their attention so earnestly and so beneficially to the labours of their German brethren, this little pamphlet is made yet more useful, by having prefixed as by way of preface, a condensed translation of a few valuable pages by Lubke, being a *Preparatory Introduction to a History of Church Architecture.*

BOOKS AND ODD VOLUMES

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The Race. 1766.
Leighton's Life, by Jerment.
The Opinions of Sir Robert Peel expressed in Parliament and in Public. By W. T. Haly of the Parliamentary Galleries.
Baxter's Life, by Orme. 2 Vols. 8vo.
Wesley's Poems.
Richardsoniana. 1776.

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Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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Tracts for the Times. Nos. 68, 69, 70.

Wanted by *W. Batcheller*, Bookseller, Dover.

Bingham's Antiquities of the Christian Church. First Volume of 8vo. Edition. London, 1822.
Nimrod. By the Hon. Algernon Herbert. Part 1. of Vol. IV.

Wanted by *Henningham & Hollis*, 5. Mount Street, Grosvenor Square.

Jamieson's Edinburgh Philosophical Journal. A complete set.

Wanted by *W. Blackmore & Co.*, Edinburgh.

Surtees' History of Durham. Vol. I.
Robson's British Herald. 4to. Vol. III.
Archæologia. Vols. III. IV. VIII.
Hodgson's History of Northumberland. Part 2. Vol. III. and Part 3. Vol. III, small paper.

Wanted by *E. Charnley*, Bookseller, Newcastle-on-Tyne.

The London Museum of Politics, Miscellanies, and Literature. 4 Vols. 8vo. 1769. 1770.
The Key to the Dunciad. 1728.
Ditto, 2nd Edition. 1728.
Collection of all the Remarkable and Personal Passages in The Briton, North Briton, and Auditor. 1766.
General Cockburn's Dissertation on Hannibal's Passage over the Alps. (Privately Printed.) Dublin. 1845.
The Hibernian Magazine, or Compendium of Entertaining Knowledge, for 1771, 1772, 1773.

Wanted by *W. J. Thoms*, 25. Holywell Street, Millbank, Westminster.

Reynard the Fox. Translated by S. Naylor. Square 8vo. 1844. Longman & Co.
Mount Calvary. A Cornish Poem. Edited by Davies Gilbert. Published by Nichols. 1826.
Ardley's New Collection of Voyages and Travels. 4 Vols. 4to. 1745.

Wanted by *Williams & Norgate*, 14. Henrietta Street, Covent Garden.

Notices to Correspondents.

We desire to call the attention of our readers to the following Amended Regulations in regard to the transmission of Newspapers to British Colonies and Foreign Countries:—

"General Post Office,
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Rowland Hill, Secretary."

A Country Bookworm. *Your suggestion for the publication of a List of London Dealers in Second-hand Books is under consideration. We almost fear whether it may not occupy too much space. We have received many additions to our Country List, which we shall shortly publish.*

M. A. *Seasickness was certainly well known to the ancients. See our last Volume* (xi.), pp. 221. 292. 373. 494.

Advena. *The passage which Scott has quoted in* Waverley *as*

"Moritur et moriens dulces reminiscitur Argos,"

is from the Æneid, x. 372., *and should be*

"Cœlumque
Adspicit et dulces moriens reminiscitur Argos."

Errata.—Vol. xii., p. 83. col. 1., *for* "Verginana," *read* "Vergniaud," and *for* "Massul," *read* "Massey."

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Macbeth, Act V. Sc. 5.:

"*Macb.* I have almost forgot the taste of fears:
The time has been, my senses would have cool'd
To hear a night-shriek; and my fell of hair
Would at a dismal treatise rouse, and stir
As life were in't: I have supt full with horrors;
Direness, familiar to my slaught'rous thoughts,
Cannot once start me. — Wherefore was that cry?
Sey. The queen, my lord, is dead.
Macb. She should have dy'd hereafter;
There would have been a time for such a word. —
To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

"*She should have dy'd hereafter;*
There would have been a time for such a word."

"This passage has very justly been suspected of being corrupt. It is not apparent for what *word* there would have been a time, and that there would or would not be a *time* for any *word*, seems not a consideration of importance sufficient to transport Macbeth into the following exclamation. I read, therefore, —

'*She should have dy'd hereafter*
There would have been a time for — such a world
To-morrow,' &c.

It is a broken speech, in which only a part of the thought is expressed, and may be paraphrased thus: *The queen is dead.* Macbeth. *Her death should have been deferred to some more peaceful hour; had she lived longer,* there would at length have been a time for *the honours due to her as a queen, and that respect which I owe her for her fidelity and love. Such is the* world. *Such is the condition of human life, that we always think* to-morrow *will be happier than to-day, but to-morrow and to-morrow steals over us unenjoyed and unregarded, and we still linger in the same expectation to the moment appointed for our end. All these days, which have thus passed away, have sent multitudes of fools to the grave, who were engrossed by the same dream of future felicity, and, when life was departing from them, were, like me, reckoning on to-morrow.* Such was once my conjecture, but I am now less confident. Macbeth might mean that there would have been a more convenient *time* for such a word, for such intelligence, and so fall into the following reflection: We say we send *word* when we give intelligence." — Johnson & Steevens' *Shakspeare*, in 10 vols., London, 1778, vol. iv. pp. 599. 600–1.

The reader has here transcribed at full Dr. Johnson's paraphrase; and as I am not aware that its soundness has been questioned by succeeding annotators, I presume it is one generally acquiesced in. The whole comment is very instructive; it well illustrates the temerity with which editors betake themselves to emendation, fain to drag down no less an author than Shakspeare to their own capacity, when they do not at once succeed in elevating that to him. In such cases the reasoning appears to be very summary. He does not understand his author; what then? doubt his own intellect, his own researches? Never. Pronounce the passage corrupt; correct it, and claim credit for acuteness and ingenuity. This may be a very pretty exercise, but in the meantime what becomes of Shakspeare? what becomes of the English tongue? No need, I trow, for him to study that who can new-mould and fashion it at will. I have oftentimes mused how the Garricks and Kembles could personate the dogged fatalist suddenly metamorphosed, according to the received interpretation of this most characteristic passage, into a maudlin sentimentalist. Their elocution and aspect must surely have savoured more of a Matthews or a Liston, chopping from one character to another, than of their own great selves. As little can I divine how the reputed moralist Johnson could ever have persuaded himself that the homily of his paraphrase was in unison with Macbeth's antecedents, or with the immediate context; that it was, I say, of a piece with the reflections issuing from the lips, and passing through the brain, of this remorseless butcher of the widow and the orphan, who now, hardened by guilt, and to all good feeling reprobate, at length brought to bay, bids sullen defiance to whatever can betide him. Mark, reader, the current of the story. To Macbeth, contrasting his then callous indifference in the apprehension of real calamities with his former sensitiveness, when a night-shriek or tale of imaginary woe would have awakened groundless fears, Seyton announces the death of his wife: apparently absorbed in his own thoughts, and exhibiting no more consciousness of the other's presence than to make the subject of his report the cue for the farther pursuit of his own meditations, the usurper continues his soliloquy, and with unaltered mood sees in that event nothing but an inevitable necessity. And so far is he from regarding one time as more convenient than another, that the whole tenor of his subsequent remarks evinces his convictions to be, that it makes no odds at what point in the dull round of days man's life may terminate. If she had not died now, reasons he, she should have died hereafter: there would have been a time when such tidings must have been brought, — such a tale told. The *word* was of course the word brought by Seyton of the queen's decease. "The queen, my lord, is dead." Here, as we have seen, the lexicographer made a trip, but recovered himself. He took a foul fall at *should*, and was incurably foundered. His blunder grew out of obliviousness or inadvertence

that *should* is used indifferently to denote either what *will be* or what *ought to be;* that the tyrant discourses of the *certainty*, not murmurs at the *untimeliness* of his partner's death. One of a million instances of *should* thus used from Shakspeare himself may suffice. In *Merchant of Venice*, Act I. Sc. 2.:

"*Nerissa.* If he should offer to chuse, and chuse the right casket, you *should* refuse to perform your father's will, if you should refuse to accept him."

Now-a-days, in sentences like this, the customary speech is *would* for the second *should*. Not indeed that the distinction which obtains now in the usage of the verbs *would* and *should* is without precedent in times anterior to Shakspeare's. Thus, in Rastell's edition of Sir Thomas More's *Works*, 1557, p. 164. *h*:

"'Nowe, Maister Mayo (quod the Kinge's grace) ye be a tall, stronge man on the one syde, and a connynge doctor on the other side, what would ye haue done if ye had bene not Joseph but in Josephes stede?' 'By my trouthe, Syr,' quod he, 'and it like your Grace I can not tell you what I *woulde* haue done, but I can tell you well what I *shoulde* haue done.'"

On the other hand, just as we have seen *should* used of old where we now invariably write *would*, so convertibly our forefathers not uncommonly wrote *would* where we always use *should*. *E.g.*, in *The fower chiefyst Offices belongyng to Horsemanshippe*, by Thos. Blundevill, fol. 3. of "The Arte of Rydinge," we have, under "What Shape a good Horse ought to haue" (cap. iii.):

"A good horse, then, *would* haue a black, smoth, drie, large, round, and hollow hooue. . . . . His thighes full of sinews, the bones whereof *would* be shorte, equall, juste, and well proportioned, and the brawnes therof, when he standeth with hys legges together, *must* be much more distaunt one from another aboue towardes the breast then beneath."

W. R. Arrowsmith.

Broad Heath, Worcester.

CORRESPONDING WITH THE ENEMY IN TIME OF WAR.

In Alison's *History of Europe during the French Revolution*, vol. xiv. p. 209., fifth edition, there is a passage which imputes to the Whig opposition, in 1811, the offence of keeping up an extensive correspondence with Napoleon, and of furnishing him with details which might enable him to defeat the exertions of the British army in the Peninsula. This imputation is of so grave a character on the one hand, and, on the other, seems to be supported by such equivocal testimony, that I have taken the liberty of submitting it, together with the grounds upon which it is made to rest, for the consideration of your readers. The remarks of the historian are as follows:

"The opposition were so inveterate against the Spanish war, that not only did they declaim against it in the most violent manner on all occasions, both in and out of parliament, but, if we may believe the cotemporary authority of Berthier, actually corresponded, during the most critical period of the contest, with Napoleon himself, and furnished him with ample details on the situation of the English army, and the circumstances which would, in all likelihood, defeat its exertions."

And in the next page he adds:

"And when he (the French Emperor) beheld the party in Great Britain, who had all along denounced the war there as utterly hopeless and irrational on the part of the country—and some of whom, in their zeal against its continuance, and to demonstrate its absurdity, had actually corresponded with himself—on the eve of getting possession of the reins of power in London, he was naturally led to believe that no cause for disquiet existed in consequence of the future efforts of England and Spain."

The evidence by which this charge is supported is a letter from Berthier to Marshal Massena, which Alison quotes in a foot-note, as follows:

"L'intention bien formelle de l'Empereur est, au mois de Septembre (1811) après la récolte, de combiner un mouvement avec l'armée du Midi, un corps de l'armée du centre, et votre armée, pour culbuter les Anglais; et jusqu'à cette époque que vous deviez agir de manière qu'aucun corps ennemi ne puisse tenir la campagne. Nous sommes parfaitement instruits par les Anglais, et beaucoup mieux que vous ne l'êtes. L'empereur lit les Journaux de Londres, *et chaque jour un grand nombre des lettres de l'opposition*, dont quelques-unes accusent Lord Wellington, et parlent en détail de vos opérations. L'Angleterre tremble pour son armée d'Espagne, et Lord Wellington a toujours été en grande crainte de vos opérations."—Berthier, *Major Général*, au *Maréchal* Massena, *Prince d'Essling*, Paris, 29 Mars 1811. Belmas, *Journaux des Sièges dans la Péninsule*, vol. i. pp. 495, 496.

To which the historian appends these comments:

"The 'extensive correspondence,' which is here stated to have gone on between Napoleon and the English opposition, took place in March 1811; that is, when Massena lay at Santarem, and Wellington at Cartaxo,—the most critical period of the campaign and the war. Notwithstanding the high authority on which the existence of this correspondence is asserted, it is impossible to believe that it took place with any of the leaders of the opposition; but it shows with what a spirit the party, generally speaking, must have been actuated on the subject, when any, even the lowest of their number, could at such a moment resort to communication with the mortal enemy of their country."

This imputation of "corresponding with the enemy," I hold to be unfounded, for the following reasons:

1st. Because it is hard to believe, even on the testimony of Berthier, that any English statesman, whatever may have been the complexion of his party or prejudices, could have been guilty of such baseness.

2ndly. Because Alison himself, who brings forward the charge, deems it incredible as regards the "leaders of the opposition," and confines it to the "lowest of their number." But he forgets that the lowest in the ranks of party are not those

who usually correspond with emperors; and if, in the instance of Napoleon, any such had been foolhardy enough to attempt it, what credit could he have attached to revelations emanating from such obscure quarters?

3rdly. Because it is altogether improbable that in any class of men a whole host of traitorous correspondents should have sprung up, so as to supply Napoleon with *several letters every day* ("un grand nombre de lettres chaque jour"), disregarding, at the same time, the danger of detection, and the consequent prosecutions to which such frequent correspondence would necessarily have exposed them.

4thly. The gist of the charge lies in the words: "L'Empereur lit les journaux de Londres, et chaque jour un grand nombre des lettres de l'opposition;" and it is in these words that I find a probable explanation of the facts. The Emperor was in the habit of reading the London newspapers, that is to say, their leading articles on the war. In those newspapers he also found "letters" from various correspondents on that fertile topic; and he made a point every day of perusing several of those which proceeded from the opposition; that is, the party, whether in or out of parliament, which was opposed to the ministry and the war. There were then, as now, "Own Correspondents" attached to the chief metropolitan journals; and the statements forwarded by them from the Peninsula were as much a source of annoyance and displeasure to the Duke of Wellington and the war party at home, as those of our own time have been to Lord Raglan and the promoters of the Crimean campaign.

5thly. The letters that Napoleon read gave detailed accounts of Massena's operations ("parlent en détail de vos opérations"). Now, which was more likely, I will not say to furnish, but to *be able* to furnish, such detailed information? The fire-side letter-writers of the British metropolis, or the correspondents at the seat of war, who got the particulars on the spot?

Such, I have no doubt, were the "letters of the opposition," which supplied Napoleon with topics for daily meditation on the ruinous condition of the English army in the Peninsula. The Emperor of Russia, too, on a recent occasion, could boast of enjoying a similar treat; and when, on some future day, the correspondence of Menschikoff or Osten-Sacken is brought to light, we must not be surprised to find mention therein of the "letters of the opposition," and the delight with which they were perused by the Czar.

HENRY H. BREEN.

St. Lucia.

DANCING AND DANCING TUNES.

A century and two or three years ago, the dancing master of a southern Scottish town wrote out manuscript instructions for his pupils, of whom my father was one; and a copy is now before me which may suggest some musical and other minor matters relating to the amusements of our progenitors, curious enough for a notice in "N. & Q." It is entitled:

"The Dancing Steps of a Hornpipe and Gigg. As also, Twelve of the Newest Country Dances, as they are performed at the Assemblys and Balls. All Sett by Mr. John M'gill for the Use of his School, 1752."

I do not know that the dancing instructions for sixteen steps in the hornpipe, and fourteen in the gigg, would be very intelligible now-a-days; seeing that in the former, the second, third, and fourth steps are "slips and shuffle forwards," "spleet and floorish (? florish) backwards," "Hyland step forwards;" and there are elsewhere directions to "heel and toe forwards," "single and double round step," "slaps across forward," "twist round backward," "cross strocks aside and sink forward," "short shifts," "back hops," and finally, "happ forward and backward" to conclude the gigg with *éclat*.

The lists of the minuets and reels preserve some ancient names, but I cannot answer for Master M'gill's orthography. The first are: The Prince of Hess'es, Lady Fanny Askin's (? Erskine), Lady Rothe's or My Lord Cathcart, The Duke of York's, Miss Hay's, Sweetest when she's naked (fie), Miss Forestor's, The Old Assembly's, Fools, Hasees (? Asses), Captain Ross, Lady Grizel Montgomerie's, Mager Askin, Mrs. Locereter (?), Miss Surchill's (? Churchill's), and General Blane's. The reels are: Toluch Gorum, Cameronions March, Doun youn Banks, Miss Frazer's, Miss Macdonald's, Queensberry House, Your welcome to the Twon again (can hardly, and yet must be the Jacobite air "Yire welcome to your ain again"), A Mile to Ride, The Corporal, Lochel's, Jock Hume's, Miss Murray's, Short Apron, Lady Rothesse's new, Miss Clark, and Mrs. Murray's.

The twelve country dances are mostly figured to well-known tunes, which have descended to the present, such as: Up and war them a' Willy; Because he was a Bonny Lad; Old Age and Young; My Wife's a Wanton wee Thing; Rattling Roaring Willy, &c.; but there are others which might provoke some inquiry, as, for instance, The Cadgers of the Cannogate; Ephey M'Nab; The Cornal or Backel; The Lads of Dunse; Jock of the Green, &c.

Several of the tunes mentioned have become immortal in the songs of Burns. Others sleep in personals and localities; but yet there may be some to interest your Scottish readers, and perhaps bring correspondence on the subject of old

Scotch music, which may be both instructive and amusing. Though the fiddle no longer prevails in that country, it is to be hoped there is still a national feeling for its bygone strains! W. J.

ON THE CONFUSION OF IDEAS AND OF TERMS IN THE WORDS "PARSON," "CLERK," "CURATE," "VICAR," ETC., IN POPULAR PHRASEOLOGY.

It was remarked by the late Bishop Copleston, that "when once a word has slid from its first meaning, so as to cover *other* ideas besides that, it is very difficult to recall it." In no case, perhaps, may this remark be better illustrated than in the popular use of the terms *parson*, *clerk*, *curate*, and *vicar*.

In popular phraseology we all understand *parson* as meaning a clergyman, a person in holy orders, who, by the way, is legally termed a *clerk*.

We also understand *clerk* as meaning the lay parish clerk, who makes the responses in church; or the stipendiary assistant in a lawyer's or a mercantile office, or, in one word, a writer or scribe; indeed, we term an error made by a copyist "a *clerical* error."

We farther understand a *curate* as meaning the clerical stipendiary assistant of an incumbent. So exclusively so, indeed, that even (as in places like Cheltenham) where there are many churches without any legal "cure of souls" formally attached to them, the incumbents are yet called "perpetual curates," and their stipendiary assistants, or clerical auxiliaries, are known as *curates*, nay, are licensed as such.

We also understand a *vicar* to be an incumbent, differing from a rector in nothing except the name, and the manner in which certain tithes are paid in.

But let us now turn to the original import of these names. The word *parson* (from the Latin *persona*, as impersonating the parish in suits at law) originally denoted the rector "in contradistinction to the vicar or curate who was under him." (Mant's *Prayer-Book*, p. xvii.) And so we read in the Communion Service of the "parson, vicar, or curate," receiving the Easter dues.

The word *clerk* originally denoted merely what we should now call an educated person, viz. in those days a person able to read, or read and write. Since few besides the clergy could formerly read or write, so the name — in Latin *clericus* — came to be almost exclusively applied to them; and the result has been that the word *clerk* came to be, and still is, the technical legal designation of a clergyman. But as few lay people could read, so it became needful to appoint some one layman to lead the responses of the congregation in public worship; hence the term *clerk* came to be applied to the functionary known as the "parish clerk" as well. (See Archbishop Whately's *Cautions for the Times*, No. V. part ii. p. 88.) And in cathedrals also, a body of "lay clerks," or "singing men," were also appointed. And thus in the Morning and Evening Service we find mention made of the "clerks," and in the Marriage Service, of the "clerk." And thus we can see how, by an easy transition, the term came by degrees to be applied to persons of sufficient education as to be qualified to act as secretaries in lawyers' and mercantile offices; and at last to generally denote a stipendiary assistant.

The word *curate* (from the Latin *curator*) properly denotes one who has the charge or care of. In the Prayer-Book it is perpetually used to denote any minister who has the *cure of souls*, whether rector, vicar, or curate. I suppose it gradually came to be limited to the stipendiary assistant or deputy, in consequence of the fearful amount of non-residence on the part of incumbents in years past, the curate being generally the only person really having the cure or charge of the parish.

The term *vicar* (from the Latin *vicarius*) properly means a deputy, such as a curate now is; and probably denoted an office much the same as that of curate does now. By degrees, as the rectorial tithes became impropriated, the officiating minister came to be regarded as an incumbent, under the name of *vicar*, or rector's deputy.

And now comes the question, Can nothing be done towards recalling these words to something like their original and proper sense? I think something could be done, whenever any new bill may come before parliament respecting church legislation, such as the Marquis of Blandford's promised bill for next session.

I would suggest the following changes:

1. Let the word *clergyman* be substituted for *clerk* in all legal documents wherein a clergyman is described; the last census papers required this to be done in the returns, a plain practical proof that the term *clerk* is no longer fit to describe the clergy. Old Mr. J. Stanley Faber used to print "cleric" instead of "clerk," when he meant a clergyman.

2. Let the term *rector* (a Latin word implying a guide or ruler) be applied to the incumbents of all the old mother churches, such as St. Pancras, St. Marylebone, Cheltenham, &c., so as to define, *ipso facto*, the old parish church, where the registers of baptisms, marriages, and burials, for some hundreds of years past, are to be found.

3. Let the incumbents of all the parochial districts formed under modern acts of parliament out of the old civil parishes, the patronage of which may be vested in the rector of the mother church, be termed *vicars*, since they are literally the rectors' deputies and nominees. Everybody

would then know who was the patron of a "vicarage."

4. Let the incumbents of all similarly formed parochial districts, the patronage of which may be vested in any other hands than the rector's — such as the crown, the bishops, trustees, &c. — be termed *curates*, as having the charge of the said parishes.

5. Let the stipendiary assistants of any church or chapel be termed *clerks in orders*, instead of curates; the term "clerk in orders" being now used in some churches to denote a clergyman, who can be required to act as a curate. And let the parish clerks be termed *lay clerks*, the name at present given to the singing clerks of cathedrals.

6. Let the minister of any proprietary chapel without cure of souls be termed a *chaplain;* or if a permanent incumbent of such a chapel, duly consecrated, then a *perpetual chaplain*.

These names would surely carry their meaning with them, and be both appropriate and intelligible to the most ordinary capacity.

I would add one word as to the archdeacon being a clergyman in priest's orders. The archdeacon is in fact the bishop's deacon, the bishop's assistant in the government of his diocese. He bears the same kind of relation to a bishop, that a deacon bears to a priest. And as he rules over certain presbyters, so the term "archdeacon" well describes his office.

The word *dean* (from *decanus*) originally implied the chief of ten (*Mant*, p. xviii.). Should our cathedral establishments be fixed at four canons, four minor canons, and a head and second master, the name and office would then correspond. And if the honorary canonries were annexed to certain benefices, they would then somewhat resemble the almost obsolete prebends.

C. H. DAVIS, M.A., Oxon.

ANOTHER EDITION OF "THE DUNCIAD:" AND WERE THERE TWO KEYS TO THAT POEM?

I am enabled by the kindness of a friend to bring under the notice of the readers of "N. & Q." an early edition of *The Dunciad*, which, as it differs in some slight particulars from any of those already recorded, I will shortly describe. I will call it, for the sake of future reference, edition (DD.)

(DD.) THE DUNCIAD. AN HEROIC POEM. IN THREE BOOKS. THE THIRD EDITION. (Here a woodcut ornament, different from that in the first and also from that in the second edition.) DUBLIN Printed; LONDON Reprinted for A. DODD, 1728. 12mo.

The copy which I am describing is imperfect. It has no frontispiece; but as a leaf has obviously been torn out from before the title, I have no doubt that it had one, viz., the usual owl frontispiece.

The Preface commences on p. iii., and ends on p. viii.

Then a bastard title.

Book the first commences on p. 1. The woodcut scroll, at the top, being the same as that at the commencement of book ii. of edition A. This book ends on p. 14.

Book the second commences on p. 15.; the scroll at the top being the same as that at commencement of book the third of edition A.

Book the third commences on p. 36.; and the present copy reaches no farther than p. 48., which ends with l. 232.:

"Their annual trophies, and their monthly wars."

At p. 46. is a note which is neither in edition A. nor edition D.; although the line 185. is printed in both with an asterisk, to show that a note ought to be there:

"He look'd and saw a sable* seer arise."

The missing note, which is however supplied in this third edition, is as follows:

"*Dr. Faustus*, the subject of a sett of Farces, which, with *Pluto* and *Proserpine*, &c., lasted in vogue two or three seasons at both Playhouses, in the years 1726, 1727, and 1728. All the extravagancies in the sixteen lines following were actually introduced on the Stage, and frequented by the first Quality of *England*, to the twentieth and thirtieth time, 'till they were all swallow'd up in the *Beggar's Opera*."

This copy is bound up in a miscellaneous volume containing other cotemporary productions. On the back of one of these, a tract to which I propose to refer in a future communication, we have an allusion to what I believe has been already suspected by those who have paid attention to the subject: namely, the fact that two Keys to *The Dunciad* were given to the world — one friendly, and another altogether the reverse.

The following is at all events sufficiently curious to justify reprinting, more especially as I think the subject has never been thoroughly examined. This I say, however, subject to correction, as I am writing without means of reference to my books.

"*Covent Garden, June* 8, 1728.

"Yesterday a Gentleman sent a Servant with the following Direction, viz. *Go to Mr.* LEWIS the *Bookseller for Mr.* CURLL's Key *to the* Dunciad. If he *has it not, go to Mr.* CURLL's *own shop.*

"LEWIS on the back of the Gentleman's Paper writes this answer:

"'SIR, *My Boy has got a Key in Manuscript, he is gon into the City; when he comes home I'll send it.*

"'*That printed for* CURLL *is worth nothing.*'

"The Gentleman sent LEWIS's Note to Mr. CURLL, and adds: '*Pray your Answer to Mr.* LEWIS's *Impertinence.*'

"Mr. Curll replies:

"'Sir, No other Answer can be given to Lewis's Impertinence, than imputing it to that Ignorance and Impudence for which he is so conspicuously remarkable.

"'*Your Humble Servant*, E. C.'

"To which Lewis returned another of his elegant Billets:

"Sir, The Porter of the *Bedford Head* told me that he came from Mr. *Bampstead* for a *Key* to the *Dunciad*. I told him that my young Man had got one in Manuscript, which should be sent as soon as he returned out of the City; but how I come to be abused by C——l, I do not know; every body knows his Character.

"'Your Humble Servant, W. L.'

"This second Note the Gentleman likewise sent to Mr. Curll, with the following Letter:

"'To Mr. Curll,

"'Sir, The great Concern that Mr. Lewis labours under for the ill Language given you under his own Hand, cannot be better expressed than by his own Note, which I herewith send You, being one that wishes You perfectly well. 'J. D.'

"Now it so happens that Mr. Curll's Key to the *Dunciad* faithfully unlocks all the wards of that impudent *Libel*, and Lewis's Boy's Key is in favour of the Libeller.

"'To Mr. *William Lewis* at the Shed under *Tom's* Coffee House:

'Tis well for C——l his character is known;
Thou 'rt but a Mute even at Dulness' throne.
Thy Style and faulty Spelling is thy Own.'"

In conclusion I would add, that I have been for some time endeavouring to purchase copies of *The Key to the Dunciad*. I have failed, however, in doing so. I must therefore leave to the fortunate possessors of either Curll's or Lewis' Key (if the latter was ever printed) the following out of the question which is clearly raised by the advertisement I have just quoted. W. J. Thoms.

NOTE ON EARLY SEALS.

It would be a mere waste of space to occupy any portion of the columns of "N. & Q." with remarks on the value of early seals to all persons engaged in archæological studies.

Many thousand seals of great interest and value have been engraved; but they are so scattered through numerous publications as to be of little practical use to the antiquary, from the difficulty of a ready reference, even when the volumes containing them occupy places on his own bookshelves.

Permit me, through your pages, to suggest the republication of all existing woodcuts and engravings of ancient seals that can be readily procured. I do not ask any particular editorial care, or indeed anything beyond a mere reprint of the seals, with a brief note to each, stating the date of the document to which the original is appended. No particular arrangement is requisite, nor need there be any provision for an index; as it is part of my plan that each subscriber, or purchaser, should separate the seals, and re-arrange them as most convenient to himself by inserting them in a blank paper book.

I cannot doubt that the numerous societies interested in archæology, publishing their transactions, and also many private publishers of works containing such illustrations, would willingly permit the use of their plates and woodcuts (or casts from them) for a purpose so largely and obviously useful.

There are, of course, many small difficulties to be overcome; but I apprehend these would speedily melt away in the hands of an energetic publisher, possessing the confidence of the learned societies. Such a work must of necessity be incomplete; but every monthly instalment, supposing it to be published in numbers, would be a boon of such value to the working archæologist, that I cannot for a moment doubt its ultimate success. Gilbert J. French.

CHURCHWARDENS' ACCOUNTS OF SAXILBY, CO. LINCOLN.

The following extracts have been taken from the churchwardens' account-book of the parish of Saxilby in the county of Lincoln. They give an interesting picture of the furniture and adornments of a small village church at the period of the spoliation, and of the subsequent restoration of the Catholic ritual in the reign of Queen Mary.

Edward Peacock.

Bottesford Moors, Kirton-in-Lindsey.

"EMANUELL.

Thys is the accompte of me, Thomas Poole, churche maister of the p'ysshe of Saxulbie, of all my receytes ffor too years affore the dat hereof, made affore the p'ysshoners the xth daie of Januarij, Ao Do. 1551, Anno quito R. E. Sexti, l'ra D'nicals C.

In p'mis for churche metell - - -	xiij*s.*
Item, for one old tabernacle - - -	vj*d.*
Item, for Jesus chapell - - -	vijs. iiij*d.*
Item, for old coope - - - -	xvj*d.*

Money laied ffurthe by me, Thomas Poole, for ij years:

Item, in expens' to the visitac'on at Scampton	v*d.*
Item, in expens' to y^e^ visitac'on at Scampton, ij tymes - - - - -	xv*d.*
Item, at Netlam, at bysshopse visitac'on, for making of bill - - - -	iiij*d.*
Item, for makyng a pulpit in the churche -	ijs.
Item, to Jamys Abraam for the artycles -	vj*d.*
Item, in allowance at the fall of the money -	iiis. vj*d.*"

Then follows the accompt by the other churchwarden, Thomas Smythe.

"*Money receyved.*

Item, of Wystaw, for the sepulcre candlestycke	ijs. iij*d.*
Item, of Anthony Weston, for tabernacles in the churche - - - -	viijs.

"Money laied furthe.

In p'mis for a pa'phrase of the Gosspells - vj*s.*
Item, in expense when I caryed the churche books to Lincolln - - - - iiij*d.*
Item, at Scampton for ij visitac'ons - - xx*d.*
Item, at Netlam for ij visitac'ons - - viij*d.*
Item, allowance at the fall of the money - iij*s.* vj*d.*

"Detts owyng at our Count-makyng.

In p'mis of Thomas Lille for ij vestme'tts, p^{d} - xij*s.*
Item, of Antony Weston for one old chest - xx*d.*
Item, Robt. Stoffeld for hys mothers beqweyth to the poore man's boxe - - - xii*d.*
Item, Alis Smythe, wedowe, for laying hur husband in the churche - - - iij*s.* iij*d.*"

"EMANUELL.

The accompte of Rychard Cannyet, one of the churchm^{r}.

Receytes.

Item, of Jamys Abraam for a vayle clothe, p^{d} iiij*d.*
Item, for viij^{li} of old waxe - - - ij*s.* iiij*d.*

"Money laied ffurthe.

Item, in expense when I appered affore the comyssions at Lincolln - - - - v*d.*

"The compt of Henry Yugall the other churchem^{r}.

Receytes.

Item, of Lyones, the peuterer of Lincolln, for laten[?] metall - - xxxviij*s.* viij*d.*

"Money laied ffurthe.

In p'mis for one qwyre of papur to make this booke - - - - iiij*d.*
Item, at m'kett Rasyn, ij tymes - xvij*d.*
Item, for ye makyng of a surples to the vicar - - - - - vj*d.*

"Detts y^{t} the Churche owethe.

In p'mis to the vicar for a psalter booke ij*s.*
Item, to him for a coope - - xvj*d.*
Item, to him for a ——— booke - iiij*s.*"

"1554. The accompte of Rychard Raynthorpe, made affore Willm. Smythe, vicar, and the p'ysshoners, littera D'nicals C.

"The accompte of Willm. Poole the other churchmaister.

Money laied ffurthe.

In p'mis at Spytle, when we caryed y^{e} churche gere there - - - - - vij*s.*
Item, for hencle to make a gyrdle, and tapes for the amysis - - - - ij*d.*
Item, to y^{e} . . . . . - - - ij*s.*
Item, to Thomas Gray to helpe sett y^{e} alter - v*d.*
Item, to Robt. Bryd and Smit, for settyng y^{e} aulter, iij dayes, le daie - - - iij*s.* vj*d.*
Item, for makyng iij lynks to the sensers - xii*d.*
Item, for frankinsens."

"1555. L'ra D'nicalis ff.

Money receyved by me Rychard Robynson.

Item, for a brokyn chalys - - - xv*s.* x*d.*

"Money laied ffurthe.

Item, for the pyex - - - - xx*d.*
Item, for the cope . . . .
Item, for the holy water fatt . . . .
Item, for the vestment . . . .
Item, for a gyrdyll . . . .
Item, for the prosession at Lincoln."

"1557. L'ra D'nicals E.

Ffyost for Rome pens - - - xiiij*s.* v*d.*
Item, on plow daye . . . . - - - iij*s.* iij*d.*
Furst layd furth of the Ro pense . . . - iv*s.* iij*d.*
Item, for y^{e} roode mare and Joh. and Say—t Bot—lphe - - - - - xxx*s.*"

"A Booke of the Anormets [adornments?] off the Church off Saxulbye, wryt the vijth daye off Nove'bre, 1559.

Fyrst ij mass books.
Item, a grayle and a portose.
Item, ij p'cessioners; a manuell.
Item, a blewe coape and ij old coaps.
Item, a vest-et off yelow damask, and a stoale off y^{e} same, and the crosse of blew velvett.
Item, a vest-et off blew saty with a pole of blak velvett.
Item, a deaco' off the same.
Item, a wyte vestm-t; ij corporas wth y^{e} cases.
Item, iij albys; ij amyss; iij shets.
Item, a font cloath.
Item, viij alt cloathys; vi towells.
Item, a hangy-g for the alt of blew saty.
Item, the canopye.
Item, a hand bell.
Item, a crosse and a staffe for y^{e} same.
Item, the sensers of brasse.
Item, a holye water fatte.
Item, ij cruetts; a paxe.
Item, the holye breade mande."

"Metall sold A^{o} v^{to} R.E vj^{li} by Ryc. Cannyet and Henry Yugall, to Lyones y^{e} peuterer in Lincolln.

In p'mis ij great candlestycks, v lytle candlestycks, ij hand belles, and iij lytle belles, co'teyning in weight v skore vij^{li}, p^{r} - - - xxxviiis. viij*d.*
Item, ij laten bassens, ix^{li}.
Item, one holy wat^{r} stocke, xvi^{li}. Paid."

Minor Notes.

Anonymous Works. — Suppose a register were kept in the office of "N. & Q.," in which should be entered, as furnished by correspondents, or as heard of by the editor, the *reputed author* of any anonymous work. Suppose it understood, then, an entry in this list only means that it is pretty generally said that so-and-so is the author of such and such a work. Suppose this list to be published at some stated periods in the current numbers of "N. & Q.;" the consequence would be that the current notions of the time as to authorship would be faithfully preserved, instead of being always dubiously, sometimes inaccurately, given from memory many years after. And farther, where the current report is wrong, the reputed author would be able to publish a contradiction. For this last purpose it would be desirable that the list should be published at the *beginning*, or in the first number, of each volume, to increase the chance of the rumour and contradiction appearing in the same index. In all probability many rumours could be first communicated by the reputed author himself, accompanied by contradiction.

It would be desirable not to admit reputed authors of articles in periodicals, except only when the rumour is furnished, with contradiction, by the reputed author himself. M.

Junius. — In Rush's *Residence at the Court of London*, vol. i. p. 310., is preserved an anecdote relating to the authorship of *Junius*, which may be appropriately recorded in "N. & Q.," not only from its apparent importance, but as more likely in such an *index rerum* to meet the eye of any future investigator of this vexed question, than in the work from which I transfer it. It is as follows:

"Mr. Canning related an anecdote pertinent to the topic, derived from the present king, when Prince of Wales. It was to the following effect: The late king was in the habit of going to the theatre once a week at the time *Junius's Letters* were appearing, and had a page in his service of the name of Ramus. This page always brought the play-bill into the king at tea-time, on the evenings when he went. On the evening before Sir Philip Francis sailed for India, Ramus handed to the king, at the same time when delivering the play-bill, a note from Garrick to Ramus, in which the former stated that there would be no more letters from Junius. This was found to be the very night on which Junius addressed his laconic note to Garrick, threatening him with vengeance. Sir Philip did embark for India next morning, and in point of fact the letters ceased to appear from that very day. The anecdote added that there lived with Sir Philip at the time a relation of Ramus, who sailed in the morning with him. The whole narrative excited much attention, and was new to most of the company. The first impression it made was, not only that it went far towards showing, by proof almost direct, that Sir Philip Francis was the author, but that Garrick must have been in the secret."

William Bates.

Birmingham.

Brass in Aughton Church, Ormskirk. — I send you a copy of an inscription upon brass against the wall in the ancient parish church of Aughton, near Ormskirk, taken by me a few days ago.

"Jesus Saluator.

My ancesters have been interred here above 380 years,
This to me by ancient evidence appears;
Which that all may know and none doe offer wrong,
It is ten foot and one inch broad, and foure yards and a half long.

Amen.

"Richard Mosock, 1686.

"God save the King to the greate glory of God."

The church itself is very curious in many respects, but much neglected; the stone and wood work within defaced with plaster, and the roof, in all probability handsome, ceiled over, I believe, within the last thirty or forty years. C. E. D.

Prescot.

Religious Opinions of Lord Byron. — In a collection of autograph letters, sold a few weeks ago by Messrs. Puttick and Simpson, occurs one (Lot 119.) purporting to be in the handwriting of Lord Byron, which contains a remarkable, though vague enough, expression of his religious opinions. The passage in question has already appeared in a newspaper, from which I transcribe it, as appearing to me to merit preservation among the *cimelia* of "N. & Q." It is as follows:

"In morality I prefer Confucius to the Ten Commandments, and Socrates to St. Paul (though the two latter agree in their opinion of marriage). In religion I favour the Catholic emancipation, but do not acknowledge the Pope; and I have refused to take the sacrament, because I do not think that eating bread and drinking wine from the hand of an earthly vicar will make me an inheritor of heaven. I hold virtue in general, or the virtues severally, to be only in the disposition — each a feeling, and not a principle. I believe truth the prime attribute of the Deity, and death an eternal sleep, at least of the body. You have here a brief compendium of the sentiments of the wicked George Lord Byron."

This letter sold for 4*l.* 12*s.* 6*d.*

William Bates.

Birmingham.

Herrick and Milton. — I am not going to speak of plagiarism, but of "great resemblances." Who that reads the exquisite opening of Old Herrick's "Epithalamium on Sir Clipseley Carew and his Lady —

"What's that we see from far! the spring of day
Bloom'd from the east; or fair enjewell'd May
Blown out of April; or some new
Star fill'd with glory to our view,
Reaching at Heaven,
To add a nobler planet to the seven?
Say; or do we not descry
Some goddess, in a cloud of tiffany
To move; or, rather, the
Emergent Venus from the Sea?
'Tis she! 'tis she! or else some more divine
Enlighten'd substance. Mark how from the shrine
Of holy saints she paces on,
Treading upon vermillion
And amber, spicing
The chafed air with fumes of paradise!" —

but must feel that Milton's soul was deep-dyed with the beauty of Herrick's verse when he wrote descriptively, in the "Samson Agonistes," of the approach of Dalila? —

"But who is this? what thing of sea or land?
Female of sex it seems,
That so bedeck'd, ornate, and gay,
Comes this way sailing,
Like a stately ship
Of Tarsus, bound for the isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails fill'd and streamers waving,
Courted by all the winds that hold them play.
An amber scent of odorous perfume
Her harbinger."

Both passages are redolent of the same voluptuous beauty, and seem to issue from one and the same gorgeous imagination.

A Desultory Reader.

Coincidences. — In a work named *The Private Life of an Eastern King*, which has lately appeared, we are told that an elephant having in a fit of passion killed his keeper, the widow ran up to him with her young son, and cried out, "O Malleer, Malleer! savage beast, see what you have done. Here finish our house at once; you have taken off the roof, now break down the walls; you have killed my husband whom you loved so well, now kill me and his son." Now it is rather remarkable that Horace has employed this very figure where (*Carm.* ii. 17.) he represents Mæcenas and himself as forming an edifice of which the former was the roof-tree (*columen*), roof, or protecting part on which the whole depended for its conservation.

In my *Life of Milton* I have endeavoured to show that Horace, in his Ode to Pyrrha, compares that lady to the sea on account of the uncertainty of her temper, and not of her inconstancy, as is generally supposed. Since those remarks were printed, I have met in the *Parnaso Lusitano* (iii. p. 29.) with a very pleasing sonnet by D. M. Tôrres, written on this very idea, and I cannot discern in it any trace of imitation of Horace, or anything that would lead me to suppose that the Portuguese poet was aware of what I regard as the true sense of that ode. THOS. KEIGHTLEY.

Chiswick.

Minor Queries.

Greek Poet quoted by Wordsworth. — The late poet laureate, William Wordsworth, in his *Poems of the Imagination*, "The River Duddon," Sonnet 34., last line, has the following line:

> "We feel that we are greater than we know."
> (P. 292. large 8vo. edition, published by Edward Moxon, Dover Street, 1845.)

and in his note on the poem has the following:

> "'We feel that we are greater than we know.'
> 'And feel that I am happier than I know.'
> *Milton.*

"The allusion to the Greek poet will be obvious to the classical reader." — P. 550. (same edition).

The line from Milton is to be found *Par. Lost*, viii. l. 282. But the allusion to the Greek poet has not been obvious to *many* classical readers of my acquaintance. W. F. R.

Meaning of Wether, &c. — Can any reader of "N. & Q." give me the meaning of the word *weather* or *wether* when occurring in local nomenclature? We find it in Wetherby, Wethersfield, Wetheral, Wetherhill, Wetherley, Wetherhead, Wetherstone, Weatherlam Crags and Grey Weathers (rocks so called), Wetherden, Weathercoat cave, Mereweather, Fairweather, Foweather, &c. &c. In Switzerland also is a mountain named Wetterhorn.

Hargrove, in his *History of Knaresborough*, derives the name of Wetherby from A.S. weder, flexuosus, sinuosus; the word, he adds, when applied to rivers, ranges of hills, &c., denoting a turning, bending, winding course or direction; and hence that Wetherby obtained its name from being situate on an extensive bending or sweep of the river Wharfe. BOUNOS.

Sepulchral Monument in Barytes. — I am in possession of a small sepulchral monument, tolerably perfect, of Roman style in about the third century, which was found in England. It is entirely devoid of letters, and the only clue afforded in regard to the place of its original execution is the peculiar quality of the stone, being *barytes*. May I ask your correspondents versed in geology, whether barytes is found in England? Or is there any known Roman settlement, in England or elsewhere, where this stone is so abundant as to make it probable that the sculptor would use it for sepulchral monuments? INVESTIGATOR.

Servetus. — It is stated in the current *Quarterly* (p. 31.), that a copy, believed to be unique, of the work entitled *Christianismi Restitutio*, for the publication of which at the instigation of Calvin the magistrates of Geneva ordered Servetus to be burnt, is preserved in the Imperial Library of France.* It is said to have belonged to Colladon, one of the accusers of Servetus, and to have been at one time in the possession of our countryman Dr. Mead. E. H. A.

Scandinavian Antiquity. — In the *History of Greenland*, by Crantz, mention is made of an oar, which, about the middle of the seventeenth century, drifted on the coast of Iceland; and was found to bear the following inscription, carved in Runic characters: "Oft var ek dasa, dur ek dro thik." Can any reader of "N. & Q." inform me whether the paddle in question is preserved in any northern museum, or whether any engraving of it exists? D.

Shelley's "Queen Mab." — Why, in Mrs. Shelley's one-volumed, double-columned, "complete edition" of her great husband's *Poems*, published by Moxon in 1839, is what should have been the fortieth line of the ninth and concluding section of "Quêen Mab" omitted? It is the *only* omission; but any reasons which could justify it would also justify the reduction of the entire poem to a mere sketch and skeleton. Let the line be restored in future editions. A DESULTORY READER.

Jersey.

[* See also "N. & Q.," Vol. ii., pp. 152. 187.]

Origin of Sands, &c. Families. — It is generally held among antiquaries that similarity of armorial bearings bespeaks a connexion between families. I find that the same, or nearly the same, arms are borne by the following names, viz. Sands, Shannan, Sheddan, Schand (Shand). Can any of your readers say if this is merely accidental, or how it has arisen? D. D.

Michael Gaspar. — Is anything known of this person? He published a tract in Latin (Trajecti, 1765) on the effect of music in curing disease, and addressed it, in the form of a letter, to Dr. Relhan of London. To a second edition (London, 1783) he prefixed a dedicatory epistle to Lord Shelburne. JAYDEE.

Rev. John Ball's Poems. — I have before me a very neatly printed 12mo. volume, entitled, —

"Odes, Elegies, Ballads, Pictures, Inscriptions, Sonnets; interspersed with several interesting particulars relative to ancient Ireland. By John Ball, A.M., Chaplain to the Countess Dowager of Barrymore. Dublin, Thomas Ewing, for the Author" [1772].

It is "a new edition, corrected and enlarged," and is stated to be "partly taken from the Faded Flowers, a Garland, not yet published." "The Tears of the British Muse" are prefixed.

Have the *Faded Flowers* appeared in print, and if so, where may a copy of the book be found? And who was the Rev. John Ball? I have reasons for wishing to know something more than what I have learned from the title-page of the book in my possession, respecting the author and his productions; and therefore I shall feel greatly obliged to any of your correspondents who may be able and willing to furnish me with the required information. ABHBA.

Arbuthnot's "Works." — Is there any other edition of the miscellaneous writings of Dr. Arbuthnot than that in two 12mo. volumes, published at "Glasgow: printed for James Carlile, and sold by the Booksellers of Great Britain and Ireland, 1751." If so, what is it, and by whom was it edited? If the two volumes I have referred to, and respecting which we are told in a preliminary advertisement, "The contents of these volumes, and what is inserted in Swift's *Miscellanies*, comprehend all the pieces of wit and humour of this admirable author," is the only edition, by whom was it prepared for the press? and would not a complete edition, including Arbuthnot's contributions to the *Miscellanies* (which are Arbuthnot's?), form a fitting portion of Murray's *British Classics?* Lastly, is there any authentic portrait of Arbuthnot? P. A.

Junius, Woodfall, and Wilkes. — Was Junius known to Henry Sampson Woodfall? Or has it been ascertained that his secret was shared by any other person? If it can be proved satisfactorily that Woodfall, his publisher, did not know Junius, it is a very justifiable inference that his publisher's son, George Woodfall, was alike ignorant of his identity; and consequently, that the edition put forth by him with the assistance of Mr. Mason Good, is of no more authority than if it had been issued by any Brown, Jones, or Robinson. But it is always quoted as the great authority upon all Junius questions.

May I trespass with another Query on this point? Has any attempt been made to identify Wilkes and Junius? If so, where, and by whom? There were so many points in common between the two, that I cannot but suppose such a theory has been started and worked out, and I should like to see it. The fact of Junius writing to Wilkes is not to me a satisfactory proof that they were *two;* such a correspondence would be well adapted to blind those who would naturally look to Wilkes as the writer of these bitter philippics: and the fact, if it is one, that the Junius Letters to Wilkes are no longer to be found, would seem to lend some authority to such a theory.

S. L. S.

Copying a Sermon Felony. — In a recent conversation I heard it stated that "it was a felony to copy a sermon:" a clergyman who was present stated in a very authoritative manner that such was the fact. Now although, during half a century of literary pursuits, having never heard of such a case, and fortified in my opinion by a careful search into Blackstone and Burn, the only legal authorities within my reach, yet I am unwilling to suppose that an ordained minister of the Gospel would state it, if he were not well assured of its correctness. I am induced to write to you in hopes some of your well-informed readers may enlighten me on the subject; and if such an assertion is founded on fact, of which I have my doubts, that they will point out any authority that supports such a statement.

A STICKLER FOR FACTS.

Winkton House, Ringwood.

Poem by Wordsworth. — Has any of your correspondents seen a poem by Wordsworth, — the soliloquy of a man struck blind while at work in a quarry? If so, where can it be found? LG.

Delaune Family. — Being, I believe, descended from this family, I shall be much obliged by any information respecting one Jean Delaune, or Delauney, early in the eighteenth century, connecting him with Sir William Delaune, Knight, who owned estates at Sharstead and Gillingham, Kent, and some in Bedfordshire, and died A. D. 1667. He left one son William, who I believe died without issue, and three brothers, Michael, George, and Gideon, the latter of whom died childless,

and George and his family were all burned to death. A. H.

Stoke Newington. - See p 235

Will o' the Wisp. — Has any reader of "N. & Q." ever seen that kind of light which is popularly designated as the "Will o' the wisp?" or is it only existing in the poetical traditions, and truly an *ignis fatuus?* W.

"*A fair field and no favour.*" — What is the origin of this expression? Is it to be traced to Livy, xxv. 9., where Hannibal, when on the point of entering Tarentum, and being in correspondence with some traitors inside the city, orders his cavalry to halt, "Ut, quo res postulet, occurrere libero campo possent?" Perhaps some of your readers can furnish me with a parallel passage. R. J. A.

Turkey and Rome.—In Dr. Watts's *Reliquiæ Juveniles, Miscellaneous Thoughts in Prose and Verse, &c.* (4th edit. 12mo., 1752), I find, at p. 73., an article headed "Babylon Destroyed, or the 137th Psalm translated," from which I extract the following passage:

"This particular Psalm could not well be converted into Christianity, and therefore it appears here in its Jewish form. The vengeance denounced against Babylon, in the close of it, shall be executed (said a great divine) upon Anti-Christian Rome; but he was persuaded the Turks must do it; for Protestant hearts, said he, have too much compassion in them to embrue their hands in such a bloody and terrible execution."

What divine is here referred to, and where is the opinion given? In the same volume, I find the idea of a *Crystal Palace.* An article on "The Temple of the Sun" (p. 45.) thus commences:

"If I were an idolater, and would build a Temple for the Sun, I should make the whole fabrick to consist of glass; the walls and roof of it should be all over transparent, and it should need no other windows. Thus I might every where behold the glory of the god that I worship, and feel his heat, and rejoice in his light, and partake of the vital influences of that illustrious star in every part of his temple."

H. MARTIN.

Halifax.

Minor Queries with Answers.

Abdias of Babylon. — When was the *Historia Certaminis Apostolici* written? Was Abdias Babylonicus its author? Where can I find its genuineness discussed? My copy is dated 1571, and was printed at Paris. B. H. C.

[Beausobre (*Histoire Critique de Manichée et du Manicheisme*, pt. ii. liv. ii. ch. 6.), who has critically examined this *History of the Martyrdom of the Apostles*, considers it as a forgery of the sixth or, at the soonest, of the end of the fifth century. Of the real history of the writer of this apocryphal work nothing seems to be known. It does not profess to be the original work of Abdias, but has this inscription in Latin subjoined in the MS. discovered at Ossjach about 1549: "Abdias, Bishop of Babylon, who was ordained by the apostles themselves, wrote these actions of the Holy Apostles in Hebrew, the whole of which was translated by Eutropius into Greek; and into Latin by Africanus, who arranged them in ten books." Lazius, Jo. Gerh. Vossius, Bayle, and others, speak of Abdias as having been, or having professed to be, one of the seventy disciples: but, as Fabricius observes, there is no statement to this effect in the work itself. Consult Fabricius, *Codex Apocryphus Novi Testamenti*, where the work is given; Bayle, *Dictionnaire*; Chaufepié, *Supplément au Dict. de Bayle*; Cave, *Scriptor. Ecclesiast. Hist. Lit.*; Casparus Heunischius, *Ætates patrum præcipuorum*, 1677; and *Biographical Dictionary* of the Useful Knowledge Society, art. ABDIAS.]

Dr. Edward Ash and "The Speculator." — Can you give me any information regarding Edward Ash, M.D., author of *The Speculator*, published in weekly numbers, 8vo., 1790? Could you also inform me whether he is the sole author of this periodical? R. J.

[Edward Ash, M.D., F.R.S., was born at Birmingham in 1764, and was nephew to Dr. John Ash of that place. He was appointed Physician Extraordinary to George III., and died at his house in Foley Place, March 29, 1829, aged sixty-five. *The Speculator*, consisting of twenty-six weekly numbers, was the joint production of Nathan Drake, M.D., and Dr. Edward Ash.]

G. Felle, Dominiquain. — Who was G. Felle, Dominiquain, Doct. en Theol. et Aumonier de Jean III. of Poland? I have a *Catechisme Naturel* by him, Hamburg, 1678. The author says this was his twentieth book, and his age thirty-four. He dedicates it to the Princess of Orange, and subscribes himself "Le Dernier des Dominiquains." What does this mean? B. H. C.

[Guil. Felle, a Dominican, of Dieppe, in Normandy, became a member of that Order at Metz in 1660; travelled in Africa, Asia, and the whole of Europe; was Doctor of Theology and King's Almoner in Poland under John III., and died in 1710. He is the author of the well-known work, "Resolutissima ac profundissima omnium difficilium argumentorum, quæ contra B. Virginis cultum afferri possunt, solutio; brevissimum fidei propugnaculum; fel jesuiticum; lapis theologorum; *la ruina del Quietismo e dell' amor puro*;" in three parts. His other writings, not so generally known, amount to about thirty in number. — Jöcher, *Gelehrten-Lexicon*, vol. ii. p. 553. The expression, "Le Dernier des Dominiquains," imports that the Doctor was the last of the Dominican friars.]

Domisellus and Eques Auratus. — What is the exact meaning of these titles? J.

[*Domisellus* has four different meanings. 1. Generally it signifies an attendant on a prince, abbot, or other great personage; in modern parlance, a young gentleman in waiting. Those chosen for this honourable post were youths of high birth: "*Domicelli* et Domicellæ dicuntur, quando pulchri juvenes magnatum sunt sicut servientes," is the explanation of Du Cange in his *Glossary*. 2. The term was also applied to the sons of kings and barons, when in a state of tutelage. Accordingly, Froissart styles Richard II. when a minor, "Le jeune *Damoisel* Richart" (vol. i. ch. 325.). 3. But especially this honourable title was given to the sons of knights, before they were of an age

to enter the order of knighthood: "Præsertim vero hocce titulo donati militum filii, nondum militari seu equestri cingulo accincti," says the same glossarist. 4. At length it became a general appellation for any honourable attendant upon a person of rank, a confidant or familiar: "Te in *Domicellam* et familiarem nostrum duximus admittendum;" *i.e.*, "We have thought proper to take you as our personal attendant and familiar." (Du Cange's *Supplement.*) *Eques Auratus* is a knight bachelor, called *auratus*, or gilt, because anciently none but knights might gild or beautify their armour with gold. In law this term is seldom used; but instead of it *miles*, and sometimes *chevalier*.]

New Sect in White. — To whom did Henry IV. refer in his opening speech to the Parliament, when he made the following announcement?

"And whereas the King hath certainly understood that a new sect hath risen up, clothed in white vesture, and assuming to themselves great sanctity, and whereas the people of this realm may lightly consent and be perverted by its novelty, their alms be diverted, and the kingdom itself be subverted, should the new professors enter the realm: therefore, by the advice of the Lords spiritual and temporal, the King hath ordained by proclamation that every county and seaport shall be shut against them; and any one harbouring or maintaining them shall forfeit all that he is able to forfeit." — *Rolls.*

J. W.

[Mosheim has given some account of this sect in his *Eccles. Hist.*, book iii. pt. ii. ch. 5.: "In Italy a new sect, that of the *White-clad Brethren*, or the *Whites* (fratres albati, seu Candida), produced no little excitement among the people. Near the beginning of the fifteenth century a certain unknown priest descended from the Alps, clad in a white garment, with an immense number of people of both sexes in his train, all clothed like their leader, in white linen, whence their name of the *White Brethren*. This multitude marched through various provinces, following a cross borne by the leader of the sect, and, by a great show of piety, so captivated the people that numberless persons of every kind joined its ranks. Boniface X., fearing some plot, ordered the leader of this host to be apprehended and committed to the flames. After his death the multitude gradually dispersed."]

Chronicle of the Kings of England. — Can you inform me who was the author of a very small work entitled *The Chronicle?* It is a brief history of the sovereigns of England, in imitation of the "Book of Chronicles." The preface commences thus:

"Nathan Ben Saddi, a servant of God, of the House of Israel, to all and every of his readers, whether Jew or Gentile, greeting."

I saw the work, and made a copy of it, many years ago, but the title-page was wanting.

CLERICUS (D).

[This work is by Robert Dodsley, the celebrated publisher. The title reads: *The Chronicle of the Kings of England*, written in the manner of the ancient Jewish historians, by Nathan Ben Saddi, a priest of the Jews, 8vo., 1740.]

Elizabeth Lady Darcy. — From which of the two wives of Henry Clifford, first Earl of Cumberland, descended Elizabeth, who was married to Sir Thomas Darcy, father of the first Lord Darcy and Conyers? E. L. D.

[Elizabeth, wife of Sir Thomas Darcy, was descended from Margaret Percy, the *second* wife of the first Earl of Cumberland. Elizabeth was the second daughter of John Lord Conyers of Hornby, who married Matilda, the second daughter of Henry, first Earl of Cumberland. See the pedigree in Whitaker's *Hist. of Yorkshire*, vol. ii. p. 42.]

Mons. Adams. — Where can I find any notice of Mons. Adams, S.R.E.S., Ancien Professeur d'Human, à S. Omer? He wrote an extraordinary book called *Euphonologia Linguæ Anglicanæ*, in Latin and French, London, 1794. My copy of this book has inscribed upon its title-page, —

"Honorabili viro, facundo et diserto Angl. Linguæ Oratori Edmº Burke."

B. H. C.

[James Adams, an English Jesuit, born 1737, commenced his noviciate at Watton, Sept. 7, 1756; afterwards taught the belles-lettres at St. Omer. Having exercised his functions as a missionary for many years, he retired to Dublin, August 1802, and died there in December of the same year. See Rose's *Biographical Dictionary* for a list of his works.]

Replies.

TURTLE, WHITEBAIT, AND MINISTERIAL WHITEBAIT DINNERS.

(Vol. xii., p. 144.)

I think I can answer two at least of APICIUS's Queries, proximitively, if not completely.

1. As to the date of the introduction of turtle. It appears by a paper in *The World*, No. 123., May 8, 1755, that this luxury, long known in the West Indies, had for some time past become frequent, though not yet common, in England. In Lyttelton's *Dialogue of the Dead*, between Apicius and Darteneuf, the latter is made to lament that turtle was not known in his lifetime. Now, Darteneuf died in 1738, and we may therefore conclude that turtle was introduced to our tables between 1740 and 1750. I have little doubt that if I had books at hand I could find a still nearer date.

2. As to the nature of the little fish called whitebait, I must refer APICIUS to the books on ichthyology, none of which I have within reach. I only know that I used to think they were only small smelts; but the people at Blackwall and Greenwich, and I think some books, say that they are of a class by themselves. The meaning of the term is obvious, that these small white fish were used as a *bait* for larger ones. The rest of this query will be answered under the next head.

3. The date and object of the ministerial whitebait dinners I can explain with some degree of certainty. In an early part of the last century a

very high tide in the Thames broke down a portion of the sea-wall that protected the marshes of Essex near the village of Dagenham; a vast quantity of valuable land was thereby flooded and lost, and various costly and fruitless attempts were, for a succession of years, made to stop the breach. At last, about 1721, an engineer called Captain Perry succeeded in accomplishing the repair of the wall; a feat that then made as much noise as the Thames Tunnel of our day. An account of this work was published, which became rare; and I remember in my early days seeing a large price bid at auctions for *Captain Perry's Account of the Stopping Dagenham Breach*. Captain Perry, let me observe *en passant*, had shown so early an aptitude for this sort of engineering, that he was, about 1700, invited over to Russia by the Czar Peter, and employed by him in the embankment of some of his great rivers; and especially, I believe, in the formation of the quays, docks, and arsenals of St. Petersburg, as well as on the Don and Volga. It was on his return from Russia that he undertook the work at Dagenham. This work was of such importance that, I believe, an act of parliament was passed, constituting a body of commissioners for its superintendence. But, however constituted, such a body existed, and they were in the habit of holding a board on the spot at least once a year. As these commissioners were gentlemen of the *City*, and as nothing is done in England, and especially in City circles, without a dinner,—Sir William Scott used to say "a dinner *lubricates* business"—they discovered that the inland water, which could not be wholly drained, produced excellent fresh-water fish, and accordingly their visitations came in time to be concluded with a dinner of the fish fresh caught and served up in the board room, which was placed in a building erected for the accommodation of the superintendents close to the flood gates, and usually known on the river as the *Breach House*. I need not remind our readers how popular Mr. Pitt was with the leading men of the City; but I cannot specify in what year it was that he was first invited by the friendly commissioners to partake of their annual *fish dinner*, which luckily occurred about the time when the labours of the session were over. The dinner was successful, and came to be annually repeated. Several of Mr. Pitt's political colleagues and some private friends were invited to accompany him. The commissioners, several of whom, like Sir Robert Preston, Sir William Curtis, Sir Robert Wigram, Captain Cotton, &c., had villas in Essex, used to contribute wines from their cellars, and fruit from their gardens to the dessert, and by and bye turtle and venison were added to the original service of fish. It soon became a kind of ministerial festival, whither a dozen or a dozen and a half of the officials of Downing Street and Whitehall used to be conveyed in the royal and Admiralty barges for what was very like a schoolboy's holiday. But the City gentlemen were still the patrons and entertainers. I have a kind of recollection that the back of the president's chair was a huge *turtle shell*. Of those who dined there *with Mr. Pitt*, I believe there is no one now living but Lord Lonsdale, who, though then a schoolboy, was once by special favour allowed to accompany his father. Mr. Pitt's death did not interrupt these festive meetings. Sir Robert Preston and the City Commissioners still survived; and Dagenham Breach had still its annual morning of inspection, and its afternoon of turtle, toryism, and gaiety. I forget *when*, and am not sure *why*, the scene was changed from the *Breach House*. I believe it was pulled down, or applied to other purposes; and I suspect the only persons now living who dined *there* are Lords Bathurst, Palmerston, and Ripon, Mr. Goulburn and Mr. Croker; but there may be others who do not occur to me at this moment. Whatever was the cause, the dinner was transferred to one of the taverns at Greenwich; but as it was no longer an *invitation* from the commissioners, each attender paying his scot, the circle became much wider, and used to include thirty or forty of the most prominent official parliamentary personages. When the Whigs came into power they adopted this one at least of the measures of their predecessors; who on their parts have not, it seems, abandoned the old Tory precedent (I say nothing of principles) to continue, though in opposition, this tradition of their days of office.

Such, I believe, is the history of the *fish dinner* which APICIUS inquires after. I will only add that, when I knew anything of them, nothing could be gayer or more agreeable than these annual *symposia*, nor in general in better taste, though they certainly had in them something of the *Saturnalia —solutorum ambitione miserâ gravique*. "Hatsell" and "Hansard" were inexorably proscribed. There was, I think, an occasional penalty on any allusion to parliamentary topics, and I am sure that nothing was so entirely acceptable even to the gravest statesman of the party as any kind of joyous nonsense that should drown the thoughts of the *lites molestas* of the session. C.

THE DOUBLE "FF," OR CAPITAL "F."

(Vol. xii., p. 126.)

It has always been my opinion (formed from a long and extensive acquaintance with manuscripts) that the recent practice of spelling proper names with two *ff*'s instead of a capital letter, has risen partly from a love of singularity, but chiefly from an affected accuracy in following old

family documents supposed to be so written. From the same cause we find many editors of ancient English poetry giving us such forms as *Ffor*, *Ffrom*, &c., all of which, I contend, are erroneous; for the supposed double letter is only, in reality, a single capital F, formed of two strokes (as was usual), and which identical F is used in engrossing deeds in every solicitor's office. Any person who will take the trouble to examine minutely the use of this pretended double *f*, as compared with other capital letters, will perceive the fallacy; and this may be rendered clearer by consulting a manuscript in which English, French, and Latin poems or prose tracts are written by the same pen. Although the English capital F may be (and has often been) erroneously copied as *Ff* by an editor, he would hardly venture to regard the same F as a double letter in the French and Latin portions of the same manuscript. In conclusion it may be remarked, that in Old English, as in German, there was a great tendency to employ capital letters where we now use small letters, as in the case of nouns, adverbs (compounded of a noun and preposition), &c. In many instances, also, an ignorant scribe employed a capital unnecessarily, and which in copying need not be imitated. μμ.

These surnames and some others are now-a-days often written and printed as if the initial letter were originally a *double* f: whereas the modern character is but a corrupted form of the *single* Old English *capital* letter ff, as in the word ffollow, &c. Perhaps the capital letter is in its origin simply a duplication, for the sake of distinction, of the small letter f. There may be a little affectation in writing double f instead of single F. I have seen the name "Foster" written in the following way—"Ffoster." This is a step farther in affectation. I may as well follow the fashion; so, instead of W., I will on this occasion adopt

UU. OR VV.

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jj. cc. rr.'s question would have been more interesting and more difficult to answer had he inquired why our ancestors habitually used two small f's as a capital, and never two j's, or c's, or r's, or other letters as such. Down even to the Stuart times, not only proper names, but ffishe, fflesh, ffowle, ffriends, and ffoes, &c. were treated in the same manner. Some families retain the ff on the same "principle" as leads certain Brownes and Greenes to retain the final e, as induces the Myddletons, and Lytteltons, to rejoice in a y and a transposed el; and leads certain Woodds and Scotts to indulge in a d or a t too many, and certain Mathewsons and Jacsons in a t or a k too few. It would be useless now to inquire why the then representatives of these families did not reform their spelling when their neighbours did. One perhaps despised new fashions, another might choose to spell his name as his fforeffathers did. A third might obtain property bequeathed to him by such a name and might not think it wise to alter it. A fourth might wish to keep himself distinct from another family of like name who had adopted modern spelling. Whatever was the reason, no man can be blamed for spelling his name as his family always have done, though of course when modern spelling has once been adopted by a family, to return to the old would be affectation. One of the Ffraternity.

In the old law hands, the capital F was always represented by two small f's; and this custom prevailed amongst engrossing clerks and writers in attorneys' offices to within the last forty years, and in some instances even later. Hence those unacquainted with law hands, seeing their names spelt in a deed (perhaps not fifty years old) with what they supposed to be a double f, have, under the idea that this double f was something unusual, and that their name was thereby raised above the common herd of other names beginning with F, assumed the two *small* letters, instead of the capital F, by way of initial, and thus arose this harmless absurdity.

How ridiculous it would seem to spell "ffrance" with two small f's; and yet there is exactly the same authority for this mode of spelling the name of that empire, as there is for "ffarrington" and "ffolliott." M. D. W.

The duplicated *f* at the commencement of these names has its origin in the form of the capital *F* in MSS. of the fourteenth and fifteenth centuries, ff, which is usually retained in the Old English type, and may readily be mistaken for the double *f*. It bears no analogy to the *Ll* of the Spanish, nor to that of the Polish, nor, to come nearer home, of the Welsh. Arterus.

CAPTAIN THOMAS STUKELY.

(Vol. xii., p. 127.)

Thomas Stukely is quite a different person from Sir Lewis Stucley, described as the "Sir Judas" who lured Raleigh to ruin. I should doubt their being brothers, as the Editor of "N. & Q." suggests*; inasmuch as Thomas Stukely,

[* Our authority for the statement is Wood, who in his *Athenæ*, vol. ii. col. 206. (Bliss), says, "Of the same family of this Lewis Stucley was Thos. Stucley, a younger brother living near Ilfercombe in Devonshire, who afterwards went with Sebastian, King of Portugal, and two Morish kings into Africa, where, in the battle of Alcazar, he lost his life about 1578."—Ed.]

having run a course, perished in the year 1578–9 on the coast of Barbary; whereas the other is reported by Camden to have survived to 1620, and then died mad.

Thomas Stukely was an English adventurer, embarked in the celebrated expedition of "James Giraldyn, of Desmond," under the auspices of the Pope and Spanish King, for the invasion of Ireland. This however was after he had failed in a "Florida bubble," or fanciful expedition to erect a principality in the New World, whence he told Queen Elizabeth that he would "write to her in the style of princes," as his "Dear Sister."

Gotten as far as Lisbon on his expedition towards Ireland, he was induced to join Sebastian in the invasion of Barbary, on a promise that when he had subdued the Moors, he would accompany him in his Irish crusade. They both perished at Al-caser in 1578; and the expedition, memorable in Irish annals, proceeded without Stukely, and landed at Scoreswick Harbour, in Kerry, in 1579.

The Pope, in the exercise of his right (?) to create titles and dignities, created Stukely Earl of Wexford and Marquis of Leinster before starting.

O'Sullivan, an Irish historian (not the most veracious in the world, however,) suggests that Stukely was a bastard son of Henry VIII. The passage in which he mentions him runs thus:

"Romæ tunc temporis erat . . . . Thomas Stuclius qui ab aliis Henrici VIII., Regis Angliæ, filius gnothus ab aliis equite Anglo patre, et Iberna matre genitus, ab aliis omnino Ibernus perhibetur."

Old Fuller, however, is probably more correct when he writes him down —

"A younger brother of an ancient, wealthy, and worshipful family nigh Ilfracombe, in Devon; being one of good parts, but valued the less by others because overprized by himself."

A. B. R.

Belmont.

"THE ANNUAL REGISTER."

(Vol. xii., pp. 62. 93.)

L., who inquires about the authors of the historical parts of that periodical, may be glad to be informed that the "gentleman named King" was Dr. Walker King, afterwards Bishop of Rochester. I know that the historical portion of two or three years, perhaps more, was written by Dr. Richard Laurence, then vicar of Coleshill, Berks, afterwards Archbishop of Cashel; brother of Dr. French Laurence, the eminent civilian and intimate friend of Burke. Dr. French Laurence had engaged to carry on the work, when Mr. King gave it up: but the unceasing pressure of his professional business soon compelled him to desist from the task, which was then undertaken by his brother. I think that Dr. Richard Laurence wrote for the years 1791, 1792, and 1793; but, at all events, it was between 1790 and the death of Edmund Burke in 1797.

Perhaps I ought to have inserted these papers (with some others) in the list of the Archbishop's writings given in my *Fasti Ecclesiæ Hiberniæ;* but the truth is, that I did not then, nor do I now, know exactly the amount of his contributions to the *Annual Register*, and other periodical publications.

HENRY COTTON.

Thurles, Ireland.

PHOTOGRAPHIC CORRESPONDENCE.

Novel Method of taking Stereoscopes. — In making some recent experiments I have hit upon quite a novel method of taking stereoscopic pictures, which (with the alterations to be afterwards suggested by those experienced in optics) will, I think, prove of great interest to photographers.

Hitherto, I believe, all stereoscopic views have been in pairs, taken at different angles, and afterwards viewed through lenses, or by means of the reflecting instrument of Prof. Wheatstone. With the method now about to be described I think that, after some improvements have been made in the instrument, we shall be enabled to obtain at once, with the camera, single pictures which will possess all the magic effects of double vision. The experiment being hitherto merely a rough one, and performed with an ordinary camera and lens, must necessarily be imperfect in its works; still I have every belief that when a lens is made specially for the purpose, the suggestions can be carried out with perfect success. The method is exceedingly simple, and the experiment may easily be performed with an ordinary camera and lens. My lens (an ordinary three-inch landscape one by Ross) has as usual two or more diaphragms in the tube. These diaphragms I removed entirely, and substituted in their place a temporary one of thin wood, having two small apertures, one at each side and about two inches and a half apart. On screwing the tube to the camera the picture represented on the screen will be confused and indistinct, owing to the various objects composing the view being double in all their parts. On sliding the tube backwards and forwards the double lines approach or recede from one another as the case may be; when the focus is obtained, however, the said pictures coincide, and the view is stereoscopic to a wonderful extent. With a lens constructed for ordinary purposes the effect is not so satisfactory as might be desired; but, as before stated, I have little doubt but that a properly-constructed one will soon be made for the purpose.

I should imagine the effect would be much heightened if two lenses of the same focal length were placed at such a distance apart, so as to produce to some extent an exaggeration similar to that which is found necessary in taking ordinary views for the stereoscope, but so arranged that the two pictures should coincide on the screen.

These hints are thrown out with the wish that they may attract the attention of some practical optician who will give the matter a fair trial; and with this view I beg you will give them an early insertion in your journal.

GEORGE NORMAN.

Hull.

Production of the Natural Colours: M. Testud de Beauregard's Process. — At the meeting of the Société Française de Photographie on the 26th of July, M. Durieu

again brought forward this interesting subject. He stated, that farther experiments had modified M. de Beaurégard's theories. He had at first thought that it was the *intensity* of the negative which caused the different colours in the positive, by the more or less strong action of the light; he has since ascertained that the light acts upon the negative itself in such a way, that the different coloured rays produce on it, colours analogous to those which appear in the positives.

M. Durieu exhibited both positives and negatives, in which the natural colours were shown.

The president, M. Regnault, remarked, that according to this theory the negative ought to show colours *complementary* to the natural colours of the object, so that the positive, taking the complementary colour of the negative, will produce the actual colour of the object. He considered that, for the purpose of properly investigating the subject, photographs should be taken of the rays of light passing through coloured glass or gelatine, and of the solar spectrum; natural objects, such as flowers, for example, giving a light too complex in its character.

M. Durieu stated that M. de Beaurégard considered the peculiar nature of the collodion he employs exercises an influence upon the coloration. His process is as follows:

As soon as the cotton has been attacked by the nitric acid, it is plunged into hydrochloric acid in the proportion of 35 grammes of cotton to 125 grammes of acid, and there left, taking care to stir it from time to time, until nitrous acid is evolved. It is then plunged at once into a vessel (not of metal) filled with pure water and washed, and then treated for two hours in a drying apparatus. As soon as the cotton is dry it is dissolved in

760 grammes of ether of 62 degrees	}	in
240 grammes of alcohol of 40 degrees	}	summer.
840 grammes of ether of 62 degrees	}	in
160 grammes of alcohol of 40 degrees	}	winter.

The collodion thus prepared is submitted to a current of chlorine gas until it has acquired a bluish colour.

The following are the proportions for iodizing:

To collodion prepared as above	1000 grammes.
To iodide of ammonium	8 grammes.
To iodide of zinc	4 grammes.
To bromide of ammonium	1 gramme.

When these substances are completely dissolved, two drops of pure ammonia are added, in order to neutralise any acid which may have been set free.

The collodion thus prepared should be kept in a cool place, protected from a strong light. It is fit for use at the end of five or six days. However red it appears at first, it will have become of a golden yellow, and clear. It is sensitised in a bath of nitrate of silver of six per cent., to which is added for every 100 grammes of water 10 drops of the following solution:

Distilled water	100 grammes.
Iodide of zinc	1 gramme.
Nitrate of silver	1 gramme.
Liquid ammonia	2 drops.
Chloride of bromine	1 drop.

The developing solution is composed of—

Crystallisable acetic acid	18 grammes.
Crystallised citric acid	2 grammes.
Acetate of zinc	1 gramme.
Pyrogallic acid	1 gramme.
Distilled water	300 grammes.

As soon as this solution is made, two drops of the following mixture are added:

Terchloride of gold	1 gramme.
Distilled water	200 grammes.

The whole is shaken, and left for two days, and then filtered.

If the image is too faint, it may be strengthened, even after the fixing, by the following solution:

Distilled water	200 grammes.
Terchloride of gold, dissolved as above	25 grammes.
Nitrate of zinc	20 grammes.
Nitrate of iron	1 gramme.

This mixture will only keep a very short time in solution.

The fixing is done by means of a solution composed as follows:

Cyanide of silver	8 grammes.
Cyanide of potassium	10 grammes.
Cyanide of zinc	1 gramme.
Distilled water	500 grammes.

This solution, when filtered, may be employed at once.

M. de Beaurégard preserves the strengthening solution for an indefinite time by reducing it to the solid state, and only dissolving such a quantity as he requires at the time. In the same manner he prepares in the solid state the different baths the composition of which has been given above, and also the collodion itself; so that they can be easily carried about, and preserved without any alteration, up to the moment they are wanted.

Deepening or Intensifying Collodion Negatives. — The following method I have worked out very successfully during the manipulation of some of my preserved plates, which had suffered in intensity from over-exposure or from using too strong a solution of cyanide of potassium for clearing the plate, viz. while the collodion is still moist (that is, previously to its being dried), wash it with distilled water, and drain for a few seconds; then cover it rapidly with some fresh pyrogallic acid developing solution, to which a small quantity of nitrate of silver has been added, and carry on the development; which will proceed just as if the iodide of silver had not been removed, with the advantage that there is no chance of staining the transparent part. The strength of solutions used are as follows:

Water	5 drachms.
Pyrogallic acid	2 grains.
Acetic acid (common)	3 drachms.
(or, glacial acid	½ drachm.)

Mix.

Of the above I take one volume, and add it to three volumes of water; and to each ounce of the mixture add ten minims of a 30-grain solution of nitrate of silver.

When the intensity of the negative is sufficient, wash copiously with common filtered water.

If the plate has once *been dried*, it is much more difficult to operate upon, and only a small increase of the intensity can be obtained by the above method; but if the course of proceeding indicated be adopted, almost any amount of intensity may be produced. Geo. Shadbolt.

Replies to Minor Queries.

Health of Tobacco Manufacturers (Vol. xii., p. 39.). — The facts which Mr. Bates has collected relating to the manufacture of tobacco abroad are I think fully borne out by the experience of English manufacturers.

For some years past I have noticed the freedom of our workpeople from epidemic attacks. There

are upwards of five hundred persons in Bristol engaged in the manufacture of tobacco, many of whom are living in some of the worst localities, in a sanitary point of view, that the city can exhibit; yet during the severe visitations of the cholera in 1849 and 1852, only one person out of this number was fatally attacked. Among our own hands, numbering upwards of ninety, we had not a single case. I am quite satisfied too, that, apart from acute disease, the business is not injurious to the duration of life, as I can enumerate nearly twenty persons who have worked in our manufactory for terms varying from twenty-five to fifty years, and who always enjoyed excellent health. Personally, I am quite inclined to M. Ruef's opinion as to the business being a protection against pulmonary disease; but catarrhs may arise either from the irritation consequent on the dusty process of grinding snuff, or from the damp state of tobacco-leaves during manufacture. I have not, however, noticed the prevalence of colds, &c. beyond the average extent among our hands.

The fair authoress of the essay quoted by MR. BATES would have done well to inspect a factory before alluding to its processes, as I have learnt with a good deal of surprise that "the *unavoidable inhalation of smoke* by workpeople" constitutes a "sphere of manufactory labour!" I always thought that that was a duty belonging more properly to the consumer than to the manufacturer.

W. H. WILLS.

Bristol.

Stamforth Family (Vol. xii., p. 125.). — The name of the "Justic. Com. Banc." in Dugdale's *Origines Juridiciales*, p. 329., is not Staniford, but Stamford; as the judge is called also by Dyer, Coke, and other reporters. His real name was William Staunford: his father, of the same name, was a mercer in London; his mother was Margaret, daughter and heiress of —— Gedney, of London; and his grandfather was Robert Staunford, of Rowley in Staffordshire. The judge married Alice, daughter of John Palmer, Esq., who survived him, and took for her second husband Roger Carew, Esq., of Hadley, in Middlesex, in the church of which parish her tomb may now be seen. On it the name is spelled Stamford. If this information should be of any use to K., I shall be glad.

EDWARD FOSS.

Cathedral Registers (Vol. xii., p. 135.). — The woman's statement is literally correct, but the inference, which F. B. R. evidently deduces from it, is wrong. A part of Chichester Cathedral was for many years, probably two centuries, built off, or separated from, the cathedral, and used as the parish church of St. Peter the Great. Of course marriages were as regularly performed there as in any other parish church. If F. R. B. desires a certificate of the marriage of his informant, he must apply to the rector or vicar of St. Peter the Great. They know no more about it at the cathedral than of marriages at St. Peter the Less, or at any other of the town parishes. It is only within these three or four years that a separate church has been built for the use of the parish of St. Peter the Great.

C. R.

"*Maud*" (Vol. xii., p. 124.). — No wonder W. H. stumbles at the lines of which he desires an explanation, for he not only divorces a reason from its antecedent fact, but misquotes his author. Detractors are first compared to "long-necked geese," and secondly to "poisonous flies." The former "hiss dispraise *because* their natures are little;" the latter surround every man's head, "whether he heed (not *tried*) it or not."

Now I am on the subject of this magical poem, without any imputation of plagiarism to a poet so transcendently original as Tennyson, I must say that I cannot read *Maud* without feeling that he has drunk at the fountain of a younger poet.

Maud, p. 61.:

"Beat happy stars, timing with things below,
Beat with my heart more blest than heart can tell."

Compare the following from Alexander Smith's *Life Drama*:

"One life moves in my myriad veins, in fields, in air, in cloudy cars,
Blowing under foot in clover, beating over head in stars."

Maud, p. 52.:

"Lord of the pulse that is lord of her breast."

Comp. "Lord of the beating heart," in one of A. Smith's sonnets.

C. MANSFIELD INGLEBY.

Birmingham.

D'Israeli's Sonnet on the Duke of Wellington (Vol. xi., pp. 379. 474.). — Is your correspondent L. (1) quite sure that he has correctly apprehended the application of the words:

"And, conquering Fate,
Enfranchise Europe?"

The obvious meaning, as I take it, is that Wellington, in conquering Napoleon, conquered Fate; but the sense in which Napoleon may be described as "Fate," is not quite so clear. It is well known that he believed, or affected to believe, that he was *destined* for some extraordinary career. This impression seems to have taken hold of his imagination after the battle of Lodi. He then formed the design of grasping the French sceptre, and ultimately of aspiring to universal dominion. With those who, like himself, believed in fatalism, he passed for "l'homme du destin;" with those who put their trust in an all-ruling Providence, as "l'homme providentiel;" with all as *invincible*; and these notions contributed, even more than his

wonderful genius, to his unparalleled success. The man, therefore, who arrested his career of conquest, and delivered the world from his ruthless sway, might well be described as "conquering Fate," that is, what was imposed on the world as "Fate."

Nor is the expression, to "conquer Fate," without some precedent in our elder poets. Howard, in the *Indian Queen*, has made a similar application of it, where he says:

> "Let thy great deeds *force Fate* to change her mind;
> He that courts Fortune boldly, makes her kind."

The worst that can be said is that we have here a poetic license; but one which, so far from being, as your correspondent represents it, "mere sound," is to my mind one of the happiest thoughts in Mr. D'Israeli's beautiful sonnet.

Henry H. Breen.

St. Lucia.

Curiosities of Letter-writing (Vol. xi., p. 45.).—The following gems of epistolary art are transcribed from "the original documents" in my possession. No. I. was written by a parish patient to an union surgeon; like No. II., it is independent of the trammels of punctuation:

> "sarah smith as send these few liones to m^r jones to ask you if you wood plase to step up as sone as you can mack it convennt for margret is il in the bouls and i will geet a note from the releveng ofecer"

The incident that gave rise to No. II. was an edict issued by a lady-patroness of a girls' Sunday School, that the hair of the scholars was to be cropped to a regulation length. A great rebellion ensued; the girls were anxious to appear with "the glory of a woman," and refused to submit to the scissors. One of the ringleaders, and ringletters, had just gone into "service," and was attached to the domestic establishment of the lady-patroness in question; this girl wrote off a complaint to her mother, who, modelling her style on the most approved judicial authorities, replied as follows:

> "dear Maryann I am sorry to hear your mistress as to complain of your Hair being kep durty for this is quite diffrent from when you were at home that you know I hope you will keep it clean as far as you have time and if you have not time aloud you ask for it but as for the cuting of your Hair I shall leave that entireley to the almighty God as gives every one thair Hair for an Ornemnt and covering I think if kep in proper order belongs to thairselves Farewell at Preasant"

Could the judicial bench surpass this?

Cuthbert Bede, B.A.

"*Gold-headed Cane*" (Vol. xii., p. 113.).—*The Gold-headed Cane*, published by Murray in 1827, to which W. J. refers an inquirer for engravings of the House of Linacre, and the Old College of Physicians, was not written by Sir Henry Halford, but by the late accomplished Dr. MacMichael. It is a pleasing biographical sketch of the celebrated physicians, Ratcliffe, Mead, Askew, Pitcairne, and Baillie, drawn up as the autobiography of a gold-headed cane, which after having been carried by the five successively, was presented by the widow of the last to the College of Physicians, where it is deposited in their library. The arms of the five professionally illustrious possessors of the cane are engraved upon the head. I was not aware that the little vol. had been reprinted. In my copy, dated 1827, the two engravings referred to are at pp. 101. and 106.

Ἰατρείδης.

Full Fig. (Vol. xii., p. 65.).—I am afraid your correspondent J. G. T., who seeks an explanation of this term, must be an old bachelor, or long ago he must have observed his "better half" periodically poring over some ladies' magazine, and devouring the fashions set forth in all their gorgeous array on the curious, smiling, distressingly pink-faced and kiss-me-quick representations of the fair sex therein depicted; at which bewitching figures, if he had had the curiosity and courage to take a nearer glance, he would most probably have found that the full-blown countenance protruding from an apparatus like a foreshortened strawberry-pottle bedecked with ribbons and flowers, in present specimens, or enshrined in a straw coalscuttle in times gone by, was labelled "No. 1., Head Dress," or "Bonnet à la Somebody or Something." Continuing his examination he would have found "No. 2., Demi-fig.(ure)" to be the "portrait of a lady" with her neck twisted in some impossible manner, so as to exhibit the beauties of the *back* part of the before-figured pottle, and the *front* of some "love of a mantle;" and that, after passing through a few more stages, "No. 10., *Full fig.*(ure)" would display to his admiring gaze a perfect realisation of the term as he uses it, in the beflounced, bemantled, and bebonneted beauty in all the colours of the rainbow spread out before him,—full fig. to all intents and purposes.

R. W. Hackwood.

In reply to J. G. T. as to this slang expression, I venture to suggest that it may allude to the primitive dress of our first parents, and their concealment of themselves because they were naked: *fig* standing for "fig-leaf;" and "full fig" meaning, such a dress as enables you to exhibit yourself without shame.

The Italians have an expression, "in fiocchi," corresponding exactly with "in full fig." The substantive *fiocci* signifies "a tassel;" "un abito coi fiocchi" is "a coat with tassels or tags on it:" and hence, to be *in fiocchi* means "to be in full dress." Can *fig* be a corruption of this?

Stylites.

Vesica Piscis (Vol. xii., pp. 29. 93.).—I have seen, in an old manuscript Horarium, a diagram

purporting to give the exact figure and dimensions of the lateral wound of Christ. The figure is exactly the same as the symbolical *vesica piscis*. Some of your learned readers may know whether there is any other correspondence between the spear-wound and the symbol besides identity of figure. T. K.

Bristol.

Culver (Vol. xii., p. 105.). — *Culfre*, *culefre*, or *culufre*, means a dove in Anglo-Saxon; and the word *culver* is given in modern dictionaries with the same meaning. From the dove's timidity came the mediæval *culvertagium*, and our word "cowardice." J. EASTWOOD.

Barnard (Vol. xii., p. 45.). — Edward Barnard, Fellow of St. John's College, Cambridge, B.A. 1738, M.A. 1742, B.D. 1750, D.D. 1756, head master of Eton School, 17—, which he resigned on becoming provost, Oct. 21, 1765; he had also a canonry of Windsor, and was rector of Paul's Cray, Kent. He died Dec. 2, 1801. E. W. O.

Camberwell.

John Raymond of Fairford, co. Gloucester (Vol. xii., p. 28.). — Bigland tells us that John Lambe, Esq., died *s. p.* 1761. His widow departed this life in 1789, and bequeathed Fairford and other estates to John Raymond, Esq., who assumed the name and arms of Barker. It is therefore reasonable to conclude that Mrs. Lambe did not marry the second time, and consequently did not leave any descendants. W. A.

Times prohibiting Marriage (Vol. xi., p. 301. &c.). — I have a note to the effect that the following is entered in the register of the church of St. Mary, Beverley, with the date "November 25, 1641," but I have no reference to the authority.

> "When Advent comes do thou refraine,
> Till Hillary set ye free againe.
> Next Septuagessima saith the nay,
> But when Lowe Sunday comes thou may.
> Yet at Rogation thou must tarrie,
> Till Trinitie shall bid the marry."

A. H.

Stoke Newington.

Dutensiana (Vol. vi., pp. 292. 376. 425. 466.; Vol. vii., pp. 26. 390. 559.). — Notices of Dutens are to be found in the *Gentleman's Magazine* for 1812, part 1. p. 587., part 2. p. 197.; and a long biographical memoir, extending from p. 391. to p. 397., is given in the same volume. O. S. (1)

"*Oderunt peccare*," *&c.* (Vol. xii., p. 87.). — In Orellius' *Horace*, 1843, I find the following mention of the line which F. inquires after:

> "Post v. 52. Schmidii Cod. primus inserit hunc: *Oderunt peccare mali, formidine pœnæ.*"

F. M. MIDDLETON.

No. 305.]

Absorbent Paper (Vol. xii., pp. 87. 133.). — The proposed question is really so important to the makers of marginal notes, that I cannot refrain from repeating it. I thank F. C. H. for his advice, but I had already tried the solution of alum with little or no good effect. I had also tried a solution of gum-water; but when the *gummed* ink was so thick as not to run on the paper, it would not run from the pen. I also tried washing the paper with a solution of gum, and also with milk, but with no better success. LUKE LIMNER's suggestion of a *pencil* of course is familiar to us all; but he adds something that, if explained, will be more to the purpose. He says, "Books may be easily sized prior to binding;" but, if that be so, a page or a portion of a page of a bound book may be equally sized. But the question is, *What* size should be applied? C.

It is well known that the albumen with which any books have been sized, in the course of time (especially if they have been visited by damp) becomes altered in composition; I therefore suggest that LUKE LIMNER's plan of marking books with a pencil be adopted, and for these reasons: After the writing is finished, it can be *fixed* with milk, and will remain perfect many years in a dry place. It does not disfigure the book, and both lead and milk being on the surface, they can be erased at any time with a sharp knife, but the lead can never be destroyed by fire. I have some writing in pencil by me, as distinct as when written more than ten years ago. The milk should be *dabbed* on with a sponge, otherwise the lead will be rubbed off, and this will make the writing less clear, and give the book a dirty appearance. The plan has also this advantage; notes written anywhere can be fixed anywhere where milk is to be had, — a desideratum for travellers. AVON LEA.

"*Flass*" *and* "*Peth*" (Vol. xi., pp. 425. 495.; Vol. xii., p. 112.). — As to the etymology of *peth*, I agree with MR. T. J. BUCKTON that it means "path," and that its origin lies in the Sanscrit; that is, that it varies little from the form, and nothing in the meaning which it had in the earliest known language. The use of it is common in giving names to places such as Brauncepeth (Brian's *path*), in the county of Durham, Cockburnspath (Colbrand's *path*), at the north-eastern extremity of Berwickshire.

With regard to *flass*, however, I am forced to dissent from the etymologies, both of MR. BUCKTON and of CEYREP. Very often the names of places, particularly when they are of Celtic origin, are descriptive of the places themselves; but if *flass* be supposed to describe "a valley," or ground adjoining or connected in any way with *water*, then it is totally inapplicable, as a descriptive name, to the *Flass* in Berwickshire, which I mentioned in a

former communication: for that place consists of a farm of between 2000 and 3000 acres, including the Twinlaw Cairns, situated on the highest land in Berwickshire, and known as a landmark at nearly thirty miles from the sea; and there is neither valley nor water in the farm, beyond the little ravines containing the small mountain streams which run down from the higher parts to a comparatively flat land of some extent on the south side of it, and beyond it. The place has always had this name. I am still endeavouring to ascertain the origin of the name. J S.s.

Blue and Yellow Flowers (Vol. xii., p. 109.).—The iris is the best and boldest commentator on De Candolle's assertion, being, like the pansy, familiar to us all, either all blue, all yellow, or mixed; perhaps the lupine comes in third.

The flax, the centaury, the scabious, the garlic (*allium*), and the aconite (*aconitum*), present well-coloured specimens of yellow or blue. In the crocus and the groundsel the blue is rather lilac.

The day lily (*hemerocallis*) is blue, yellow, or dull red, as the botanic names, *cerulea*, *flava*, and *fulva*, indicate. The oxlip (*Primula elatior*) is yellow, scarlet, or dull blue. We have scarlet, yellow, and blue salvias; blue, yellow, and red vetches (*vicia*); and blue, red, and dull yellow hyacinths of that particular species grown in glasses. The scarlet and the yellow tropæolum are common: an azureum is now advertised. Without, therefore, either expecting or desiring to see a blue rose, one may hesitate to pin one's faith on De Candolle. No doubt more thought would bring to mind more instances of blue and yellow flowers, but the above list is copious enough for one sitting. P. P.

Simile of a Woman to the Moon (Vol. xii., p. 132.).—The version I have seen (and I believe in print) of the Latin epigram on this subject runs thus:

"*Luna est Fœmina.*

"Luna rubet, pallet, crescit, noctu ambulat, errat,
Hæc quoque fœmineo propria sunt generi;
Cornua Luna facit; facit hæc quoque Fœmina: Luna
Mense semel mutat; Fœmina quâque die."

D. S.

Miscellaneous.

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LONDON, SATURDAY, SEPTEMBER 8, 1855.

Notes.

SWIFT OR BOLINGBROKE: WHICH OR NEITHER?

Swift, as is well known, wrote *Remarks on the Barrier Treaty*. Subsequently there appeared *Remarks on the Barrier Treaty, vindicated in a Letter to the Author*. Who was the writer of this? If there be any information on the subject in any of the *Lives of Swift*, it has escaped me. Presumptively it was not written by Swift; for, with all his strange odd fancies, I cannot believe that he would have addressed a letter to himself by way of vindicating himself. The fact was open to misconstruction — might have become known, and been used as a weapon of offence against him.

I have, on very insufficient evidence indeed, come to the conclusion that this pamphlet was written by Bolingbroke, although it is not named amongst the works bequeathed to Mallet, nor included in any of the collected editions of his works, or referred to in any published memoir, so far as I have observed. The pamphlet is written with great ability, quite equal to Swift's *Remarks*; but there is not one of those colloquial passages usually found, here and there, in Swift's writings; none of those occasional bursts of contempt for an adversary; and, on the whole, with more than usual, with Swift, of sustained dignity and refinement. The weapon is not of better metal, but is of a finer polish.

My opinion that it was written by Bolingbroke is not founded on style only. Questions are raised therein, and speculations thrown out not bearing immediately on the subject under discussion, to which Swift was indifferent, but which Bolingbroke may have been anxious to get circulated and to see passing current. Bolingbroke, as we now know, was, while minister, in communication with the Pretender; so Harley, so Marlborough, Whigs and Tories alike. But, so far as Bolingbroke is concerned, the difficulty has been to reconcile this fact with the positive assertions in his *Letter to Windham*, and in *The State of Parties*. In the one he writes, "Nothing is more certain than this truth, that there was at *that time* no *formed* design, whatever views some particular men might have, against His Majesty's [George I.] succession." Here, however, the denial refers to a particular time, to a formed design, and may therefore pass; the natural inference, indeed, is, that at some other time there *was* a formed design against His Majesty's succession. But in *The State of Parties* he speaks, as generally assumed, positively. He there asserts that under Harley's ministry there was no design "to place the crown on the head of the Pretender." This is thought to be clear and unconditional, — an untruth of a very gross character; and even his biographers give him up. In the celebrated article in the *Edinburgh Review*, generally attributed to Lord Brougham, it is urged that Bolingbroke, the minister, had professed "inviolable attachment to the Revolution Settlement," — "the Revolution Settlement had obtained Bolingbroke's deliberate (official and public) approbation."

Excuse me if I attempt to reconcile these seeming contradictions by the aid of the pamphlet under consideration; and if what I have to say be thought a little over-refined, be it remembered that over-refinement in such matters — equivocation, if you please — was almost a condition of existence at that period, and had been for half a century, of kings and commonwealths, *de jures* and *de factos*.

Bolingbroke is here said to have approved, as minister, of the Revolution Settlement — that is, on broad general principles, the settlement, under contingencies, of the crown of England on the next Protestant heir after the death of Queen Anne; and it remains to be seen whether there was anything in his conduct, while minister, that tended "to place the crown on the head of the Pretender." Bolingbroke, observe, names a "Pretender" "the Pretender." Now, who was the Pretender? And why was he a Pretender? We must take care, in such inquiries, not to be misled by words and their popular signification. Bolingbroke, in reply, would probably have referred to the Act of Settlement, which sets forth that the Princess Sophia "be, and is hereby declared to be, the next in succession in the *Protestant line* to the crown of England," and that, in default, &c., the said crown shall remain to the said Princess Sophia, and the heirs of her body, *being Protestants*." That is to say, she is declared to be next in succession, because she is the first Protestant in succession; and the son of King James is a pretender, because he assumes to have a right contrary to that law, he being a Catholic. Another act for the better securing the succession "in the Protestant line," enacts that "The Privy Council at the time of Her Majesty's demise" are "to cause the next Protestant successor to be proclaimed," &c. Now suppose that the Chevalier, the natural heir, the son of King James, the brother of Queen Anne, had turned Protestant, would he under these acts have been disqualified? Probably, in 1855, the answer would be "Yes;" although that does not appear to me quite certain, and might have been still more doubtful in those stirring times, when so many consciences had lost their guiding light and suffered wreck. But as it is admitted, I believe, by all writers, that both Bolingbroke and Harley made it a positive condition, in all their negotiations with the Prince, that be-

fore they would attempt his restoration *he should turn Protestant;* might not Bolingbroke be excused for saying that under Harley's ministry there was no design to place the crown on the head of the Pretender, — that is, on the head of a Catholic, — the prince being a pretender only while, and because, a Catholic; the design being to "proclaim" and put the crown on the head of "the next Protestant successor." Might he not consider that in thus acting he was proving his "inviolable attachment" *to the principle* of "the Revolution Settlement?" The argument, I admitted at starting, might be thought somewhat over-refined; but I repeat that in those times it was by such refinements and over-refinements that men quieted their consciences, and kept their heads on their shoulders. At any rate, the more special the argument, the more individual, and the more it helps us to fix on the writer. Swift's argument on the subject, though it may at a hasty glance read something like it, is essentially different. He says:

"In one part of *The Conduct of the Allies, &c.*, among other remarks upon this treaty, I make it a question, whether it were right in point of policy or prudence to call in a foreign power to be guarantee to our succession; because by that means *we put it out of the power of our own legislature to alter the succession, how much soever the necessity of the kingdom may require it?* To comply with the cautions of some people, I explained my meaning in the following editions. I was assured that my L—d Ch—f J—ce affirmed that passage was treason; one of my answerers, I think, decides as favourably; and I am told that paragraph was read very lately during a debate, with a comment in very injurious terms, which, perhaps, might have been spared. That the legislature should have power to change the succession, whenever the necessities of the kingdom require, is so very useful towards preserving our religion and liberty, that I know not how to recant. The worst of this opinion is, that at first sight it appears to be *Whiggish;* but the distinction is thus: the Whigs are for changing the succession when they think fit, though the entire legislature do not consent; I think it ought never to be done but upon great necessity, and that with the sanction of the whole legislature. Do these gentlemen of *revolution principles* think it impossible that we should ever have occasion *again* to change our succession? And if such an accident should fall out, must we have no remedy, 'till the Seven Provinces will give their consent?"

This is plain enough. It may have been a hazardous assertion in those times, — treason, as my Lord Chief Justice affirmed; but it is simply the assertion of an abstract right in the legislature to alter, amend, or repeal an act of parliament. This brings me to the *Remarks, &c., Vindicated*, the writer of which seems to hint that the order of succession contemplated in the Act of Settlement might, under circumstances, be altered without a repeal of the act; and it is the peculiarity of this argument, over and above the style of the pamphlet — a peculiarity which would reconcile Bolingbroke's then conduct with his after assertions — that leads me to infer the possibility that he was the writer. Of course, the opinions to which I refer are only incidentally introduced, delicately touched on, logical inferences, but not, I think, intended to be passed over as mere bye-play. We soon get a glimmering of the argument. Thus, —

"The first thing which you lay down is, that the Protestant succession is of the greatest consequence to Britain, wherein I can't do otherwise than agree with you; observing, by the way, that *the arguments by which you prove this position, if there was need of any, don't prove that the Princess Sophia, or the Elector of Hanover, must of necessity be that Protestant Prince; for if there shou'd be any other Protestant Prince of the royal blood, he migh (so far, I mean, as your argument goes) claim a title to the succession.*" — P. 5.

Again, pp. 26, 27.:

"The force of this objection, if I rightly understood those who made it, was not such as you represent it, that a defensive alliance in general wou'd lessen the independency of our crown, but that the nature of this, in particular, was such, having pinn'd down the queen and parliament to the settlement made in the Hanover family, so that we were, *quoad* that particular, become absolutely dependent on their good-will and pleasure. I can't forbear observing here, that this family [the Hanover family] by this treaty is provided for in general terms, and without any limitations; and that about the Protestant religion (for which you wou'd be thought so much concern'd), in the articles in which the succession is stipulated, not one word is mention'd; so that the Princess Sophia, her heirs, successors, and descendants (whatever religion any of 'em hereafter may be), are in all events to have the crown of Britain. And I think, Sir, that the addition of two words (being Protestants), which addition our act of parliament makes, wou'd have prevented the suspicions which some ill-natur'd persons may entertain, and have left us free of those necessities, which future times may on that account create."

Has not the argument here, so needlessly adduced, as to the exclusion of a Catholic in the Hanover line of succession, a bearing on, and illustration of, the question whether Protestants of the Stuart line might not succeed in preference even to the Princess Sophia or her heirs? Then follows the general abstract proposition about altering, amending, or explaining.

This question is not, I think, without interest, historical and literary; perhaps interest of a higher character, as helping to show the moral bewilderment of those ticklish times. S. B. W.

KING ALFRED'S "OROSIUS."

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that is, from the beginning of the fifth century to the end of the ninth. Alfred also wrote a minute account of the voyage of Ohthere, a Norwegian, from Halgoland, on the coast of Norway, into the White Sea. This Norwegian was a man of great wealth and influence, and such is the simplicity of his narrative, that it bears the impress of truth. It commences, —

"Ohthere told his lord, King Alfred, that he dwelt northmost of all the Northmen. He said, that, at a certain time, he wished to find out how far the land lay due north, or whether any man dwelt north of him."

For this purpose, and for the sake of taking the walrus, he sailed northward on the coast of Norway, and round the North Cape into the White Sea.

Mr. Hampson first called attention to Alfred's description of Europe in "N. & Q.," Vol. i., p. 257.; and his notes are worthy of the author of *Medii Ævi Kalendarium*. These were followed by the equally learned notes of Mr. Singer, whose precision of detail proved that he had carefully studied all that continental scholars, as well as our own, have written on the subject (Vol. i., p. 313.).

I have availed myself of the important aid of these gentlemen, as well as of Dr. Bell, in my notes to my forthcoming edition of *Orosius*. Dr. Bell thinks that Ohthere's voyage was confined to the Baltic, and Alfred's geography to the "valleys of the Vistula (Wisle), the Oder, and the Elbe." (Vol. i. p. 179.) Alfred, however, plainly states that he referred to the whole of Germania, which then extended from the Don on the east, to the Rhine and the German Ocean on the west; and from the Danube on the south, to the White Sea on the north. Nothing more need be said as to the extent of Alfred's geography; but, to show that Ohthere's first voyage was to the White Sea, requires farther proof. I will be as brief as possible.

Ohthere was a plain honest man, anxious to state nothing but that to which he could bear personal testimony. It appears impossible for any one to read his simple narrative without being convinced that this daring Northman is giving a detail of his voyage on the west and north coast of Norway into the White Sea. Iceland had already been discovered by Gardar the Dane in A.D. 860, and it was colonised by Ingolf, a Norwegian, in 874. Greenland was discovered in 877, and inhabited by Northmen soon after. Accustomed as these Northmen were to the most daring enterprises, it was not likely that Ohthere, one of the most powerful, adventurous, bold, and inquiring of them, should come to the renowned King of England to relate the events of a common voyage. Ohthere had made discoveries which he communicated to the king, and Alfred thought them of such importance that he wrote and inserted this detail of them in his *Geographical and Historical View of Europe*. It has always been considered an extraordinary voyage. On its translation, and when first published by Hakluyt in 1598, it was acknowledged, as every unprejudiced reader must now allow, that Ohthere doubled the North Cape, and entered the White Sea.

"The voiage of Ohthere made to the north-east parts beyond Norway, reported by himselfe vnto *Alfred*, the famous King of England, about the yere 890." — Hakluyt's *Principal Navigations, Voiages, Traffiques, and Discoueries of the English Nation, &c.*, p. 5., fol., 2nd edit., London, 1598.

Again, a little below, Hakluyt says:

"Wil it not, in all posteritie, be as great renowne vnto our English Nation to haue bene the first discouerers *of a sea beyond the North Cape* [neuer certainly knowen before] and of a conuenient passage into the huge Empire of Russia by the bay S. Nicolas and the riuer of *Duina?*" &c. — *Ibid.* p. 5.

The subsequent editors and translators of Ohthere's voyage are of the same opinion as Hakluyt:—Sir John Spelman and Oxonienses Alumni, in 1678; Bussæus, in 1733; Langebek, in 1773; Daines Barrington and J. R. Forster, in 1773; Forster again in 1786, in his *Hist. of Voyages and Discoveries in the North*; Ingram, in 1807. Rask, in his notes to his Danish translation, published in 1815, expressly says:

"Ohthere was the first who undertook a voyage to Beormia [Permia], or *sailed round the North Cape and all Lapland*," &c. — Note *k.*, pp. 352—355.

Dahlmann, in 1822, states that Ohthere sailed into the White Sea. Mr. Thorpe comes to the same conclusion in 1846. Malte-Brun, before Rask, Dahlmann, and Thorpe, speaks in 1812 of Ohthere's northern voyage from Halgoland in Norway to the White Sea, and south to Sleswick; and also of Wulfstan's voyage from Sleswick to Truso in Prussia. Through the liberality and kindness of S. W. Singer, Esq., the reader is presented with an extract on this subject from *Précis de la Géographie Universelle* of the celebrated Malte-Brun:

"Othere retraçait ses voyages depuis le *Halogaland* en Norwège, jusqu'à la Barmie à l'est de la Mer Blanche; et, d'un autre côté, le long des côtes Norwégiennes et Danoises par le sud, jusqu'à la ville de *Hathum* ou Sleswick. L'autre relation était celle d'un voyage du Danois *Wulfstan*, depuis Sleswick jusqu'à *Truso*, ville de commerce dans le pays d'*Estiun* ou la Prusse." — Tom. i. liv. xvii. p. 382., Paris, 8vo., 1812.

One particular reason for Ohthere's sailing northward was to capture the walrus, which was, and still is, to be found in abundance in the White Sea about Archangel, and the coast of the country of the Biarmians. This is additional evidence to what has been advanced to prove that Ohthere doubled the North Cape and entered the White Sea; that his first voyage was not into the Baltic,

where the walrus is scarcely ever found, but into the White Sea. (Forster's notes in Barrington's *Orosius*, p. 243.) We have Forster's opinion confirmed by one of the best zoologists of the present day. Mr. Broderip assures me in a letter: "I do not think it likely that Ohthere, a Norwegian, would go into the Baltic to take the walrus; . . . nor do I believe that walruses or whales were ever so numerous in that sea, within the time of authentic history, as to attract the attention of fishers." J. Bosworth.

Islip, near Oxford.

SUTTON CHURCH, NEAR SHREWSBURY.

Information respecting small churches of ancient date, which are scattered over the country, would, I think, be found interesting to your numerous readers. The elucidation of the yet unknown history of many of these remarkable structures might be obtained by a little inquiry and research on the part of some of your correspondents. Such facts would be valuable to the antiquary, and to every lover of sacred places, associated as these places are with the progress of Christianity in early times. Sutton, near Shrewsbury, is an ancient parish, existing as such as early as the time of Richard I. The church, from the character of its architecture, being anterior to that period, became very early an appurtenant to Wenlock Priory, co. Salop. The style of the building is exceedingly plain. Originally it had probably some connexion with a hermitage, which is said to have stood in the wood of Sutton. Scarcely anything is known at present of its antecedent history. Its dimensions are, interior thirty feet two inches by eighteen feet ten inches. An old oak pulpit stands in one corner; and on the inside of the back is carved the following name, profession, and date: "Richard Atkis, Scholemaster, 1582." This is an exact transcript. He was the earliest third master of the Royal Free Grammar School founded by Edward VI., and enlarged by Queen Elizabeth, in Shrewsbury. He was appointed third master in 1562, and died July 30, 1587. He was undoubtedly rector of the church when the pulpit was erected. The width of the windows (except the one over the entrance, which is of the ordinary kind) is six inches. There is an old font, very plain in its character. The floor of the church is of red brick. The accommodation consists of three pews, and eleven forms or benches. The parish only contains five houses; four farmhouses, and one house adjoining a mill. The average attendance is from ten to twenty persons, and in bad weather it is sometimes as few as five. Small as this church is, there is more room than the inhabitants require. The tithes of Sutton Church were probably alienated some time in the sixteenth century, leaving scarcely any provision to the rector for the celebration of divine service. The stipend was augmented under Queen Anne's Bounty, and now amounts to 17*l.* per annum. Service is performed on the second Sunday afternoon in each month; and I believe this has been the case for the last forty years.

The above facts are drawn from a private source and a personal inspection of the place. It will well repay a visit by any of your readers who may be travelling in that direction.

I should like to see from time to time in "N. & Q." some notes of these curious and time-honoured edifices. We love to linger about their history, for they are hallowed; and they deck appropriately the landscape, and lend enchantment to many a rural scene. H. M. Bealby.

North Brixton.

BULLS AND BLUNDERS: ENGLISH AND IRISH.

Coleridge, in a paper contributed by him to his friend Southey's *Omniana, or Horæ Otiosiores*, furnishes (vol. i. p. 220.) an exemplification and definition of *bulls*, which he asserts, —

"Will be found always to contain in them a confusion of (what the schoolmen would have called) *objectivety* with *subjectivety*; in plain English, the impression of a thing as it exists in itself and extrinsically, with the idea which the mind abstracts from the impression,"

and defines farther that —

"A *bull* consists in a mental juxtaposition of incongruous ideas, with the sensation, but without the sense, of connexion."

Adopting this explanation, which appears as satisfactory as any yet given, our own experience both from reading and conversation will hardly allow us to dissent from the Quarterly Reviewer, who, in a notice of Miss Edgeworth's *Essay on Irish Bulls* (vol. ii. p. 281.), coincides with that delightful writer as to the gross injustice of the *exclusive* attribution of these phraseological peculiarities to the natives of the country of which she was so distinguished an ornament. That the soil, however, of the Irish intellect does afford more congenial pasture for the animal than is to be found elsewhere, I am not prepared to deny; but do believe that the genuine thoroughbred *bull* is far more rarely found in less favoured climes. Mere *blunders*, however, are plentiful enough everywhere; and as an appropriate instance, perhaps that of the honest lowland farmer, though well known, may here bear repetition, who, having purchased a copy of Miss Edgeworth's *Essay*, pronounced her "A puir silly body to write a book on bulls, and no ane word o' horned cattle in it a', forby the bit beastie (the vignette) at the beginning."

Swift is a singularly clear writer, but instances may be cited to show that he has not escaped the national peculiarity; such, for example, as his emphatic adjuration:

"Therefore, I do most earnestly exhort you as Christians, as parents, and as lovers of your country, to read this paper with the utmost attention, *or get it read to you by others.*" — *First Drapier's Letter.*

This reminds us of the well-known epitaph, English I think, —

"Reader, if thou canst read," &c.

The essence of a bull may be discovered in the following remark of Goldsmith, another Irishman, who, writing to Johnson, complains:

"Whenever I write anything, the public make a point to know nothing about it."

Writers of the class to which Mr. Gilfillan belongs, "ipsis Hibernis Hiberniores," afford many an instance in proof of the truth of Miss Edgeworth's position. To take an illustration from the "horticultural" pages of this author:

"He must have *seen* in a blaze of *blinding* light, the vanity and evil, the folly and madness of the worldly or selfish, and the grandeur and truth of the disinterested and Christian life." — *Bards of the Bible*, p. 222.

We may ask this "splendid" writer to describe the process of seeing by means of that which destroys the visual faculty: this may be pronounced a genuine bull.

Mr. Cunningham, for whose most interesting notes to Johnson's *Lives of the Poets* we cannot be too grateful, pronounces his author

"The most distinguished of his cotemporaries."
Preface, p. v.

We might ask how the Doctor could be his own cotemporary; but Mr. Cunningham doubtless used this phrase, as a figure of speech, advisedly, and will defend himself with Milton's often quoted —

"Adam, the goodliest man of men since born
His sons, — the fairest of her daughters, Eve."
Paradise Lost.

I notice a growing misuse of the logical term "correlative," it being often employed as synonymous with "correspondent." Thus:

"If a pictorial *correlative* must be found for Waller, let him pair off with M. Petitot, the famous miniaturist in enamel." — *Bentley's Miscellany*, Jan. 1855.

A corruption of this kind in periodical literature does not excite surprise; I did not expect it, however, from a "graduate:"

"*Pediment* and *spire* are precisely *correlative* terms, being each the crowning feature in ecclesiastical edifices." —Ruskin's *Lectures*, 1854, p. 52.

An agreeable lady-writer gives us the following extraordinary description of the Russian capital:

"The real and peculiar magnificence of St. Petersburg consists *in thus sailing, apparently upon the bosom of the ocean, into a city of palaces.*" — Sedgwick's *Letters from the Baltic.*

This is a *landslip* with a vengeance! Warren, again, is an extremely careless writer. Hear his description of a cigar of Brobdignagian dimensions, and *jointed*, I suppose, like a flute, for convenience of carriage:

"The astonished Yahoo, smoking, as well as he could, a cigar, *with which he had filled all his pockets!*"—*Ten Thousand a-Year*, ch. xiii.

Sir Walter Scott perpetrates a curious blunder in one of his novels in making certain of his characters behold a sunset over the waters of a seaport, I think Montrose, situated on the *eastern* coast of Scotland. Godwin, too, in his *Caleb Williams; or Things as they are*, by the prolonged detention of his hero in prison, evidently regards *Habeas Corpus* as a thing that is *not.*

The following passage from Dr. Latham's *English Language* seems to me to require some explanation; speaking of the genitive or possessive case, he says, —

"In the plural number, however, it is rare; so rare, indeed, that whenever the plural ends in *s* (as it always does), there is no genitive." — P. 217.

Some of the finest blunders that have been perpetrated are to be found in necrological and epitaphic records; in a recent obituary of some "oldest inhabitant," it was stated that the defunct had "continued to walk to church for the last ten years without intermission."

The anachronisms and other errors of painters form an amusing chapter in every compilation on the fine arts; I have seen an engraving after Morland, in which a plentiful crop of *apples* is being gathered from the *oak tree*, in painting which that inimitable and truly English artist was *facile princeps;* and when Hogarth, in his plate of "Morning," represents an old lady proceeding to her matutinal devotions, he indicates the earliness of the hour by making the hands of the clock point to seven minutes past five, an hour at which, on a winter morning, it would be impossible to discern either clock or lady.

I might multiply instances, but as they occur in the reading of every one, it would be a blunder to increase the present list, which itself may not escape the imputation. WILLIAM BATES.

Birmingham.

A POSSIBLE TEST OF AUTHORSHIP.

The *law of average*, as it may be called, is one which has not been much studied until our own day: nor has it yet been applied to all the subjects which it is capable of illustrating. However uncertain the individual cases may severally be, one set of a thousand will generally bear a con-

siderable resemblance to another; still more one set of ten thousand to another set; and so on.

The manner in which I imagine that the truth of asserted authorship might probably be tested, and which I am confident will one day be carried into practice, will bear, and perhaps require, a few preliminary illustrations for those who are not accustomed to "that elaborate delusion"—the theory of probabilities.

According to the predictions of this delusion, if a halfpenny be tossed *until head arrives*, which may happen at the first toss, or may be deferred until the hundredth—and if a large number of trials be made, each trial consisting of tosses repeated until head arrives—the result will be as follows. About one half of the trials will end at the first toss; about one-fourth at the second; about one-eighth at the third; and so on.

Buffon made 2048 trials, and registered the results. A pupil of mine repeated the experiment; and I put the two side by side in my *Formal Logic*. Since that publication, two gentlemen have tried it again, and have communicated with me. I now publish the four results in the columns B, H, P, A; the first column being the prediction made by the delusion:

	Prediction.	B.	H.	P.	A.
1	1024	1061	1048	1017	1039
2	512	494	507	547	480
3	256	232	248	235	267
4	128	137	99	118	126
5	64	56	71	72	67
6	32	29	38	32	33
7	16	25	17	10	19
8	8	8	9	9	10
9	4	6	5	3	3
10	2	0	3	2	4
11	1	0	1	1	0
12	1	0	0	1	0
13	1	0	0	0	0
14	1	0	1	0	0
15	1	0	0	0	0
16	1	0	1	1	0
	2048	2048	2048	2048	2048

Any one of the lines, say 9, may be explained as follows:—Out of 2048 trials, the most probable prediction is that, in *four* of them, head shall not appear till the ninth toss. Buffon found *six*, H. found *five*, P. and A. both found *three*. Of the 44 cases in the first eleven lines, 5 are according to prediction, 17 below, and 22 above.

The tendency towards agreement which is so perceptible in the preceding lines, is distinctly seen in the phenomena of the physical and even of the moral order of things. Even in such a case as the tendency to commit murder, a nation shows that its circumstances produce a tolerably steady average from year to year. The numbers of murders brought to justice in France in the six years 1826–31 were 241, 234, 227, 231, 207, 266; the year following an armed revolution showing a perceptible increase. Of these the largest separate lots were perpetrated with knives and with fire-arms. For each 10 murders committed with knives there were, roughly, committed with fire-arms, 14, 16, 18, 13, 13, 26, in the six years; the effect of the revolution being again very distinctly marked.

When the habits of a single individual are in question, and in a matter which can be submitted to tens of thousands of trials, it will certainly be found that very slight differences of average are sufficient to mark the difference between different individuals. And of all easy tests, perhaps the easiest is the *average number of letters in his word*. There is no doubt that some writers have a natural preference for longer words than others. If the law which has never failed elsewhere should hold true here, we are to expect that if, upon one ten thousand of consecutive words taken from each author, Johnson should show, one word with another, a quarter of a letter per word more than Addison, the same result, or one very near it, would occur in another ten thousand taken from each writer. A writing attributed, but falsely, to an author, might possibly be detected by its average word exhibiting such a difference from that of the indubitable writings, as never appears between those undoubted writings themselves.

I should expect that experiment would establish the following results:—1. That the difference between the average word of any one writer and any other, in the same language, is but a fraction, perhaps rather a small fraction, of a letter. 2. That this small fraction of difference would be well established, between any two given writers, by repeated comparisons of large masses of their words. 3. That the difference established by comparing the same writer at different ages, or on two different subjects, would be trifling compared with that existing between different writers: provided always that the two subjects did not differ by one of them requiring very large importations of technical or foreign words, as compared with the other.

It must be observed, that no amount of *agreement* would absolutely establish sameness of authorship, though it might lend an additional presumption in disputed cases. For different writers may be of very nearly the same average. But, if my conjectures be correct, a sufficient *want of agreement* might wholly upset the supposition of common authorship, by showing a difference such as is never found between two undisputed writings of the same author.

An experiment on a sufficient scale would involve some trouble and expense: but that, as faith in the law of averages increases, such an experiment will be made, I feel very certain.

A. De Morgan.

POPULAR AIRS.

The hundreds of "weasels," on the barrel organs have "popped" so often that at last, thank goodness, they are popping off one by one. Nearly all the "Villikins" too are quietly laid beside their "Dinahs"; nearly all the "Boys" that have "cheered" are "Far upon the sea," or have gone where they tried to persuade every one else to go, "To the west, to the west," with "Peggy in her low back'd car." The "Red, White, and Blue," after being ground up together so long and so distressingly, are becoming "purple" in the distance; and from the 'ashes of them all a lady "Minnie" is rising, to be, alas! blown, ground, and scraped to death in her turn.

Now, besides the impressions lately made upon the sense of hearing by the above, I can distinctly remember when I was continually informed that the "Ivy green was a rare old plant," or painfully reminded of the existence of such individuals as "Rory o'More," "Mary Blane," "Lucy Neal," and "Jeanette and Jeanot." I have a vivid recollection also of its being requested by many an organ grinder that I would particularly "remember him," or asked if I should at some future indefinite period "Love him then as now;" which I firmly believe I do;—informed that "He dreamt he dwelt in marble halls," or that "we might be happy yet" at one time, and that "He was afloat" or preferred a "Life on the ocean wave" at another,—personal matters which could not by any possibility interest me;—and more recently I have been reminded at every turn, that the "Good time was coming," and of there having once been such a "party" as a certain "Cavalier" who, from the information to be gathered from the beautiful couplet —

"He raised his eye
To the lattice high"—

I conclude must have carried on his amours in the days of—perhaps was a relation of Polyphemus. All kinds of inanimate objects have been used to instil all kinds of morals into my mind, from "Old arm chairs" to "Shells of Ocean;" "Woodmen have even been implored to spare trees" for my especial edification. At one moment I've been warned "not to love anybody," and the next persuaded to "Love on," and in both cases informed that my peace and happiness depended on following the advice given. In fact, I believe that through the *instrumentality* and *organic remains* of various Italians, I've been requested to do many things I should never otherwise have thought of, and informed gratuitously on many points I am sure I should never otherwise have inquired into.

Now, I shall be glad to be able to set down the dates at which I have received all the above information and advice, or in other words the dates at which the above *airs* were the "rage," and also the titles, dates, and names of the composers of any others whose popularity has been ground or scraped out within the memory of your correspondents, so as to enable me to place them in consecutive order. R. W. Hackwood.

Minor Notes.

"*Place never mentioned to ears polite.*"—The earliest notice of this very characteristic allusion of a court divine in an irreligious congregation occurs in Tom Brown's *Works* (quoted in Chambers's *Cyclopædia of English Literature*, vol. i. p. 530.):

"What a fine thing it is to be well mannered upon occasion! In the reign of Charles II., a certain worthy divine at Whitehall thus addressed himself to the auditory at the conclusion of his sermon: 'In short, if you don't live up to the precepts of the Gospel, but abandon yourselves to your irregular appetites, you must expect to receive your reward in a certain place, which 'tis not good manners to mention here.'"—*Laconics.*

Mackenzie Walcott, M.A.

Tennyson and his "Baby."—As far as I am aware, Tennyson's use of the word *baby* as an adjective has not hitherto been noticed in print; and the subject appears to me to be worthy of a note. Of "Lilian" he says:

". . . the lightning laughters dimple
The *baby* roses in her cheeks."

Of "Eleanore" he says:

". . . . there is nothing here,
Which, from the outward to the inward brought,
Moulded thy *baby* thought."

"The Talking Oak" says:

"From whence she gamboll'd on the greens,
A *baby*-germ."

In "Locksley Hall" we have:

"*Baby* lips will laugh me down; my latest rival brings thee rest.
Baby fingers, waxen touches, press me from the mother's breast."

"The *baby* sleep," an expression beautifully introduced into *The Gardener's Daughter*, had been before used by Shelley, in the opening to his *Queen Mab* (34th line).

Tennyson's partiality for babies peeps out in various ways; from his mention of—

". . . . my little blossom,
My *babe*, my sweet Aglaia, my one child;"

To—

". . the sweetest little maid
That ever crow'd for kisses!"

And those babies in *The Princess*, who—

". . . roll'd about
Like tumbled fruit in grass."

And, of his experience of babies, there is a line in the *Walking to the Mail*, that speaks volumes:

"As ruthless as a *baby* with a worm."

What other poets have used the word *baby* as an adjective? "My *baby* boy" is a familiar expression. Herrick speaks of the "*babies* of the eyes," and of lovers who —

"Each make *babies* in each others' eyes,"—

an idea much appropriated by subsequent love-poets. Cowley (*Davideis*) uses the word *infant* as an adjective:

"*Infant* winds their tender voices try."

CUTHBERT BEDE, B.A.

A Whip queerly found.—James S. M'Intire, of the United States army, advertises, in the *Francisco Herald*, a lady's riding whip that he found in a sturgeon, weighing seventy-five to one hundred pounds, which he had caught at Benecia. The whip is 21½ inches long, and silver mounted. W. W.

Malta.

Russia and Turkey.—The following, copied from *Tournefort*, vol. i. p. 28., may seem to you available for insertion in your valuable "N. & Q.," with reference to existing affairs, *Turco-Russian* or otherwise, as showing the animus then prevailing, even so early as the time of the foregoing writer (A.D. 1676):

"J'ai oublié de dire que nous avions logé à Brices, chez un vieux Papas, fort zélé pour son rite, et d'une ignorance pitoyable. Il voulut nous persuader en mauvais langage italien qu'il avoit une ancienne prophétie écrite sur les murailles du labyrinthe, laquelle marquoit que le Czar de Muscovie devoit bientôt se rendre maître de l'Empire Othoman, et délivrer les Grecs de l'esclavage des Turcs; qu'il se souvenoit encore que du temps du siége de Candie un Grec avoit assûré le Vizir Cuperli qu'il prendroit la place suivant une autre prophétie de ce même labyrinthe. Ces bonnes gens prennent pour des prophéties les caractères dont les étrangers barbouillent les murailles de ce lieu."

H. M.

"*The Lungs of London.*"—The Parks have long been called by this name, which seems to have originated with Mr. Windham. In a debate in the House of Commons on June 30, 1808, respecting certain encroachments upon Hyde Park, Mr. Windham said, that Hyde Park was "the lungs of London." Free and fresh air was like champagne to the vulgar, as they seldom tasted it. (*Examiner*, 1808, p. 426.) F.

A Mother of Twelve Years of Age.—The census-taker found a woman in Macedon, New York, twenty-three years old, mother of four children: the eldest of whom is twelve years, the next eight, third three, last one. The eldest was, of course, born when the mother was *twelve years old.*

W. W.

Malta.

No. 306.]

Queries.

MURAT—AND WHICH IS THE TRUE STORY?

The task of reconciling the discrepancies between cotemporaneous historians has frequently been attended with considerable difficulty, and various ingenious theories have been propounded to account for contradictions between positive eye-witnesses of a fact. The subjoined extracts are a very remarkable example. Probably, of all the distinguished officers of the *grande armée*, none has been more frequently the subject of description than Murat. That unfortunate hero, at least, did not seek to hide his light under a bushel: and we should imagine that the whole French army must have been well acquainted with his demeanour and habits in action. Lamartine professes to give his own account, as communicated by his friend and minister. Mr. Beamish quotes the words of his emperor, commander, and brother-in-law. How are we to reconcile the two? There are probably officers still living who have charged with him, and could settle the point.

Lamartine, in describing him, says he always wore a short broad Roman sword, with a mother-of-pearl handle, decorated with the portraits of his wife and children: certainly not the weapon a cavalry officer would select to do great execution. And he moreover adds, that he never drew it but *once* to encourage his escort to fall on a hostile squadron.

"'Murat,' said Napoleon, 'was a most singular character . . . . Every day Murat was engaged in single combat, and returned with his sabre dripping with the blood of those he had slain.'"—From the notice of "The Uses and Application of Cavalry in War, by N. L. Beamish," *Athenæum*, No. 1450., p. 919.

"Il disait au Comte de Morburg, son ami et son ministre . . . Ma consolation la plus douce quand je repasse sur ma vie de soldat, de général et de roi, c'est de n'avoir jamais vu tomber un seul homme mort de ma main. Il n'est pas impossible, sans doute, que dans tant de charges à fond, où je lancais mon cheval à la tête des escadrons, quelques coups de pistolets tirés au hasard aient blessé ou tué un ennemi, mais je n'en ai rien su. . . . Si un homme était mort devant moi et de ma main, cette image me serait restée toujours présente et me poursuivrait jusqu'au tombeau."—Lamartine, *Hist. de la Restauration*, vol. iii. p. 308.

E. C.

Minor Queries.

Chevalier John Taylor.—This person, who was oculist to George III., and published his life in 1761, was a native of Norwich, and says he was educated in this university. He died before September 17, 1787. I am desirous of ascertaining the exact date of his death. As to him, see "Life of James Ware," in Pettigrew's *Medical Biography; Gentleman's Magazine*, vol. xxxi. p. 226., vol. li. p. 356.; Nichols's *Literary Anecdotes*,

vol. ii. p. 383., vol. vii. pp. 400, 401. 410., vol. ix. p. 696.; Boswell's *Life of Johnson* (edit. Croker), vol. vii. p. 264. What Dr. Johnson says of the Chevalier's extreme ignorance renders the latter's statement, that he had had an academical education, rather doubtful, and any elucidation of that point will be acceptable. C. H. COOPER.

Cambridge.

"*Heemskirke's Voyage.*"—In what collection is the *Voyage of Heemskirke*, a Dutch navigator, to be found? Y.

Grants from Queen Elizabeth.—An ancestor of mine had a grant of land assigned to him by Queen Elizabeth; but during the troublous times of King Charles it was, I believe, seized, and no longer remained in our family. I shall feel particularly obliged if you can inform me where I can find (in what office in London) the copy of this regal grant? I should mention that it was at one of the Cinque Ports that the land was given. Could the Trinity House or the Woods and Forests assist me in my research?

CENTURION.

The Athenæum.

History of the Post Office.—What book, or books, should I consult in order to obtain an acquaintance with the history of postal communications at various periods in this country?

H. T. G.

Hull.

Coote Family.—John Coote, bookseller and farce-writer, in Paternoster Row (vide Nichols's *Lit. Anecd.*, vol. iii. p. 719.), was born at Horsham, in Sussex; and died at Pentonville, Oct. 20, 1808. He is styled "cousin" by Gen. Sir Eyre Coote, K.B., in a letter from the latter; and of his two sons, Charles Coote, D.C.L., the elder, had Dean Coote for his godfather; and John Eyre Coote, the younger, had Sir J. Eyre Coote for his godfather. I wish, if possible, to trace the cousinship between the bookseller and the general; and should be glad of any information which might show the connexion of this branch with the Castle Coote family. H. T. G.

Hull.

Ancient Cements.—Can any of your readers refer me to passages in ancient or modern authors, illustrating the composition or the use of mortar, cement, &c., in building?

ROBERT J. ALLEN.

Priory, Croydon.

Old Deeds.—I have a quantity of these, reaching from about 1604 to 1764. They are of no legal value; but I, and perhaps others, would like to know if such things are of any value, and should be preserved. An opinion will much oblige. B. H. C.

No. 306.]

Old English Proverbs.—What do the following proverbs mean? They are from Camden's *Remains:*

1. "An inch breaketh no square."
2. "A fair pawn never shamed his master."
3. "'Bate me an ace,' quoth Bolton."
4. "God sendeth cold after clothes."
5. "Give, gave, was a good man."
6. "How can the foal amble, when the horse and mare trot?"
7. "Leave is light."
8. "There is no fishing to the sea, nor service to the king."

M.

"*The Four Alls.*"—A public-house at Hammersmith is called "The Four Alls." What is the answer to this riddle? CENTURION.

"*Men of Græcia, heirs of glory.*"—Who was the author of the often-quoted lines,—

> "Men of Græcia, heirs of glory!
> Heroes of unwritten story!
> Nurslings of one mighty mother," &c.?

and in what poem do they occur? S. C. L.

Oxford.

Peerages in Female Line.—Can you inform me how I can ascertain which British peerages descend to female issue? Is there any work containing such a list, or copies of the original patents?

DONEC.

"*Lewis and Kotska,*" *by Father Serrao.*—The following extract is from a book, entitled *A brief Narrative of a Visit to Portugal by an English Merchant*, London, 1731. By printing it, or so much as may enable any of your readers who can, to tell me whether the tragedy is known, and who the famous Father Serrao was, you will much oblige me.

"Every body was talking of a play called *Lewis and Kotska*, written in Latin by the famous Father Serrao, a Jesuit, which had been acted before the court, and was to be seen in the outbuildings of the monastery in the Rua de Romaa. It was very showy, and the dresses very fine. The actors were a mixture of monks, students, and some from the theatre. They spoke in Latin; but when they did not know their parts, they made it out in Portuguese. I did not very well understand the mixture. In one scene, where Lewis was praying to an image of the Virgin, it told him *to take care of himself and follow up his luck.* In another, the Devil, disguised as a dog, attacked a young woman in bed. The young man invoked the Virgin, the Devil, the Stygian Virgins, the Furies, who could not help him. He had the worst till the end, when he had made out so strong a case that Divine justice could not deny his claim, and the angel with the flaming sword could only keep him at bay; but St. Ignatius coming in, took the sword and drove him round the stage, howling *and declaring that he had done nothing.* The audience were in raptures. I was told that this nonsense was not in the original, which is well written. I tried to get one at the booksellers, but all were sold; and though more were said to be printing, none were ready when I left."

E. H. M.

Hastings.

Sir John Call. — Where is to be found a grant made by Charles II. to Sir John Call of certain manors in the neighbourhood of Southampton? Also, are any particulars known of the death of Philip Call of Southampton, nephew of Sir John Call, who died in 1759? J. Yeowell.

Painting by Schut. — I have a painting by Cornelius Schut of St. Nicolas appearing to Constantine. It has been finely engraved by J. Witdoeck soon after it was painted. I have an idea, however, that Schut painted a larger picture than mine of the same subject, and, if so, it was presented "ecclesiæ parochiali de Willebroeck." Could any of your correspondents inform me whether this is the case? J. C. J.

Etiolated. — What is the derivation of this word, applied to the state of health of such as lead a confined and sedentary life? P. J. F. Gantillon.

Cortez Telfair. — Who was this person, on whose tablet in Kensington Church it is stated he was "celebrated for his literary attainments." He died April 23, 1816. Faulkner says nothing of him at all, and the *Gentleman's Magazine* merely that he was of Margate, and died in Piccadilly. The family for some years resided at Knightsbridge, and were high in repute there, and I wish to learn something of him.* H. G. D.

Knightsbridge.

Oratorio of David and Saul. — I should be obliged if you could tell me whether the Rev. Mr. Henley ever published an oratorio of David playing before Saul? J. C. J.

Work on Blazon. — Sicily Herald, one of the oldest writers of blazon, who lived in the beginning of the fourteenth century, in his book entitled *Le Blazon des Couleurs*, published between 1483 and 1498, has, amongst the arms attributed to kings, "Le Roy de Hyrlande," being the figure of a king sitting and holding with both his hands a "fleur-de-lis." Can any of your readers and correspondents give the title and date of this work in full, or say where a copy is to be seen, whether published in 8vo. or 4to.? G.

Minor Queries with Answers.

Lawes's MS. Music. — A very interesting original MS., an autograph of Henry Lawes, has come into my possession. It contains "Psalms for Three Voices," thirty in number; after which are a number of elegies written on the death of Wm. Lawes, by the composers of the day, viz. H. Lawes (which is headed "A Pastoral Elegye, to the Memory of my dear Brother Wm. Lawes"), Dr. Wilson, Taylor, John Cob, Captain Foster, Simon Ive, J. Jinkins, J. Hilton. After this are about thirty more psalms and anthems of H. Lawes and one elegy of Wm. Lawes. Have either of these psalms or elegies been published? The book formerly belonged to a Dr. Rob. Cony.

J. C. J.

[This work has been printed in three single parts, entitled "Choice Psalmes put into Musick for three Voices, the most of which may properly enough be sung by any three, with a thorough base. Composed by Henry and William Lawes, Brothers, and Servants to His Majestie. With divers Elegies, set in Musick by sev'rall friends, upon the death of William Lawes. And at the end of the thorough base are added nine Canons of three and four voices, made by William Lawes. London, 4to., 1648."]

Captain William Baillie. — I should feel obliged to any of your correspondents for some notices of Capt. William Baillie, the eminent amateur artist, and his works. Bryan's *Dictionary* contains honourable mention of him, and enumerates about fifty of his chief engravings, the whole being stated to be about a hundred. Bryan says he was born in Ireland about the year 1736, but I am not aware of the date of his death. He was captain of the 17th Regiment of Dragoons in 1753, and is styled on one of his plates in 1793 "Commissioner of Stamps." Are there any more particular accounts of the artist, and more complete list of his engravings? His *magnum opus* was the restoration of Rembrandt's worn-out plate of "Christ healing the Sick," called "the hundred guilder print;" it would be interesting to know the history of that plate coming into his possession.

Delt. and Sculpt.

[Capt. William Baillie was born at Kilbride, co. Carlow, on June 5, 1723. He was educated in Dublin under Dr. Sheridan, and at the age of eighteen sent to London for the purpose of studying the law, and with that view entered himself of the Middle Temple. He, however, soon expressed a wish to enter the army, and accepted a commission as the senior ensign in Harry Pulteney's, or the 13th Regiment of Foot, and was at the battle of Culloden, under the Duke of Cumberland, and in several engagements in Germany with the Marquis of Granby. In 1755-6, when the 51st Regiment was raised, he obtained a company, and was with the regiment as captain of the Grenadiers and paymaster at the battle of Minden, under Prince Ferdinand. Some time after this he exchanged into the 17th Light Dragoons, in which he continued some years; but, his health failing him, he was allowed to sell his commission, and appointed a Commissioner of the Stamp Duties, in which situation he continued for twenty-five years, and retired with a pension. He died at Lisson Green, Paddington, Dec. 22, 1810, in his eighty-eighth year. The etching by Rembrandt, restored by the Captain, was found among some old copper. See the *Somerset-House Gazette*, vol. i. p. 300.]

Joannes Magirus. — Who was Joannes Magirus? Where can I find information respecting him? I have *Physiologiæ Peripateticæ*, libri sex, by him,

[* Cortez Telfair edited *The Town and Country Spelling-Book*, 8vo., Edinb. 1775.]

published at Frankfort, 1608. He was then dead. He had been "Professor Physiologiæ in celeberrima Academia Marpurgensi." B. H. C.

[Joannes Magirus was born at Fritzlar, and studied at Padua. In 1585 he was made Doctor of Medicine at Marburg, and became professor of physic there in 1591. He died August 22, 1596. A list of his works is given in Jöcher, *Gelehrten-Lexicon*, Supplement, vol. iv. p. 369.]

Last Prior of Dunmow. — Who was the last prior of Dunmow, and where shall I find an account of him? A. S.

[Stevens, in his Supplement to the *Monasticon Anglicanum*, vol. ii. p. 110., has given the following notice of the last prior: "Geoffrey Shetler (Dugdale calls him Shether), the sub-prior of this house, was elected prior Dec. 11, 1518 (*Fitz-James*, 130.), and is the last prior of Dunmow that I find in the London registry, and very likely continued so till the house was suppressed, 27 Henry VIII."]

Nathaniel Ball. — Who was Nathaniel Ball of Chelmsford, who wrote in Latin hexameters the *Recte vivendi ratio*, 1754? He calls it a translation from the English. Query, Of what work? B. H. C.

[This is a translation of *The Economy of Human Life*. Nathaniel Ball was instituted to the rectory of Wisley, in Surrey, Nov. 13, 1762, on the presentation of Richard Lord Onslow, and was also assistant preacher at Berwick and King Street Chapel, St. James. He died in 1766. See Watt's *Bibliotheca* for a list of his works.]

Replies.

"GESTA ROMANORUM."

(Vol. xii., p. 144.)

In reply to the inquiry of G. R., I beg to say that he will find, in a note at p. iii. of my Introduction to the Old English *Gesta*, notice taken of the passage in the *Dialogus Creaturarum moralisatus*, and an opinion expressed, "that the work thus referred to in dial. 68. is certainly not the *Gesta* but the *Chronicle* of Helinand (misprinted *Helimandus* by Grässe), which is a second time quoted by the same title in dial. 64." Helinand was a monk of the Cistercian Order in the monastery of Froidmont, diocese of Beauvois, and wrote not only Latin sermons and other pieces, but also poems in the vernacular dialect. He is stated by some to have died in 1223, and by others in 1227. His *Universal Chronicle*, from the Creation to A.D. 1204, is his best known work; and the latter part of it, containing books 44—49, from A.D. 634 to A.D. 1204, was published by Bertrand Tissier in tom. vii. of the *Bibliotheca Patrum Cisterciensium*, 1660–4. The original manuscript of the work was deposited at Froidmont, and is said to have been lost, so that of the early portion of this Chronicle no copies are known to exist, except a transcript of the first sixteen books, in the Cottonian MS., Claudius, B. ix., extending from the Creation to the reign of Darius Nothus. As to the probable author of the *original Latin Gesta Romanorum* (as distinguished from the later compilation made in England), the writer who seems to have the best claim is Pierre Bercheur, prior of the Benedictine convent of St. Eloi at Paris, who died in 1362. The evidence on this head may be found in my Introduction to the English *Gesta*.

F. MADDEN.

CHARACTERS OF ENGLAND, FRANCE, THE LOW COUNTRIES, AND SCOTLAND.

(Vol. xi., p. 44.)

MR. BATES's communication has directed my attention to a 32mo. volume (not 12mo., at least my copy is not) which has been for some years on my shelves, and which contains the following tracts:

1. "A Character of England, as it was lately presented in a Letter to a Noble Man of France. With Reflections upon *Gallus Castratus*. The Third Edition. London: printed for John Crooke, and are to be sold at the Ship in St. Paul's Churchyard, 1659."

This tract occupies sixty-six pages, besides seventeen pages prefixed, and entitled "A Letter in Vindication of this Character, against the sordid Reproaches of Gallus Castratus;" and four pages addressed "To the Reader."

2. "A Character of France. To which is added, *Gallus Castratus;* or, An Answer to a late Slanderous Pamphlet called *The Character of England:*

'Si talia nefanda et facinora quis non Democritus?'

London: printed for Nath. Brooke, at the Angel in Cornhill, 1659."

After five pages addressed "To the Impartial Reader," one page is occupied with the following notice:

"Reader, Be pleased to take notice that there is now in the Press almost finished, a Book intituled *England's Worthies*, select lives of the most eminent Persons of the three Nations, from *Constantine the Great* to the death of the late Protector, *Oliver Cromwell*."

The "Character of France" occupies forty-five pages, and the "Gallus Castratus," thirty-eight; each being separately paged, and each having a separate title. On the back of the title-page of the latter is the following:

"To the Illustrious Starres of Glory, the Incomparable Beauties of the English Nation. These with a Deep Humility."

3. "A Brief Character of the Low Countries under the States. Being Three Weeks' Observation of the Vices and Vertues of the Inhabitants. 'Non seria semper.' London: printed for H. S., and are to be sold by Rich. Lowndes, at the White Lion in St. Paul's Churchyard, neer the little North door, 1659."

This tract contains one hundred pages, preceded by four pages addressed "To the Reader."

4. "A Perfect Description of the People and Country of Scotland. London: printed for J. S., 1659."

Your correspondent speaks of No. 3. as "a satirical work by Owen Felltham." By whom were the others written?

The "Description of Scotland" occupies but twenty-one pages; and it is so rich a specimen of coarse and bitter vituperation, that it deserves a niche in "N. & Q." as one of the "curiosities of literature." I am sure that no native of the "Land o' Cakes" will take offence at its insertion. To do so, indeed, would show less sense, and a more morbid sensitiveness, than we usually ascribe to our brethren of the north.

"*A Perfect Description of Scotland.*

"First for the country, I must confess it is good for those that possess it, and too bad for others to be at the charge to conquer it. The aire might be wholesome, but for the stinking people that inhabit it. The ground might be fruitfull, had they wit to manure it.

"Their beasts be generally smal, women only excepted, of which sort there are none greater in the whole world. There is great store of fowl too, as foul houses, foul sheets, foul linnen, foul dishes and pots, foul trenchers and napkins, with which sort we have bin forced to say, as the children did with their fowl in the wilderness. They have good store of fish too, and good for those that can eat it raw; but if it come once into their hands, it is worse the if it were three days old. For their butter and cheese, I will not meddle withall at this time, nor no man else at any time that loves his life.

"They have great store of deer; but they are so far from the place where I have been, that I had rather believe, then go to disprove it. I confesse, all the deer I met withall, was dear lodgings, dear horse-meat, and dear tobaco and *English* beer.

"As for fruit, for their grandsire Adam's sake, they never planted any; and for other trees, had Christ been betrayed in this countrey (as doubtlesse he should, had he come as a stranger), Judas had sooner found the grace of repentance, then a tree to hang himself on.

"They have many hills, wherein they say is much treasure, but they shew none of it. Nature hath onely discovered to them some mines of coal, to shew to what end he created them.

"I see little grasse, but in their pottage. The thistle is not given them of nought, for it is the fairest flower in their garden. The word hay is heathen Greek unto them; neither man nor beast knows what it means.

"Corn is reasonable plenty at this time; for since they heard of the king's coming, it hath been as unlawfull for the common people to eate wheate, as it was in the old time for any, but the priests, to eat shew-bread. They prayed much for his comming, and long fasted for his welfare; but in the more plainer sense, that he might fare the better, all his followers were welcome, but his guard; for those, they say, are like Pharaoh's leane kine, and threaten dearth wheresoever they come. They could perswade the footmen, that oaten-cakes would make them long-winded; and the children of the chappel they have brought to eat of them, for the maintenance of their voyces.

"They say our cooks are too sawcy; and for grooms and coachmen, they wish them to give to their horses, no worse then they eat themselves; they commend the brave minds of the pentioners, and the gentlemen of the bed-chamber, which choose rather to go to taverns then to be always eating of the king's provision; they likewise do commend the yeomen of the buttery and cellar, for their readiness and silence, in that they will hear twenty knocks before they will answer one. They perswade the trumpetters, that fasting is good for men of that quality; for emptiness, they say, causes wind, and wind causes a trumpet to sound well.

"The bringing of heraulds, they say, was a needless charge, they all know their pedegrees wel enough; and the harbengers might have been spared, sithence they brought so many beds with them; and of two evils, since the least should be chosen, they wish the beds might remain with them, and poor harbengers keep their places, and do their office, as they return. His hangings they desire might likewise be left as reliques, to put them in mind of His Majesty; and they promise to dispense with the wooden images; but for those graven images in his new beautified chappell, they threaten to pull down soon after his departure, and to make of them a burnt-offering, to appease the indignation they imagined conceived against them in the brest of the Almighty, for suffering such idolatry to enter into their kingdom. The organ, I think, will find mercy, because (as they say) there is some affinity between them and the bag-pipes.

"The shipper that brought the singing men, with their papistical vestments, complains that he hath been much troubled with a strange singing in his head, ever since they came aboard his ship. For remedy whereof the parson of the parish hath perswaded him to sell that prophane vessel, and to distribute the money among the faithfull brethren.

"For his Majestie's entertainment, I must needs ingenuously confess, he was received into the parish of *Edenburg* (for a city I cannot call it) with great shouts of joy, but no shews of charge for pageants; they hold them idolatrous things, and not fit to be used in so reformed a place; from the Castle they gave him some pieces of ordnance, which surely he gave them, since he was King of *England*. And at the entrance of the town, they presented him with a golden bason, which was carried before him on men's shoulders to his palace, I think, from whence it came. His Majesty was conveyed by the younkers of the town, which were some hundred halberds (dearly shall they rue it, in regard of the charge), to the Cross, and so to the High Church, where the only bell they had stood on tip-toe to behold his sweet face; where I must entreate you to spare him, for an hour I lost him.

"In the mean time to report the speeches of the people, concerning his never exampled entertainment, were to make his discourse too tedious unto you, as the sermon was to those that were constrained to endure it. After the preachment, he was conducted by the same halberds unto his palace, of which I forbear to speak, because it is a place sanctified by His divine Majesty, onely I wish it had been better walled, for my friends' sake that waited on him.

"Now I will begin briefly to speak of the people, according to their degrees and qualities; for the Lords Spiritual, they may well be termed so indeed: for they are neither fish nor flesh, but what it shall please their earthly god, the king, to make them. Obedience is better then sacrifice, and therefore they make a mock at martyrdom, saying, That Christ was to dy for them, and not they for him. They will rather subscribe then surrender, and rather dispense with smal things then trouble themselves with great disputation; they will rather acknowledge the king to be their head then want wherewith to pamper their bodies.

"They have taken great pains and trouble to compass their bishopricks, and they will not leave them for a trifle; for the deacons, whose defects will not lift them up to dignities, all their study is to disgrace them that have gotten the least degree above them; and because they cannot bishop, they proclaim they never heard of any. The Scriptures, say they, speak of deacons and elders, but not a word of bishops. Their discourses are full of detraction; their sermons nothing but railing; and their conclusions nothing but heresies and treasons. For their religion they have, I confess they have it above reach, and, God willing, I will never reach for it.

"They Christen without the Cross, marry without the ring, receive the sacrament without reverence, dy without repentance, and bury without Divine Service: they keep no holy days, nor acknowledge any saint but St. *Andrew*, who, they said, got that honour by presenting Christ with an oaten-cake after his forty days' fast. They say, likewise, that he that translated the Bible was the son of a maulster, because it speaks of a miracle done by barley loaves, whereas they swear they were oaten-cakes, and that no other bread of that quantity could have sufficed so many thousands.

"They use no prayer at all, for they say it is needless, God knows their minds without pratling; and what he doth, he loves to do it freely. Their Sabbath's exercise is a preaching in the forenoon, and a persecution in the afternoon; they go to church in the forenoon to hear the law, and to the crags and mountains in the afternoon to louze themselves.

"They hold their noses if you talk of bear-baiting, and stop their ears if you speak of a play. Fornication they hold but a pastime, wherein man's ability is approved, and a woman's fertility discovered. At adultery they shake their heads; theft they rail at; murther they wink at; and blasphemy they laugh at. They think it impossible to lose the way to Heaven, if they can but leave *Rome* behind them.

"To be opposite to the Pope, is to be presently with God: to conclude, I am persuaded, that if God and his angels, at the last day, should come down in their whitest garments, they would run away and cry, 'The children of the chappell are come again to torment us; let us flie from the abomination of these boys, and hide ourselves in the mountains.

"For the Lords Temporal and Spiritual, temporizing gentlemen, if I were apt to speak of any, I could not speak much of them: onely I must let you know, they are not Scottishmen; for as soon as they fall from the breast of the beast their mother, their careful sire posts them away for *France*; where, as they pass, the sea sucks from them that which they have suckt from their rude dams; there they gather new flesh, new blood, new manners, and there they learn to put on their cloaths, and then return into their countrys, to wear them out; there they learn to stand, to speak, and to discourse and congee, to court women, and to complement with men.

"They spared of no cost to honor the king, nor for no complemental courtesie to welcome their countrymen; their followers are their fellows, their wives their slaves, their horses their masters, and their swords their judges; by reason whereof they have but few laborers, and those not very rich. Their parliaments hold but three days, their statutes three lines, and their suits are determined in a manner in three words, or very few more, &c.

"The wonders of their kingdom are these: the Lord Chancellor, he is believed; the Master of the Rolls, well spoken of; and the whole counsel, who are the judges for all causes, are free from suspition of corruption. The country, although it be mountainous, affords no monsters but women; of which the greatest sort (as countesses and ladies) are kept like lions, in iron grates; the merchants' wives are also prisoners, but not in so strong a hold; they have wooden cages, like our boar Franks, through which, sometimes peeping to catch the air, we are almost choaked with the sight of them. The greatest madness amongst the men is jealousie, in that they fear what no man that hath but two of his senses will take from them.

"The ladies are of opinion that *Susanna* could not be chast, because she bathed so often. Pride is a thing bred in their bones, and their flesh naturally abhors cleanliness; their breath commonly stinks of pottage, their linen of ——, their hands of pig's ——, their body of sweat, and their splay-feet never offend in socks. To be chained in marriage with one of them, were to be tied to a dead carkasse, and cast into a stinking ditch. Formosity and a dainty face are things they dream not of.

"The oyntments they most frequently use amongst them are brimstone and butter for the scab, and oyl of bays and staves-acre. I protest, I had rather be the meanest servant of the two of my pupil's chamber-maid, then to be the master-minion to the fairest countess I have yet discovered. The sin of curiosity of oyntments is but newly crept into the kingdom, and I do not think will long continue.

"To draw you down by degrees from the citizens' wives to the country gentlewomen, and convey you to common dames in Sea Coal Lane, that converse with rags and marrow-bones, are things of minerall race: every whore in *Houndsditch* is an *Helena*, and the greasie bauds in *Turnbal-Street* are Greekish dames, in comparison to these. And therefore, to conclude, the men of old did no more wonder, that the great *Messias* should be born in so poor a town as *Bethlem* in *Judea*, then I wonder that so brave a prince as King *James* should be born in so stinking a town as *Edenburg*, in lousy *Scotland*."

H. MARTIN.

Halifax.

ROMAN CATHOLIC BISHOPRICS.

(Vol. xii., p. 125.)

Some of the titles named by MR. P. THOMPSON are those of ancient Irish sees. Enachdune, a village in the county of Galway, was formerly the seat of a bishop. Subsequently it became united to Tuam, and finally was merged in that see.

Maio, another very ancient see in Ireland, became united to Tuam in or about the year 1559.

Rathlin, or Raghlin, is believed to have been the see of a bishop so early as the sixth century. It is now one of the churches contained in the diocese of Connor.

The best account of Irish archbishoprics and bishoprics is to be found in Sir James Ware's *Works*, by Harris, down to the year 1738. From that period my *Fasti Ecclesiæ Hibernicæ* may be consulted for the Protestant prelates. A list of the Roman Catholic bishops is given in Battersby's *Catholic Directory* for the year 1836 or 1837 (I have not the book within reach at this moment), Dublin, 12mo.

As for a general account of the archbishoprics and bishoprics of the Roman Catholic church in the fourteenth, fifteenth, and early part of the

sixteenth centuries, I do not know any work which will supply all the information wanted. *Miræi Notitia Episcopatuum Orbis Christiani*, 12mo., Antwerp, 1613, will furnish the names of sees; but I do not remember that it gives the succession of prelates who filled them.

H. Cotton.

Lismore, Ireland.

Enachdunensis is Bishop of Enachdune, now Annadown, near Lough Corrib, in the county of Galway in Ireland. The see has been long since united to that of Tuam. See Sir James Ware's *Works*, by Harris, under "Bishops, Tuam;" and Lanigan's *Ecclesiastical History of Ireland*, vol. iv. p. 344. *sq.*

Rathlin is probably Ardagh, which includes, *inter alia*, the modern county of Longford, in which Rathlin is situate. The Catholics retain it as a distinct see. But it might possibly be a mistake for Rathlurensis, meaning the ancient see of Tirone, placed first at Rathlure (which was afterwards designated Ardsratha, and now Ardstraw), from which the see was translated to Maghera in the county of Derry, and subsequently merged in the see of Derry.

Maionens indicates a Bishop of Mayo in the north-west of Ireland, where was a celebrated monastery and school for the instruction of Saxons, whence it is frequently called Mayo of the Saxons; concerning which see Bede's *Ecclesiastical History*, and Archbishop Ussher's *Primordia*. The see may be either that of Achonry, or more probably that of Killala.

Carolus a S. Paulo, in his *Geographia Sacra*, gives much of the information which Mr. Thompson requires. More can be had from Ussher's *Primordia*, Bingham's *Origines*, Wells's *Geography*, and the lists contained in Wilkins's *Concilia*, and Gough's edition of Camden. Arterus.

Dublin.

I can answer some of Mr. Pishey Thompson's Queries respecting the ancient bishoprics he names, but I am inclined to question the orthography of the rest, especially as the querist himself seems doubtful of it.

Enachdunensis answers to the modern parish of Annaghdown, or Enaghdune, co. Galway, in Ireland, which once formed an independent bishopric founded by St. Brendan of Clonfert early in the sixth century; it is now merged in the diocese of Tuam. For farther particulars see Lewis's *Irish Topographical Dictionary*, or, better authority, King's *Church History of Ireland*, p. 1174.

Rathlin may be either Ratheline, an ecclesiastical division of the co. Longford, which boasts an ecclesiastical foundation going back to the days of St. Patrick, or else Rathlin, a remarkable island lying off the Giant's Causeway on the north coast of Ireland, and said to owe its early ecclesiastical establishment to the Abbots of Hy, or Iona, in Scotland. From early Irish history it would appear that, previous to a celebrated Synod of Kells, held A.D. 1151, the number of small bishoprics in Ireland was considerable, almost corresponding to the present parochial divisions.

A. B. R.

Belmont.

Inquiry has been made in relation to the ancient bishoprics of (*inter alia*) Enachdun, Rathlin, and Mayo. These three are situate in Ireland. Enachdun (*hodie* Annadown) was placed in the county of Galway. Mention is made of it in Archdall's *Monasticon Hibernicum*, p. 283., and entries relating to the church of Enachdun are to be found in the *Calendarium Rotulorum Patentium et Clausarum* of the Irish Chancery. A few enrolments (and some of them of interest) are entered upon the Exchequer Records of Ireland, with respect to the same church. In Prynne's *Animadversions*, p. 322., reference is made to an English record of the 1st Edward II., containing a suit between the archbishop of Tuam and the bishop elect of Erashdunen (Enachdunensis), for his temporalties, which the archbishop pretended to be annexed to his archbishopric. In Reeve's *Ecclesiastical Antiquities of Down, Connor, and Dromore*, there are several references to records which relate to the bishopric of Rathlin; and in the *Calendarium* to which I have referred, mention is made of the bishopric of Mayo, to which Archdall also alludes in his *Monasticon*, at p. 505.

James F. Ferguson.

The name of the Bishops of Enaghdune will be found in Dr. Cotton's *Fasti Eccles. Hibern.*: of the other bishops the two latter mentioned by your correspondent were suffragans of English diocesans, with titular sees, the last being probably of Argolis in Greece. I have, with him, experienced equal difficulty in endeavouring to identify the localities of foreign districts with mediæval names, derived from petty villages often, and frequently from cities that have ceased to exist. He will find lists of R. C. bishops in Landon's *Ecclesiastical Dictionary*, of which two volumes only, however, have been published by Messrs. Rivington. Mackenzie Walcott, M.A.

The bishopric designated by your correspondent as Enachdunensis is most probably Enagddown, which, with the one called Maionen, which I doubt not is Mayo, have long been united to the archiepiscopal see of Tuam. Carleus should, I imagine, be Carlens, and stands for Carleclensis or Carlisle. Rathlin I take to be what is now the see of Down

and Connor; and Argolicensis is Napoli di Malvasia, in Greece. I cannot point to any work where bishoprics, as they existed in the fourteenth, fifteenth, or sixteenth centuries, can be found specially enumerated; but lists of all bishoprics are given in various books on Canon Law, for instance in the *Prompta Bibliotheca* of Ferraris.

F. C. H.

PRIESTS' HIDING-PLACES, ETC.

(Vol. xii., pp. 14. 149.)

Having perused with pleasure the notices of priests' hiding-places which have appeared in "N. & Q.," I thought a brief account of a visit which I paid some few years since to the old manor-house of Chelvey, co. Somerset, might not be without interest to some of your readers.

Chelvey Court stands at a short distance from the Bristol and Exeter railway, and was once a very extensive pile of building, surrounded by a park which contained a warren and swanery. It has undergone the fate of many a fine old mansion: fully half has entirely disappeared, the remaining portion is converted into a farm-house; but many of the unoccupied rooms are covered with the accumulated dust of years, the ceilings partly fallen in, the wainscoting stripped from the walls, and the windows blocked up. Over the porch are the arms of Tynte; but that family did not possess the manor until Edward Tynte, who died in 1629, became lord of it, as the inscription upon his tomb in the adjacent church tells us, "by his own purchase;" and portions of the house seem to be of an older date.

Having heard a vague report that a movable panel had been accidentally discovered in this house, I inquired whether there was any truth in the statement, expecting to find it was only one of the tales of secret doors and passages which one constantly hears of in old houses, and so rarely (comparatively) finds. In this instance the report proved to be correct; and, after having passed through many dilapidated apartments, I was shown into a small panelled room, in which I was informed the discovery had been made. My conductress, however, professed not to have examined the aperture, but said they closed it up again hastily, and had not since been able to find the spring by which the panel was opened. For some unexplained reason she was evidently disinclined to have any farther investigation made in the matter, but led me to the adjoining room, which was much larger, and panelled in exactly the same manner: here she showed me a cupboard, the floor of which (now nailed down) had been formerly movable; underneath was a short flight of steps, which again ascended, and led to a pretty long but very narrow room at the back of the fireplace. This hiding room was, she informed me, furnished with a piece of iron projecting from the wall, to hold a candle, and was also provided with a small fireplace.

W. A.

Bourton-on-the-Water, co. Gloucester. — I shall be much obliged if your correspondent A. C. M., who has given so interesting an account of the secret chamber in the ancient manor-house of Bourton-on-the-Water, can inform me whether any engraving or drawing of the old house, before any part of it was demolished, or of the old church, now exists.

W. A.

"CYBELE" AND "SIBYLLÆ."

(Vol. xii., p. 110.)

Faber, on the Cabiri (vol. ii. p. 431.), does not justify his notion that the priestesses of Cybele were Sibyllæ. This is an original idea of his own, unknown to antiquity. The word Κύβηλις, in the *Cassandra* of Lycophron (v. 1170.), is thus illustrated by the scholiast Tzetzes:

"'Ο Ἱππώναξ Κύβηλιν τὴν Ῥέαν λέγει, παρὰ τὸ ἐν Κυβέλλῃ, πόλει Φρυγίας, τιμᾶσθαι, οὗτος δὲ τὸν πέλεκυν."

"Hipponax calls Rhea *Cybele*, because she was honoured in *Cybella*, a city of Phrygia: the word *Cybelis* means *hatchet*."

Cybele was the wife of Saturn=Χρόνος=Time, and she represented mystically the cultivated earth*: hence the myth that Time (*Chronos*) devoured all the children† he had by his sister and wife, the Earth=Κύβηλη=Ῥέα (*i. e.* he devoured all the productions of the earth), excepting Ζεὺς=Jupiter=the air, Neptune=water, and Pluto=the kingdom of the dead=ἅδης, all three clearly beyond the consumptive powers of *ancient* Time, who was himself destroyed, and was succeeded by these three ruling powers in nature, Jupiter (the air) taking possession of the earth.‡

The priests of Cybele=Bona Dea were well known as *Corybantes* or *Galli*, characterised in gems by the *sickle* (Winckelmann, *Gesch. Steine des Stosch*, p. 324.), proper to Saturn, and emblematic of time and of emasculation.

Cybele is represented as a pregnant woman sitting on a lioness, the right hand elevated; on the one side the sun, on the other the crescent moon; also, with lightning in her right hand; a lioness, sometimes standing, sometimes walking; a sceptre in the left hand, and a star under her. Sometimes on a car drawn by four lions; also

* Κύβηλις, the hatchet, is the first implement of initiatory civilisation now, as it was in the mythic ages.

† Hesiod., *Theog.* v. 446. &c.; Apollod. i. 1. § 5, &c.; Pausan. x. 24. § 5.

‡ In Him we live and move and have our being." — *Acts* xvii. 28.

with the crotala in her left hand; also with the laurel branch in her right hand and on her right shoulder, and wearing a turreted mural crown. (Winckelmann, as above; conf. Montfaucon, vol. i.) The oak was sacred to her (Schol. ad Apollon. Rhod. i. 1124.).

Nothing in the Sibylline verses recorded indicates that they were the priestesses of Cybele, an entirely gratuitous assumption on the part of Faber. (See remarks on Faber by his quondam teacher, J. D. Michaelis; *Mosaisches Recht*, Smith's translation, vol. i. pp. 142—152.) This Cabiri of Faber can scarcely be deemed of any authority at the present time. He has scarcely a word on Cybele or Rhea, either in this work or in his *Pagan Idolatry*.

Mr. Fox Talbot, following the Thracians in honouring Rhea-Hecate, has confounded Hecate with Cybele. But Hecate was the moon before she had risen and after she had set, as she was Diana whilst above the horizon. And Cybele, as above shown, was the inhabited and cultivated earth=Ops in the Roman mythology. She was the daughter of Gaia or Titæa*, the uncultivated earth, by Uranus (the heavens). The names are indeed various, but the thing "signified" is intelligible enough. T. J. BUCKTON.

Lichfield.

PHOTOGRAPHIC CORRESPONDENCE.

Alcoholised Paper.—M. Lespiault has communicated the following process to *La Lumière*; he conceives it to possess some advantages over the wax-paper process:

"The papers, prepared as I have indicated, do not, it is true, keep very long in this season; however, if they are sensitised in the morning, or even overnight, they will keep the whole day if care is taken to wash them in three waters. I am speaking of the papiers Saxe, the only sort that I habitually use. Turner's keeps much better, but it is only half as rapid. This is the formula for the preparation of the iodide:

Eau de vie, from 18° to 20°	500 grammes.
Sugar of milk	to saturation.
Iodide of zinc	10 grammes.
Bromide of zinc	2 grammes.

"The quantities of iodide and bromide indicated above may also be dissolved in 250 grammes of distilled water; saturated with sugar of milk; and 250 grammes of alcohol added to this solution.

"The papiers Saxe immersed in this liquid for four or five minutes take a very even rose tint in drying. The paper can be kept in longer without any bad effect.

"These papers, once dry, will keep indefinitely; when it is wished to sensitise them, float them on a bath of aceto-nitrate of silver of five per cent., with the addition of from seven to eight per cent. of glacial acetic acid.

"The paper becomes little by little very white; at the end of four or five minutes, when the tint is very even, it is taken out, and immersed in a bath of distilled water: this should be renewed three times, allowing a quarter of an hour between each time, and dried afterwards with blotting-paper, and the operations continued the same as with the wax-paper.

"If the bath of aceto-nitrate were more concentrated, ten per cent. for example, the paper would not keep, and the print would want delicacy; if it were weaker, it would be liable to unsensitised patches, or it would be necessary to keep the paper much longer in the liquid. This observation applies, I believe, to all negative papers, and above all to those which are not waxed.

"Using a lens of three inches in diameter, fifty centimetres of focal length, with a diaphragm of fifteen millimetres, a quarter of an hour's exposure, instead of thirty-five minutes, is sufficient for photographing an old building or a street. Trees can be taken in the same space of time, if a diaphragm with a large opening is employed; but, with the same diaphragm, it takes forty minutes. It takes an hour and a half with waxed or albumenised paper. I attribute this enormous difference in rapidity to two causes: first, to the different bases of the iodides; and, secondly, to the absence of any fatty substance, such as wax, which retards more or less the formation of the image. If the paper has not been altered by the heat, and the remains of the nitrate which has not been removed by the washing, the whites can be preserved two hours in the bath of gallic acid. The prints so obtained are delicate, and without roughness; and the blacks are always sufficient when the time of exposure has been suitable.

"M. LESPIAULT."

A Hint on Printing.—Being desirous of printing from two or three negatives, while in the country, with only one pressure frame, and that one in use, I thought I would try how far the paper slides of my camera would answer the purpose. I accordingly treated them as if they had been pressure frames, placed my negative and excited paper in them in the usual way, and having by three or four thicknesses of blotting-paper secured a sufficient pressure, I succeeded in procuring very good positive pictures. Of course the idea is a very obvious one; but as I find, upon mentioning it to several photographic friends, that it is one which, to the best of their knowledge, has not before been adopted, or, if used, has not been published, I have thought it well to bring it under the notice of your photographic readers. WILLIAM J. THOMS.

Deepening Collodion Negatives (Vol. xii., p. 131.).—In answer to the inquiry of M. P. M., in a recent Number, relative to my recommendation of the iodide of cadmium for deepening collodion negatives, I beg to say that I have entirely discarded the use of the protosulphate of iron as a developer, and that I now always use pyrogallic acid, with which I never fail to get negatives of sufficient intensity to print from. I never, therefore, now have any occasion to deepen my negatives; but I know of no better method of increasing the opacity of a *very weak* negative, than that which I recommended. I may however observe, that it is useless to attempt to increase the intensity of a negative which is very weak from having been much over-exposed.

It is quite immaterial what strength of solution of iodide of cadmium is used, and I may add that a solution of the iodide of zinc will answer equally as well.

Should M. P. M. wish to ask me any more questions on this subject, I shall be happy to communicate with him *privately*. J. LEACHMAN.

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* Hence *Titans* (Hesiod. *Theog.*, vv. 126—135.; Apollod. i. 1. § 3.).

Replies to Minor Queries.

"*The pertinent Anecdote*" (Vol. xii., p. 164.).—I will not waste space by noticing the circumstantialities by which Canning's anecdote is attempted to be supported, nor the physical impossibilities overcome; enough to observe that all the "pertinents" occurred within from twelve to sixteen hours! Within, say sixteen hours, Garrick's letter to Ramus was shown to the king, the fact made known to Junius, who wrote that "very night" to Garrick, and threatened vengeance. Junius was silenced; no more letters were published, and next morning Francis embarked for India. All, observe, within sixteen hours!

Now for a few "pertinents" about which there can be no dispute, and which have been known and notorious for nearly half a century.

Junius's letter to Garrick was dated Nov. 10, 1771. Garrick tells us that it was not received until "nearly a month after the supposed crime was committed." Junius's last letter was published Jan. 21, 1772; his last private letter to Woodfall is dated Jan. 19, 1773. Francis was appointed member of the Council of Fort William by act of parliament, June, 1773, and he embarked for India in April, 1774.

So much for MR. RUSH'S "pertinent" anecdote, and the "proof almost direct," &c. T. P. A.

Method of taking out Ink (Vol. xii., pp. 29. 133.). — The method stated will only succeed with inks formed in the ordinary manner of copperas and nutgalls. There are now several inks in use, for which this process will be as ineffectual as for the carbonaceous ink of the printer. For those cases to which it is applicable the oxalic acid is to be preferred, as it does not destroy the texture of the paper as the muriatic acid does: it should be used as a nearly saturated solution in distilled water; the spot to which it is to be applied should be first cautiously moistened with cold distilled water; and the acid, after the writing has disappeared completely, should be washed off with good soft water, or with lime-water. The wetted leaf should be dried within folds of bibulous paper, and afterwards moistened with pure sulphuric ether, which will obviate much of the discoloration.

ARTEBUS.

Tusser's Will (Vol. xii., p. 119.). — MR. BLENCOWE says that the will of Tusser was discovered "through the instrumentality of researches made at the instance of Mr. Clark." This is incorrect. Tusser's will was discovered by myself *quite independently of Mr. Clark*, and a copy of it was furnished to that gentleman by me through the Cambridge Antiquarian Society. I obtained it from the registry of the Bishop of Ely at Cambridge, which contains copies of the wills of many persons in this neighbourhood, although proved in the Prerogative Court of Canterbury, as does also the registry of the university. The copy in "N. & Q." is not a *verbatim* copy, as it professes to be, although the variations are unimportant. Tusser's name is written at length six times in the body of the will, at the end of the more important clauses. All these subscriptions are omitted in the *verbatim* copy supplied by MR. BLENCOWE.

Although Tusser was born in Essex, as himself tells us, there is some evidence that his family were previously living in the neighbourhood of Cambridge; for in the accounts of the treasurer of this borough I find the following entries:

"1515. Item for the ferme of another ten̄t [tenement] sett and buylded in the said butterrowe in the tenure of Willm̄ Tossor, xxvis. viiid.

"1525-6. Item of Thom̄s Tussor for the ferme of another ten̄t buylded in the said butt'rowe, xvis. viiid.

"1530-31. Item of Thom̄s Tussor for the ferme of another ten̄t in the butt'rowe, xxvis. viiid."

E. VENTRIS.

Cambridge.

"*Maud*," *by Alfred Tennyson—Drexelii Aurifodina* (Vol. xii., p. 125.).—An explanation of the line in *Maud*, referred to above, is, I think, supplied by the accompanying extract from Bishop Horne's *Abridgment of the Aurifodina* of Drexelius, in "The Scholar Armed" (vol. ii. p. 291.), a very rare tract, which well deserves the perusal of all interested in notation or taking notes in writing, in order to profit by what we read.

The supposed difficulty vanishes, if the context is added after the lines quoted, pp. 220, 221., viz.

"And most of all would I flee from the cruel madness of love,
The honey of poison-flowers, and all the measureless ill."

"The ant collects in summer for her food in winter. This is beautifully described and applied: 'Itionibus atque reditionibus eandem viam redegit millies, fatigari nescia—brumæ injurias non metuit, infæcundam hiemem non ægre tolerat,' &c. The happy industry of the bee is described with the same poetical elegance: 'Omnes apiculæ flores delibant, et velut judicio excerpunt—violarum suaves divitias—nec extrahunt nisi quod melioris succi est; *venenum quod in flore deterius, araneis relinquunt.* Hæc apum sedulitas, et in excerpendo studium, mellis et ceræ thesauris orbem opulentat.' Let us be as wise as they in our studies; let us take the best authors, and out of them the best things; otherwise, like summer flies, we have neither honey nor wax; our conversation and writings are poor and empty."

BIBLIOTHECAR. CHETHAM.

Passage in Tennyson (Vol. xii., p. 125.). —

"Where each man walks with his head in a cloud of poisonous flies."

Has W. H. never fished of a warm evening in some birch-befringed highland stream, or shot grouse on a low-lying moor, with his head surrounded by a cloud of flies and gnats, humming, buzzing, piping, stinging, getting into his eyes, tickling his ears, walking boldly up his nose, and

phlebotomising him everywhere? Or, if not himself a victim, has he never seen the head of his companion surrounded with a cloud of poisonous flies?—moving as he moves, and keeping their place in spite of his involuntary starts and springs, and, regardless of his oaths and abjurations, worrying him till the very grouse sit on the heathery hillocks and crow over his torments, and the hearts of the trout rejoice over the poetical justice that causes their whilome betrayer to be punished by the slaves of his treachery?

If H. W. has seen none of these things, how can he hope to understand Tennyson? G. H. K.

Authorship of the "Gold-Headed Cane" (Vol. xii., p. 113.).—The following inscription in the copy belonging to the Radcliffe Library at Oxford, proves that the author was the late Dr. Macmichael of Christchurch:

"For the Radcliffe Library, Oxford, from the author, who was one of the Radcliffe Travelling Fellows from 1811 to 1821. London, June, 1834."

M. D.

Whitewashing in Churches (Vol. ix., p. 148.).—An evidence of the antiquity of this custom is afforded by the following passage from Eddius Stephanus, an old monkish historian, quoted by William of Malmsbury. It has reference to the first edifice of the cathedral of St. Peter's, York, erected in the beginning of the seventh century, by Edwin, the first Christian king of Northumbria. This structure appears soon to have been in very bad repair. Eddius Stephanus thus describes its ruinous condition, and subsequent restoration:

"The leaking roofs admitted rain, and the open windows birds, which built their nests within, and were constantly flying in and out. The rain and birds together defiled and discoloured the neglected walls. But our holy bishop (Wilfrid), in horror that the house of prayer should be thus brought to resemble a den of thieves, straightway undertook to repair it. He restored the rotten ridges of the roof, and covered it with pure lead. The windows, which formerly derived their light from the transparency of linen, or of boards pierced with many holes, he provided with glass; thus excluding the birds and rain, and yet admitting the light. *He cleansed the walls, and made them whiter than snow, by means of white lime;* and not only furnished the house and altars with ornaments and vessels, but endowed it with many lands."

Bounos.

Harcla, Earl of Carlisle (Vol. xii., p. 145.).—A memoir of this nobleman was printed some two or three years since in a monthly periodical paper published by Mr. Whitridge, bookseller, at Carlisle; in which his family was traced up to a remote period, and many details of his life and actions given, placing his character in a much more favourable point of view than it has hitherto stood in. Your correspondent, by application to Mr. Whitridge, may probably be able to procure copies of the papers in which it appeared. K.

No. 306.]

Posies from Wedding-rings (Vol. xi., pp. 277. 434.).—The following references on this subject are taken from Shakspeare:

"*Por.* A quarrel, ho, already! What's the matter?
Gra. About a hoop of gold, a paltry ring
That she did give me: whose posy was
For all the world like cutler's poetry
Upon a knife: 'Love me, and leave me not.'"
Merchant of Venice, Act V. Sc. 1.

"*Ham.* Is this a prologue, or the posy of a ring?"
Hamlet, Act III. Sc. 2.

"*Jac.* You are full of pretty answers; have you not been acquainted with goldsmiths' wives, and conned them out of rings?"—*As You Like It*, Act III. Sc. 2.

Cuthbert Bede, B.A.

On a ring found at Stalham, in Norfolk, was this inscription:

"Par ce present ami awmer rent."
"By this gift to love me given."

Many of the ancient posies—almost all, indeed—were written in French.

Mackenzie Walcott, M.A.

Lord Mahon's "History" (Vol. xii., p. 106.).—As to the phrase "at gaze," compare Tennyson's *Locksley Hall*:

"I that rather held it better men should perish one by one,
Than that earth should stand *at gaze*, like Joshua's moon in Ajalon!"

Erica.

Warwick.

Great Charter of Henry III. (Vol. xii., p. 95.)—In your publication mention is made of that precious warrant of English privileges, the first Magna Charta of King Henry III., which is stated to have been presented by the Rev. Archdeacon Furney to the Bodleian Library. As there is no doubt some history of the manner in which it came into possession of that rev. and very erudite antiquary, I should be much obliged to any reader of "N. & Q." who would state it.

Doctor Hunter, in his *History of London*, 1811, 4to., says, p. 680., "It is impossible for us to pretend to give even a sketch of the contents of this magnificent repository (the British Museum)," and then speaks of the Magna Charta of King John, dated June 15, 1215, and adds, Sir Robert Cotton "had the good fortune by accident to rescue this curious monument of British story from the shears of a tailor." May not Mr. Furney have saved this invaluable document from being cut up to make labels for the directions on parcels, or such "base uses?" Curiosus.

Moreton-in-the-Marsh.

"*Whig Examiner*" (Vol. xii., p. 47.).—The *first* number was published Sept. 14, not August 3, 1710. E. W. O.

Camberwell.

Coney Gore (Vol. xii., p. 126.).—The first part of this term occurs also in Coney Street, York, and Coney Shaw (or King's Grove), near Leeds. Thoresby derives it from Anglo-Saxon cyning or cyning, a king. The second part is either *gore*, a triangular slip or plot of ground, or *garth* (Anglo-Saxon geard), a word still in use to denote an enclosure: thus, *willowgarth* is the common term in the West Riding for *osier-bed.* It is probable, therefore, that the places in question were originally portions of crown-land. J. EASTWOOD.

In Somersetshire, Wiltshire, and other counties in the west of England, the word *conigree* or *conygar* is frequently met with as the name of a field, or, as in the town of Trowbridge, of a street. In old dictionaries we find the word *conygree* put for a coney-warren or rabbit warren, which in old law Latin is called *conigera.* Hence the most probable explanation is that those localities, now known by the term "Coney Gore," were formerly occupied by rabbit warrens.

In my Common-Place Book is the following entry; it was extracted from a newspaper, but I cannot state its ultimate authority:

"Part of the site of Lincoln's Inn formerly bore the name of *coney-garth* or *conigera*, and acts of parliament were passed in 8 Edw. IV. and 24 Hen. VIII., by which penalties were imposed on the students of that inn for hunting rabbits or coneys in those fields, with bow, arrows, or darts."

S. H. GRIFFITH.

Ladies and Wives (Vol. xii., p. 61.).—In reference to the witty note of M. on this subject, I would remark, that the affectation of calling Mrs. Smith "the lady of Mr. Smith" is by no means a modern one. It is at least as old as Pepys. In p. 215. of the fourth volume of his *Diary* (edit. 1849), he mentions "seeing Mr. Lowther and his lady in a coach, going to Walthamstow." And as, at p. 217., he speaks of himself and his wife calling on "Mrs. Lowther," there is no reason for supposing that the "lady" was other than Mr. Lowther's wedded wife.

A similar affectation, if it be one, has been long prevalent in France; where it would be very old-fashioned to talk of *l'épouse* of any one. You say, "la femme de Monsieur A."—literally, "Mr. A.'s woman." STYLITES.

Marriages made in Heaven (Vol. xi., pp. 106. 486.).—The following extract from a new French novel gives a pretty development of this doctrine:

"Le Seigneur, chaque fois qu'il crée une âme, lui crée en même temps une âme pareille, car toute âme a sa sœur quelque part; puis Il les sépare, et met quelquefois entre elles deux tout un monde, jusqu'à ce que le hasard comme disent les hommes, la Providence comme disent les sages, fasse trouver en face ces deux natures qui, créées l'une pour l'autre, se reconnaissent à des signes célestes et particuliers, et parties ensemble de la même patrie doivent y retourner ensemble. Ceci, vois-tu bien, est la volonté du Seigneur: s'y opposer, c'est non seulement se faire malheureux, mais se faire sacrilége."—Dumas Fils, *Roman d'une Femme*, ch. v.

Some other curious fancies on this point may be found in the first part of Cahagnet's *Secrets of the Future World Unveiled*, and also in many of Swedenborg's works. The ancients seem not to have speculated upon it. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Longevity (Vol. vii., pp. 358. 504. 607.).—Toney Proctor, a free coloured man, died at Tallahasse, Florida, on the 16th of June last, aged 112. He was at the battle of Quebec, as the servant of an English officer, in 1759, which is ninety-six years ago. He was also at the beginning of the revolutionary war in the vicinity of Boston, at the time the tea was thrown overboard, and afterwards present at the battle of Lexington. Proctor went to Florida when it was a Spanish settlement, and settled in St. Augustine, where he purchased his freedom, married, and reared a large family. W. W.

Malta.

Simile of a Woman to the Moon (Vol. xii., pp. 87. 132.).—The epigram of Richard Lyne having probably never been printed, as LORD BRAYBROOKE observes, it is not likely that it has ever been "done into English." Perhaps the following attempt at translation may find a place in "N. & Q.:"

"*Woman compared to the Moon.*

The Moon turns red, and pale, and changes too,
She walks by night and strays: thus women do.
The Moon makes horns, and such is woman's way:
The Moon's horns change each month, hers every day."

F. C. HUSENBETH.

Pollard Oaks (Vol. xii., pp. 9. 54.).—Is the *pollarding* of oaks, as formerly practised on the confiscation of an estate to the crown, symbolical of such confiscation? was a subject lately agitated in my hearing. Is it, or is it not so?

P. J. F. GANTILLON.

Length of Miles (Vol. xii., p. 125.).—In the article MILE, in the *Penny Cyclopædia*, I have discussed this question; and have shown that the old English mile is, roughly, half as long again as the statute mile. A. DE MORGAN.

Miscellaneous.

NOTES ON BOOKS, ETC.

"It is a striking, and perhaps a significant coincidence," remarks the Rev. Dr. Croly, in his introduction to the volume to which we are about to call the attention of our readers, "that the art of making paper from linen fibre, and the art of printing, were discovered nearly at the same time; and were coeval with the first preaching of the Reformation, by Huss and Jerome of Prague, of whom

Luther was only the more eminent successor—the whole three events dating from the fifteenth century." We need not now stop to discuss the accuracy of this statement: for, even if the coincidence of invention be not capable of proof, the fact that the *press* would have been useless without *paper* is too obvious to render discussion necessary. At the present moment, when books, newspapers, and other periodicals are issued to the world in numbers almost beyond calculation, and when the want of linen fibre for the manufacture of paper to supply the daily increasing demand has been exciting the deep interest both of the press and of the government, a carefully-compiled and well-written book on *Paper and Paper-making, Ancient and Modern*, cannot be otherwise than welcome. Such an one is the octavo volume just issued by Mr. Herring, which is based upon the Lectures recently given by him upon the subject at the London Institution. Without being either tedious or technical, the author conducts his reader through the history of paper, the process of its manufacture, its varieties, its distinctive marks (*paper-marks*, a subject yet open to much investigation), and also incidentally to the question of the influence of the duty on the spread of knowledge; and as the volume is amply illustrated by plates of machinery, specimens of paper-marks, and specimens of the various kinds of paper described, it supplies just that amount of knowledge upon a very interesting and important topic, which every well-read person would desire to possess. The work is most creditable to Mr. Herring.

As White's *Selborne* has made many a naturalist, so we have no doubt Harvey's *Sea-side Book* has been the means of inducing many an idler on the sea-shore to look with attention at the infinite variety of natural objects cast at his feet. That such examination leads in many instances to a closer study of the marine world, there can be little doubt; and as little doubt that a desire has thence arisen for a "Manual which should contain the characters of every Class, Order, Tribe, Family, and Genus of our Native Marine Animals, so arranged as to be suitable for ready reference." Such a book has hitherto been a want, and nothing more; but Mr. Gosse, the author of *The Aquarium* and *A Naturalist's Rambles on the Devonshire Coast*, has now supplied it; and the first part of his *Manual of Marine Zoology for the British Islands* is now before us. Mr. Gosse had already shown himself pre-eminently qualified for the task, and he has executed it admirably: and when we add, that the portion of the work now issued (a second Part will complete it) contains no less than three hundred and forty species—*a figure of every genus named*—of which a great proportion are drawn from living specimens, we show at once the value and utility of this little volume; not only to those who are studying on the tangled beach, but also to that large and increasing class who, as we judge from our advertising columns, are by means of Vivaria pursuing their studies in the quiet of home.

The new edition of Hallam's *Historical Works* is progressing. The third volume, which is also the third of his *View of the State of Europe during the Middle Ages*, and completes that work, has just been issued. Handsomely printed, and published at so cheap a rate, there can be little doubt that a very extensive sale awaits this *eleventh* edition of one of the most valuable historical works of the present day.

BOOKS RECEIVED.—*Echoes of the War, and other Poems*, by Henry Sewell Stokes. Written with much grace and feeling, and a thorough English spirit, these little poems are calculated to increase the reputation which Mr. Stokes obtained by the publication of his *Vale of Lanherne*, a descriptive poem of considerable merit, and one of especial interest to Cornish readers.

Æschines in Ctesiphontem.
Sophocles—Antigone.
Sophocles—Philoctetes.
Cornelius Nepos.

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LONDON, SATURDAY, SEPTEMBER 15, 1855.

Notes.

POPE AND HENRY WOODFALL.

The presumed possible connexion of Pope with "Woodfall, without Temple Bar," induced inquiries, the result of which I sent some time since to "N. & Q." (Vol. xi., p. 377.) In that communication I confined myself to such information as I could collect from his ledger, so singularly and fortunately preserved, even though the printing-office of his son, the possessor, was destroyed by fire in 1793. I there found, as anticipated, that Woodfall, who we were told by Nichols commenced business "under the auspices of Mr. Pope," was a good deal employed in printing Pope's works, occasionally in printing for Pope's friends, and in one instance, — and the fact will perhaps receive a word or two of comment and of explanation from future editors, — that he printed directly for Pope himself. One purpose, however, of that inquiry was to ascertain if possible whether Woodfall had anything to do with the secret printing of the first edition of *The Dunciad*, Curll's edition of *Pope's Letters*, and other the mysterious printing of Pope and his friends. In this the inquiry was without direct result. But the fact of the printing, and of other facts derived from other sources, though wholly insufficient to justify any conclusion, are just worth bearing in remembrance. That no ledger of Woodfall's would contain evidence of all the printing done by him, or by his journeymen, may be inferred from circumstances incidentally mentioned in the *Life of Thomas Gent.* About 1723, says Gent —

"I applied to Mr. Henry Woodfall, who readily accepted me, and I helped to finish the part that he had of a learned dictionary. Whilst with him, I got servants of my own to print, at my press, *The Bishop of Rochester's Effigy*, to which were added some inoffensive verses that pleased all parties, which sold very well. When I finished what Mr. Woodfall had to do, I kept at home a little while, and was sent for again, with whom I continued till the banishment of the aforesaid prelate, and the execution of Counsellor Layer: on whose few dying words I formed observations in nature of a large speech, and had a run of sale for about three days successively, which obliged me to keep in my own apartments, the unruly hawkers being ready to pull my press in pieces for the goods. After the hurry was over, I returned to my master, and, continuing some time, he one morning told me that, the night before, being in the club of master printers of the higher class, he laughed heartily upon my account. 'Pray, why so, sir!' said I; 'how came I to be the theme?' 'Why,' said he, 'has not that fellow, Sam Negus, put you amongst the catalogue of masters, and placed you in Pye Corner?' 'It's like his blunders,' said I."— P. 140.

Here is an odd sort of confusion between "master and man" — master and journeyman. Here is possibly of secret press — secret printing — through the agency, though not at the risk, of Woodfall. I do not say it was so, but that the transaction shows how secret printing might have been carried on, confidentially through Woodfall, without the transaction appearing in his ledger, and certainly the first edition of *The Dunciad* looks very like journeyman's printing. It is apparent that Woodfall knew all about his journeyman's private establishment; and Gent elsewhere tells us that Negus put him in the list of master printers which he sent to the Secretary of State to do him mischief.

"It was 'through such a rascal that I was made a state prisoner.' (P. 142.) 'This very fellow,' says Gent, in another reference to the same transaction, 'composed a list of all the master printers in England (and, through malice, put me in amongst them, at a time when *I was not arrived at that careful degree, but actually working as a journeyman with old Mr. Henry Woodfall*), exhibiting the titles of "high" and "low," and those of which he was uncertain as to their principles. This he sent to the Secretary of State, in hopes to have a power as messenger of the press.'"— P. 76.

Gent was a sensible, trustworthy person, "ever inclined," as he tells us, "to secrecy and fidelity;" and he appears to have been employed by other masters in secret printing; — by Mr. Clifton, the "high-flyer," a Catholic and a Jacobite, who was obliged soon after to fly the country; and on a work for Atterbury about 1720 or 1721. Gent indeed was so well pleased with the "discourse" *and* "hospitality" at the Deanery, that he appears to have had some touch of sympathy for the bishop and his politics, for just about the time that the bishop was on his trial he published *The Bishop of Rochester's Effigy*. Gent continued, he tells us, with Woodfall "till the banishment of the aforesaid prelate, and the execution of Counsellor Layer," who was hanged, be it remembered, for treason, — an odd sort of event to note as the end of his journeyman services. The banishment of the bishop and the hanging of Layer quieted the high-flyers for a time, and "Mr. Woodfall was so kind as to recommend" Gent "to the ingenious Mr. Richardson in Salisbury Court." (P. 143.)

These, however, are mere speculations, tending only to show that Woodfall, the substantial printer, may have been willing to serve his friends, though it would have been a needless risk to him and to them to have done the work in his own office; and his ledger, be it remembered, which begins only in 1734, could not throw light on these Gent doings.

Next week I shall send you a few notes on the ledger of his son, Henry Woodfall, Jun., the father of Henry Sampson Woodfall, the first publisher of *Junius's Letters*. P. T. P.

MONUMENTAL BRASSES.

(*Continued from* p. 121.)

I send you the remainder of the Devonshire brasses, and shall be obliged to any one who will, through the medium of your widely-circulated paper, or privately to myself, add any information to the very little this list contains.

Ottery St. Mary. In this church are three figures in brass of members of the Sherman family. The dates of two remain, 1542 and 1583.

Otterton. Here are two brass plates, on each of which are arms with figures at the side, in memory of members of the Duke family. 1641.

Petrockstow. In this church is a curious brass, containing twelve male and eleven female children, all kneeling, in memory of Henry Rolle and Mary his wife. 1591.

Stoke-in-Teignhead. Here is a very fine brass of a priest, without name or date remaining. It is engraved in Mr. Boutell's work; he assigns as a date circa 1375.

Shillingford. Under an arch in this church is a brass plate, on which is represented Sir William Huddersfield and his wife Dame Kateryn and three children. He is in armour, over which is an heraldic tabard bearing his arms. The mantle of the lady is emblazoned with the bearings of the house of Courtenay. One shield only of five remains, bearing Huddersfield impaling Courtenay. 1499. This is lithographed in Oliver's *Ecclesiastical Antiquities.*

Sandford. Here is a curious though late brass, dated 1604, in memory of Mary Dowich.

Stoke Fleming. In this church is the oldest brass in the county. It commemorates John Corp, who is dressed in a loose gown. Over the right shoulder is a richly ornamented baldric, whence descends an umlace; the hair is long and curled, and the beard forked. There is a female figure; but the inscription is wanting at the place which would describe her relationship to the male; the word Elyenore alone remains. The whole is surmounted by an elegant battlemented canopy with lantern lights at the ends and in the centre. Date, 1391.

Sampford Peverel. A late brass to the memory of Margaret Lady Poulet, who died 1602.

Thorncombe. Here is a very fine brass to the memory of Sir Thomas Brooke and his wife. Date, 1437.

Tiverton. In this church is the brass of John Greenway, merchant, and Joan his wife. 1529.

Washfield. Here is a late brass plate, on which are the effigies of a man and two women of the Worth family, kneeling at a desk, on which lies an open book; above are the arms of Worth.

Yealmpton. In this church is a very well executed brass to the memory of Sir John Crocker, Knt., cup and standard bearer to King Edward IV. 1508.

W. R. Crabbe.

East Wonford, Heavitree, Exeter.

SWIFT'S COPYRIGHTS.

The great additional light which "N. & Q." has been the means of throwing on the literary history of Pope, renders it very desirable that similar attention should be paid to other eminent authors. Mr. Forster is now engaged on a new edition of Swift, and I would beg to suggest that our Editor should open his columns to a series of Swiftiana. It has been assumed by Sir Walter Scott, Mr. Roscoe, and others, that Pope was concerned in the publication of *Gulliver*, and received for the copyright a sum of 300*l.*, of which Swift generously made him a present. I can find no authority for this statement, nor does it appear that Pope was connected with the mystification that accompanied the publication of *Gulliver*. Erasmus Lewis was the negotiator, and the sum demanded for the copyright was only 200*l.* The manuscript was sent to Benjamin Motte, Swift's publisher; with a request that he should immediately, on undertaking the publication, deliver a bank bill of 200*l.* Motte demurred to the immediate payment, but offered to publish the work within a month after he received the copy; and to pay the sum demanded, if *the success would allow it*, in six months. His terms were apparently accepted, for *Gulliver* appeared in the latter end of October or beginning of November, 1726. Arbuthnot mentions it under the date of November 8, saying he believed the *Travels* would have as great a run as John Bunyan. At the expiration of the six months, Motte seems to have applied for a longer period of credit. Swift's answer is characteristic:—"Mr. Motte, I send this enclosed by a friend, to be sent to you, to desire that you would go to the house of Erasmus Lewis in Cork Street, behind Burlington House, and let him know that you are come from me; for to the said Mr. Lewis I have given full power to treat concerning *my cousin* Gulliver's book, and whatever he and you shall settle I will consent to," &c.—"Richard Sympson." This is in Swift's handwriting, very slightly disguised. The engagement was closed in about a week afterwards, as appears from a memorandum on the same sheet: "London, May 4th, 1727. I am fully satisfied.—E. Lewis." These documents, with others, were first published in 1840 by Dr. W. C. Taylor, in an illustrated edition of *Gulliver;* and I have seen the originals in the possession of the Rev. C. Bathurst Woodman, grandson of Mr. Bathurst the publisher, who began his career in partnership with Motte. Pope does not appear in the transaction. Motte also published the *Miscellanies*, and by this work Swift received no pecuniary advantage. From unpublished letters, in the possession of Mr. Woodman (which it is to be hoped that gentleman will give to the world), it appears that the copyright money was divided between Pope, Arbuthnot, Gay, and Swift; but that Swift's portion was directed to be sent to the widow Hyde, in Dame Street, Dublin. Mr. John Hyde was a respectable bookseller in Dublin, mentioned in Swift's printed correspondence. He died in 1729 in Motte's debt; and it was, no doubt, to relieve the widow, that Swift thus disposed of his share of the copyright of the *Miscellanies.* At all events, there is a positive

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declaration from Swift, addressed to Motte, December 9, 1732, that he had no advantage by any one of the four volumes of the *Miscellanies*. In a letter addressed to Pulteney, dated in the printed correspondence, May 12, 1735, Swift says: "I never got a farthing for anything I writ, except once, about eight years ago, and that by Mr. Pope's prudent management for me." The vague expression, "about eight years ago," would apply either to *Gulliver* or the *Miscellanies*; but I conceive the Dean alluded to the sum of 200*l.* for the copyright of *Gulliver*. When corresponding with Motte in 1727, under the name of Richard Sympson, he was living with Pope at Twickenham; and most likely consulted with his friend as to the transaction with Motte, before giving Lewis instructions how to act. Pope was well skilled in the art of dealing with booksellers! I may add, that there is an interesting unpublished letter by Swift in the collection of Mr. Watson, bookseller, Prince's Street, Edinburgh; who has perhaps the finest private collection of autographs and old historical pictures in the kingdom. R. Carruthers.

Inverness.

THE HISTORICAL HAMLET.

Shakspeare kills Hamlet at the same time that poetic justice is done upon his mother and uncle: not so, however, the genuine history as written by Saxo Grammaticus; for Hamlet, having set on fire his uncle's palace, and having taken his uncle's life, addresses the people in a long speech explanatory of the cause of his simulated madness, — vengeance for his father's murder. This speech is described in the margin (*Dan. Hist.*, l. iv. p. 28. *c.*, Basil, 1534) as "Oratio perfectæ eloquentiæ plena," and is constructed with rhetorical skill. In its peroration he says, —

"Dolebam et patris et patriæ injuriam, illum extinxi vobis atrociter, et supra quam viros decuerat, imperantem. Recognoscite beneficium, veneramini ingenium meum, regnum si merui date, habetis tanti autorem muneris, paternæ potestatis hæredem, non degenerem, non paricidam, sed legitimum regni successorem, et pium noxæ paricidalis ultorem. Debetis mihi recuperatum libertatis beneficium, exclusum afflictantis imperium, ademptum oppressoris jugum, excussum paricidæ dominium, calcatum tyrannidis sceptrum. Ego servitute vos exui, indui libertate, restitui culmen, gloriam reparavi, tyrannum sustuli, carnificem triumphavi. Præmium penes vos est, ipsi meritum nostis, à vestra merces virtute requiritur."

This speech had a powerful effect on its auditors, moving some to pity, others even to tears; and when such expression of grief had subsided, he was promptly declared king by acclamation. He afterwards fitted up three ships for the purpose of visiting the British king, his father-in-law, and the daughter whom he had married. The mode by which he acquired her is characteristic of the "sotiltie" of Hamlet. Fengo the uncle, to avoid offence to Rurick, Hamlet's grandfather, or to his mother, sends him on a mission to the British king, with instructions secretly to take Hamlet's life. The two kings appear to have been equals (peers) in villany. Hamlet, however, proved more than a match for both, by getting access to his own death-warrant, "quicquid chartis illitum erat, curavit abradi, novisque figurarum apicibus substitutis," inserting the names of the person, called Rosencrantz and Guildenstern in the play, instead of his own, for execution, and adding a recommendation, as from Fengo, of himself as a suitable son-in-law of the majesty of Britain. Hamlet took with him, on this second visit, a shield prepared to represent the memorable events of his life. As Saxo's description forms a summary of Hamlet's history before he attained the throne, it is given at length:

"In scuto quoque sibi parari jusserat omnem operum suorum contextum, ab ineuntis ætatis primordiis auspicatus, idque exquisitis picturæ notis adumbrandum curavit. Quo gestamine perinde ac virtutum suarum teste usus, claritatis incrementa contraxit. Istic depingi videres Horuuendilli jugulum Fengonis cum incestu paricidium, flagitiosum patruum fratruelem ridiculum, aduncas stipitum formas, suspicionem vitrici, dissimulationem privigni, procurata tentamentorum genera, adhibitam insidiis fœminam, hiantem lupum, inventum gubernaculum, præteritum sabulum, initum nemus, insitam œstro paleam, instructum indiciis adolescentum, elusis comitibus rem seorsum cum virgine habitam. Cerneres itaque adumbrari regiam, adesse cum filio reginam, trucidari insidiatorem, trucidatum decoqui, cloacæ coctum infundi, infusum suibus objici, cœno artus insterni, instratos belluis absumendos relinqui. Videres etiam ut Amlethus dormientium comitum secretum deprehenderit, ut obliteratis apicibus, alia figurarum elementa substituerit, ut dapem fastidierit, potionemque contempserit, ut vultum regis arguerit, ut reginam sinistri moris notaverit. Aspiceres quoque legatorum suspendium, adolescentis nuptias figurari, Daniam navigio repeti, inferias convivio celebrari, comitum loco baculos percontantibus ostendi, juvenem pincernæ partes exequi, districto per industriam ferro digitos exulcerari, gladium clavo pertundi, convivales plausus augeri, increbrescere tripudia, aulæam dormientibus injici, injectam uncorum nexibus obfirmari, pertinacius sopitos involvi, tectis torrem immitti, cremari convivas, depastam incendio regiam labefactari, Fengonis cubiculum adiri, gladium eripi, inutilem erepti loco constitui, regem privigni manu proprii mucronis acumine trucidari. Hæc omnia excultissimo rerum artificio militari ejus scuto opifex studiosus illeverat, res formis imitatus, et facta figurarum adumbratione complexus."

In this he proved

"The glass of fashion and the mould of form;"

for Saxo adds, —

"Sed et comites ipsius, quo se nitidius gererent, oblitis tantum auro clypeis utebantur."

This summary, it will be seen, adverts to many circumstances left unnoticed by Shakspeare as unfit for tragedy; of which more hereafter, if occasion fits. T. J. Buckton.

Lichfield.

THE MARQUIS OF LANSDOWNE AND SYMPATHY WITH LITERARY TALENT.

"The Marquis of Lansdowne being struck with a short poem, 'So it come,' by Frances Browne, which appeared in the *Athenæum*, applied for information respecting the author; and on learning that she had been long beset by difficulties, placed 100*l.* at her disposal, which was accepted in the spirit in which it was offered." — *The Guardian*, Sept. 5.

On reading the above paragraph I was reminded of a circumstance not less deserving of honourable record, that occurred twenty-two years ago, on an occasion when the noble marquis applied to me, then in the foreign house of Treuttel and Würtz, the publishers of the *Foreign Quarterly Review*, — for the purpose of ascertaining the author of an article in the number just then published of that *Review* — an article with which his lordship informed me he had been "so struck" — his own words — that he was desirous of becoming acquainted with the writer of it. Being delighted by the occurrence of such an unexpected piece of good fortune to a young Irishman with whom I had recently become acquainted, and whom I had introduced to the editor of the *Review* (the late Mr. Cochrane, of the London Library) — I informed his lordship that the article in question was written by a Mr. (afterwards Dr.) Cooke Taylor, a literary man who had recently come to London from Trinity College, Dublin; and who was then chiefly occupied in writing for the booksellers. His lordship added that he had some works in his library, which he thought would interest Mr. Taylor, whom he would be glad to see any morning at Lansdowne House. I lost no time in acquainting Mr. Taylor with this striking tribute to the merits of his communication from a nobleman of such distinguished discernment of literary talent and of sympathy for its gifted possessors. The article which attracted Lord Lansdowne's attention in so remarkable a manner, was (if my memory does not deceive me), "On Mohammed and Mohammedanism" (*F. Q. R.* No. 23., 1833) — a subject on which Dr. Taylor afterwards wrote a distinct work. The marquis continued Dr. Taylor's friend and patron to the last; having appointed him, as I was informed, but a short time before his early and lamented death, to a lucrative post on the Irish Statistical Commission — a post for which he had given many proofs of fitness, not the least of which was by an article in the *Foreign Quarterly*, on the "Objects and Advantages of Statistical Science." (Vol. xvi. p. 205.) Dr. T.'s first communication to that Review was on Niebuhr's new edition of the *Byzantine Historians*, a subject selected by himself as his *coup d'essai*, and, in his treatment of it, affording evidence of such scholarship and ability as convinced the editor that Dr. T. would prove a most valuable contributor. JOHN MACRAY.

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FOLK LORE.

Scottish Folk Lore. — I wish to make a note of the following bits of "folk lore," still current in this district, and that have come unasked before me, and *will* be heard. That they are religiously believed in, admits of no manner of doubt.

Salt. — I offered to help an old Highland lady at dinner one day to some salt from the "cellar," which stood much nearer to me than to her; she gravely put back my hand, and drew away her plate, saying at the same time, with a kind of shudder, between her teeth:

"Help me to *saut!*
Help me to *sorrow!*"

Sneezing. — It is a thing known, and fixed as the eternal fates in the minds of all douce nurses, and especially all "howdies" whatsoever, that a new-born child is in the fairy spells until it *sneezes;* then all danger is past. I once overheard an old and most reverend-looking dame, of great experience in howdie-craft, crooning over a new-born child; and then watching it intently, and in silence, for nearly a minute, she said, taking a huge pinch of snuff, "Och! oich! No yet — no yet." Suddenly the youngster exploded in a startling manner into a tremendous sneeze; when the old lady suddenly bent down, and, as far as I could see, drew her forefinger across the brows of the child, very much as if making the sign of the cross (although, as a strict Calvinist, she would have been scandalised at the idea), and joyfully exclaimed, "God sain the bairn, it's *no* a *warlock!*" Even people of education I have heard say, and *maintain stoutly*, that no idiot ever sneezed or could sneeze!

Marriage Superstition. — The sister of an old servant was shortly since married to a sailor. I asked Katie if the bridal party had gone *down* the water for a pleasure sail. She answered me at once, looking quite flurried: "Losh, no, Sir! that would na be *canny*, ye ken; we gaed *up* the water." She could give me no reasons, but abundant examples of couples who had impiously disregarded the custom, and had, in Katie's phraseology, "gane aw wrang" in consequence. In some instances the bride had come to her death; and in one, both bride, bridegroom, and two bridesmaids were drowned. What can be the origin of this most singular superstition?

My old friend the "herd" tells me, that if a sheep drag past a heather bush, and leave on it a portion of its wool, *that* bush must die with the year and day. What is the meaning of such a belief? I have not myself noticed the fact at all. C. D. A.

Hampshire Folk Lore. — It is a common saying that the bees are idle or unfortunate at their work whenever there are wars; a very curious

observer and fancier says that this has been the case ever since the time of the movements in France, Prussia, and Hungary, up to the present time. He also mentioned a quaint superstition that the death's head moth is very common in Whitehall, according to the wise folk, from the time of the martyrdom of Charles I.

Mackenzie Walcott, M.A.

P.S. — Do not some old Welsh families, such as the Lloyds and Llewellyns, sometimes use two *ll*'s instead of a capital letter, as the *ff*'s are adopted instead of the F? (Vol. xii., p. 126.)

Superstition in the West of England. — I copy the following from *The Times* of May 9:

"At an early hour on the morning of the 1st of May, a woman, respectably attired, and accompanied by an elderly gentleman, applied for admittance to the cemetery at Plymouth. On being allowed to enter, they proceeded to the grave of the last man interred; and the woman, who had a large wen in her throat, rubbed her neck three times each way on each side of the grave, departing before sunrise. By this process it was expected the malady would be cured."

P. J. F. Gantillon.

St. Goven's Bell. — The following legend is current in Pembrokeshire. On the south-west coast of Pembrokeshire is situated a little chapel, called St. Goven's, from the saint who is supposed to have built it, and lived in a cell excavated in the rock at its east end, but little larger than sufficient to admit the body of the holy man. The chapel, though small, quite closes the pass between the rock-strewn cone and the high lands above, from which it is approached by a long and steep flight of stone steps; in its open belfry hung a beautifully-formed silver bell. Between it and the sea, and near high-water mark, is a well of pure water, often sought by sailors, who were always received and attended to by the good saint.

Many centuries ago, at the close of a calm summer evening, a boat entered the cove, urged by a crew with piratical intent, who, regardless alike of the sanctity of the spot, and of the hospitality of its inhabitant, determined to possess themselves of the bell. They succeeded in detaching it from the chapel and conveying it to their boat, but they had no sooner left the shore than a violent storm suddenly raged, the boat was wrecked, and the pirates found a watery grave; at the same moment by some mysterious agency the silver bell was borne away, and entombed in a large and massive stone on the brink of the well. And still, when the stone is struck, the silver tones of the bell are heard softly lamenting its long imprisonment, and sweetly bemoaning the hope of freedom long deferred.

Dyfed.

Miners' Superstitions. — Can any reason be assigned for the prevailing antipathy which lead-miners have to whistling in the mine; and the almost universal aversion which this class of miners have to enter the interior of a mine on Good Friday, Innocents' and Christmas Days. I visited one of the lead mines in Allendale, and I found that, rather than work on any of those days, they would sacrifice their employment. I interrogated several of them as to the cause of this, but no satisfactory answer could I glean: only that some fatal catastrophe would befall them if they acted contrary to those prescribed customs. Perhaps some of your correspondents can inform me whether this is a vestige of the superstitious idea which was so predominant in remote and outlandish places like Allendale, or they have some reason for such acts.

Jack Rag.

STOPS, ETC.

In Vol. v. of "N. & Q.," Sir Henry Ellis introduced an inquiry upon the subject of stops. Having "made a note of it," I send you the results, which you can insert if you think proper. The comma, colon, and period I find in all the volumes which I have examined, from the *Rule of St. Benedict* (Paris, 1491) to the *Works* of Perkins (London, 1605). In a number of instances the colon is a single point (.), but more generally as now (:), unless the single point in the body of a sentence is to be regarded as the legitimate ancestor of the semicolon (;). It occurs in the book first named; so also does the note of interrogation (?). In this case, however, and in some other black-letter books, the comma is a small oblique line (,). In an edition of Livy printed at London in 1589, the note of interrogation is reversed (⸮). The earliest instances of the note of admiration are these: Calvin *On the Gospels and Acts*, 1563; Ascham's *Epistles*, London, 1590; Bunney's *Resolution*, London, 1584—1594; Cicero, 1594; Perkins' *Works*, London, 1605. In some cases the note of interrogation is used for that of exclamation, as in Cooper's *Thesaurus*, London, 1584. As it respects the semicolon, Sir Henry Ellis mentions that Herbert met with it in Coverdale's New Testament, 1538, and in Marsh *On Chess*, 1568, in each case a solitary example, from which Herbert infers it was there used accidentally. Now, my notes extend to thirty-four books, and I find the semicolon only in six of them, there are therefore twenty-eight without it. Those which contain it are as follows: *Bembi Epistolæ*, Lugduni, 1538, where it frequently occurs; Turrianus, *De Eucharistia*, Romæ, 1576; Bunney's *Resolution*, pt. i., 1584, and pt. ii., 1594; Pliny's *Natural History*, Francofurti, 1599; Perkins' *Works*, London, 1605. In some cases the paging is omitted, in others as now; in some volumes the leaves are numbered, and in others the columns.

It is very evident that a long time elapsed before the systematic and uniform method of pointing was adopted with which we are so familiar; and the same may be said of the mode of indicating quotations and emphatic passages. On the former of these I would observe, that marks of quotation, similar to our inverted commas, have been found in very ancient oriental manuscripts, the said marks being placed in the margin, opposite each line of extract. After printing was introduced, quotations were frequently undistinguished by the printer; sometimes they were printed in a different type, as the text and its commentary, and lastly, either inclosed in brackets, or marked by commas. These last again were placed either at the beginning of every line, or at the commencement and conclusion of the quotation. Having said so much, I would only add, that it is peculiarly interesting to observe the successive steps which brought the noble art of printing to that degree of perfection which it has now attained.

B. H. C.

Minor Notes.

"*Hoop and Hollow*" (*Query, Whoop and Halloo*). — Much has been written in "N. & Q." concerning "by hook or by crook." In a collection of songs, &c., about 1730, are the following lines:

"An elderly lady, whose bulky, squat figure
By hoop and white damask was rendered much bigger,
Without hood and bare-necked to the park did repair,
To show her new clothes and to take the fresh air —
Like a full sack before her, her wide hoop confined her
With two peckloaves above, and two bushels behind her.
Her bulk and attire raised loud shouts with laughter.
Away waddles madam; the mob hurries after —
Quoth a wag then, observing the noisy crowd follow,
As she came with a hoop she is gone with a hollow."

E. D.

Liberty. — The Japanese, whom we regard as being at best only semi-barbarians, never punish any one for escaping from prison. They hold that it is the natural right of every one to exert his ingenuity for regaining his liberty, and, when retaken, no harshness is used in the conveyance back or subsequent detention. If there be blame anywhere, it is with those who suffered him to escape through remissness in vigilance. This we have on the authority of a Russian, who was one of the few survivors from a vessel wrecked on their inhospitable coast. After being incarcerated according to their accustomed rule, he escaped to where he expected a boat would take him to some of the European ships in the offing, but he was recaptured, and lodged again in prison. He was greatly surprised at his mild treatment afterwards, which he feared was only preparatory to a cruel death, till he learned their criminal escape law. But he took care not to test its leniency too far by a second attempt at evasion, and he was liberated by some particular treaty or convention.

Query, would not this refined notion of liberty, entertained by those generally deemed barbarians, be worth imitation by what we call polished nations? When we capture an escaped *delinquent* we load him with fetters, and punish him by various restrictions on his usual indulgences, and sometimes even in his food. Besides these severities by underlings, the law deems escape from prison a crime, and the culprit feels its effects accordingly.

C. B. A.

Moustache worn by Clergymen. — When the episcopal wig came into fashion, it would seem that the beard was no longer worn by clergymen. In looking over a collection of prints, I find Wickliffe, William Tyndale, Dean Donne, George Herbert, Robert Herrick, Robert Burton, Bishop Jeremy Taylor, Archbishop Spottiswood, Thomas Fuller, Usher the Primate, and Robert South, all using the moustache; as did John Knox and Bunyan. The Jesuits in India, I believe, still wear it.

I have been unable to trace the latest instance of a clergyman wearing his gown and cassock in the streets; the custom apparently died out in the reign of one of the early Georges.

Mackenzie Walcott, M.A.

An American Medical License of the Olden Time. — Here is a sample, granted by the general assembly of Connecticut in 1652:

"Thomas Lord, having engaged to this Court to continue his abode in Hartford for the next ensuing year, and to improve his best skill among the inhabitants of the towns upon the river within this jurisdiction, both for the setting of bones and otherwise, as at all times, occasions, and necessities may require, this Court doth grant, that he shall be paid by the country the sum of 15*l.* for the ensuing year; and they also declare that for every visit or journey that he shall take or make, being sent for to any house in Hartford, 12*d.* is reasonable; to any house in Windsor, 5*s.*; to any house in Withersfield, 3*s.*; to any house in Farmington, 6*s.*; to any house in Mattasebeck or Middletown, 8*s.* (he having promised that he will require no more); and that he shall be freed, for the time aforesaid, from watching, warding, and training, but not from finding arms, according to law."—*Boston Post.*

W. W.

Malta.

Russia and Turkey. — Among the medals struck during the Congress of Verona in 1822, is one in honour of the Emperor Nicholas. Surrounding the bust is "Emperor of Russia, Verona, Oct. 1822," and on the reverse these significant words, "I should like Constantinople."

C. R.

Paternoster Row.

Staffordshire Sayings. — At Marchington, a village in this neighbourhood, there is a saying

often applied to those who work hard, "You're going to kill yourself with hard work, and then you'll be buried at Six Roads End, at the expense of the county." I suppose it is meant as a dissuasive from that particular form of *felo de se*. The same village is well known for a particular kind of crumbling cake, and a lady's temper is often characterised as being "as short as a Marchington wake cake." WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Queries.

THOMAS MARWOOD.

In the old church of Honiton, co. Devon, is a monument with the following inscription:

"Here lieth the body of THOMAS MARWOOD, gent., who practised physick and chirurgery above seventy-five years; and being zealous of good works, gave certain houses, and bequeathed by his will to the poor of Honiton 10*l.*; and being aged above one hundred and five years, departed in the Catholick faith, September y^e^ 18^th^, anno domini 1617."

The physician thus commemorated was in many points of view a person of considerable interest. To say nothing of the astounding period (seventy-five years) during which he practised physic, and the patriarchal age at which he arrived, he is the earliest physician practising in the county of Devon of whom we have any records; and was, as we learn from another monument in the same church (to the memory of his great-grand-daughter Bridget, relict of Edward Ford, Bachelor of Physick), physician to Queen Elizabeth. His grandson Thomas, and great-grandson James, were also of the medical profession: the former resided at Honiton. And it was in his house, still standing, and but little if at all altered from its original condition, that King Charles I., in his progress towards the west, took up his quarters, and passed the night of Thursday, July 25, 1644. To these two physicians, a late resident in the house, and a descendant *ex parte materna* of the Marwood family, the Rev. William John Tucker, refers in his poem entitled *Honiton Hill:*

"Here Marwood liv'd, my mother bore that name—
Pardon the boast: twas from that line I came.
Still on the house he built, his name is seen,
The fam'd physician to the Virgin Queen.
Inviolate his loyalty he kept;
Under his roof the royal martyr slept."

I have reason to think that the second Thomas Marwood, who had the honour of receiving Charles I., had been physician to King James I.; and that many records yet remain in private hands of this family of distinguished physicians. I am engaged collecting materials for a History of the Medical Worthies of Devon, and should be obliged could any of the readers of "N. & Q." favour me with any particulars of these physicians*, or refer me to the records, if such there be, above alluded to. Doubtless, information could be afforded by some of your Devonshire correspondents.

James Marwood, M.D., the great-grandson of the "physician to the Virgin Queen," was buried in the church of the neighbouring parish of Widworthy. W. MUNK, M.D.

26. Finsbury Place.

WASHINGTON, MEDAL OR COIN OF.

I have a gold coin in my possession, a rough sketch of which I inclose; and which, although much worn, is still of the full value of the American eagle, namely, ten dollars. On inquiring at the United States' mint, in Philadelphia, a few years since, I found that, in the collection there of specimens of all the federal coins, none like this existed. It attracted much curiosity; but nothing of its history could be learned. A very intelligent officer of the institution informed me, that he conjectured it was stamped in Birmingham. The name of Washington, President, appearing upon it, renders it an object of greater interest; as it is generally understood, and believed, that while that distinguished man was President of the United States, learning that a coinage was about to be stamped at the mint, bearing his effigy, he immediately arrested the proceeding. A few copper coins had however been struck, which were never issued; and which I believe are still preserved in the collection to which I have above referred. No gold or silver coin of the same stamp was ever struck in the United States of America. The coin in my possession was evidently intended for circulation. Its style of execution is rather rough, and the motto upon the scroll in the eagle's beak, "Unum e pluribus," is not correct; that upon the federal money having been, "E pluribus unum." If you can, through any of your readers, afford me any information touching the subject of my inquiry, you will greatly oblige G. A. MYERS.

Richmond, Virginia (U. S. A.).

[This American piece was struck at Birmingham by Hancock, an engraver of dies of considerable talent. Of these pieces there are several varieties: one, without date on the obverse; on reverse, American eagle, shield on breast, olive branch in one claw, arrows in the other; above, stars, cloud, and "ONE CENT;" edge, "UNITED STATES OF AMERICA;" below, "1791." Another, date under head, "1791;" reverse, eagle as above, but larger; in beak a scroll, "UNUM E PLURIBUS;" above, "ONE CENT;" no stars, cloud, or date. Another, profile of Washington to the right, fillet round the head, no dress;

[* Some notices of the Marwoods may be found in the *Gentleman's Magazine*, vol. lxi. p. 608.; vol. lxiii. p. 114.; vol. lxxix. p. 3.; vol. lxxx. pt. i. p. 429.; vol. lxxx. pt. ii. p. 320.; and Graves's *History of Cleveland.*]

legend as above; date "1792;" reverse, eagle with shield, olive and arrows; above, "CENT." Edges of all the same. These are all of copper, and were said to have been patterns for an intended coinage, but not approved.]

"THE LIFE OF DAVID."

Who is the author of that well-known production, *The Life of David; the Man after God's own Heart*, 18mo., London, 1761?

In a note prefixed to *Saul*, Drame, Traduit de l'Anglais de M. Hut, 1763, Voltaire gives the following information:

"M. Huet, membre du parlement d'Angleterre, était petit-neveu de M. Huet, évêque d'Avranches. Les Anglais, au lieu de *Huet* avec un e ouvert, prononcent *Hut*. Ce fut lui qui, en 1728, composa le petit livre très-curieux, *The Man after the Heart of God*, L'homme selon le cœur de Dieu. Indigné d'avoir entendu un prédicateur comparer à David le roi George II., qui n'avait ni assassiné personne, ni fait brûler ses prisonniers français dans les fours à briques, il fit une justice éclatante de ce roitelet juif."

This, by the way, may be the "old Huet" spoken of by Brydone, and alluded to in "N. & Q." (Vol. xi., p. 456.). I may also add that *Saul* was *retranslated* into English as from Voltaire, by "Oliver Martext, of Arden," and published in 1820 by Carlile, who has somewhat dishonestly suppressed the explanatory "avis" of the French writer: but to return to *The Life of David*. Voltaire again (*Dict. Phil.*, *sub voce* "David") attributes this performance to "M. Hut," but now correctly gives 1761 as the date of publication. He adds:

"Personne ne murmura en Angleterre contre l'auteur; son livre fut réimprimé avec l'approbation publique."

My own impression was that the book was the production of the well-known and cruelly-treated Peter Annet. It is so attributed in the title-page of a reprint by Consius, a year or two back, and also in the index to the *Encyc. Britannica*, though in the article to which it refers ("Life of S. Chandler") the name of Annet is not made use of. Watt and Lowndes afford no information on the subject. Watkins (*Biog. Dict.*) includes it among Annet's productions*; but in some interesting letters in the *Gent. Mag.* on the subject of Annet and his persecutions, no mention of the work occurs in connexion with him.

Finally, the following extract from the catalogue of an intelligent bibliopole, Mr. J. R. Smith, for April 1852, throws additional doubt upon the authorship:

"NOORTHOUCK. — The original autograph manuscript of the life of John Noorthouck, author of the *History of the Man after God's own Heart*, *History of London*, &c., 4to., 1*l.* 1*s.* A very interesting piece of autobiography; it contains many curious literary anecdotes of the last century, and deserves to be printed. With it will be given a volume of pamphlets in reply to the *History of the Man after God's own Heart*, by Chandler, Patten, Porteus, and Cleaver, with numerous MS. marginal notes by Noorthouck."

Not having this manuscript before me, I know nothing of the nature of the evidence it contains, but should imagine it to be important and conclusive. But where did Voltaire get his information from? What else is known of "M. Hut," and does *Saul* exist in English as written by him? How did Annet get upon the title-page of the modern reprint? In short, which of the triad is the actual author? WILLIAM BATES.

Birmingham.

[* So also does Gorton in his *Biog. Dict.*]

Minor Queries.

Quotations wanted. — Who are the authors of the following:

"Qui jacet in terra, non habet unde cadat."

"Vox audita perit, litera scripta manet."*

"Fiat justitia, ruat cœlum."

"Indocti discunt, et ament meminisse periti."
(This is the motto to Laharpe's *Cours de Littérature*.)

"He equall'd all but Shakspeare here below."

"Death hath a thousand ways to let out life."

"Forgiveness to the injured does belong,
But they ne'er pardon who have done the wrong."

J. SN.

Philadelphia.

Tree cast on the French Coast. — The *Annals of St. Bertin's*, written by Prudentius, bishop of Troyes, tell us that in the year 858, —

"In territorio . . . [blank] . . . mare quandam arborem radicitus evulsam et Gallicanis provinciis ante ignotam ejecit, carentem foliis, sed loco frondium habentem ramusculos similitudine herbæ partim latæ et longioris, loco vero foliorum quædam triangula specie, colore autem unguium humanorum vel ossium piscium, quæ in eis tenuia sunt; et hæc ita summitati earundem herbarum inhærentia, ac si extrinsecus adposita viderentur, more eorum qui ex diversis metallis in ornamentis cingulorum vel hominum vel equestrium falerarum extrinsecus adfigi solent." — Pertz, *Monum. Germ. Histor. Scriptores*, i. 451.

Can this be identified with any known American or other tree? J. C. R.

French Translation of the Agricola of Tacitus. — At a sale of books in London, some years ago, a number were disposed of which had belonged to a member of the Buonaparte family — to the present Emperor of the French, it was believed at the time. Among these were some copies of a translation into French of the *Life of Agricola* by Tacitus, printed at Florence for private distribution in 1829. The translator, whose initials are

[* See "N. & Q.," Vol. v., pp. 200. 237. 261.]

given as N. L. B., in a dedicatory epistle to his "chère cousine, Mademoiselle Juliette de V——," alludes to other "petits ouvrages" which he, probably a youth, had read over to the lady whom he is addressing, and which she had graciously listened to. Can any of your correspondents assist me in determining who N. L. B. was? SUSPICOX.

"*Athenæ Oxonienses*," *by Anthony Wood*: vol. i., "*Life of Wood*." — This volume, published by the Ecclesiastical Historical Society in 1848, was issued, I believe, as the first volume of a reprint of Dr. Bliss's edition of *Wood*, in 8vo. Query, have any other volumes been printed, or has the intention of completing it been abandoned? S. E. G.

Passage in Plutarch.—

"A court rout is like those sacrifices to the lower deities recorded by Plutarch, prepared at much cost, and of which the giver has nothing but the smoke and smell. But the Persians, like some other wise men of the East, ate up the whole victim, leaving the life, or anima, to the gods. *Similia Similibus*, p. 47."—*Thoughts on Manners, &c.*: London, 1759, pp. 128.

If in Plutarch, where? N. O.

Red Slippers.—Can you tell me to what this sentence alludes? —"Red slippers are hawked about in Constantinople for next to nothing." It occurs at the close of the "Hampshire Farmer's Address," *Rejected Addresses*. F. M. E.

Theodora.—Who is the Theodora from whom Handel's Oratorio of that name is called? F. M. E.

La Saxe Gallante is mentioned in *Grimm's Correspondence* as containing "des vérités exagérées," and again as "une traduction peu fidèle d'un livre audace." In an Oxford bookseller's catalogue for 1820 is—

"Saxon Gallantry, or the Secret History of the Court of Dresden, translated from the French: London, 1752."

Can any of your readers tell me what these books are, and whence translated? S. T.
Haarlem.

Samuel Woodworth.—Is an American author of the name of Samuel Woodworth still living? He is author of a volume of *Poems*, *Odes*, *Songs*, *&c.*, published at New York in 1818. R. J.

Biographical Queries.—I should feel greatly indebted to any of your correspondents who could refer me to any farther accounts of any of the following persons than are contained in Wood's *Athenæ* and Chalmers's *Biographical Dictionary*:

1. Thos. Nightingale, fl. 1515.
2. Thos. Lupset, ob. 1531, friend of Erasmus and Colet.
3. Sir Anthony Denny, friend and councillor to Henry VIII., 1500 to 1550.
4. Sir Wm. Paget, first Lord Beaudesert, 1506 to 1563.
5. Edward, first Lord North, 1496 to 1564.

E. M.

"*Go when the morning shineth.*"—I have seen this lovely hymn attributed to Toplady, and also to the Rev. Thos. Dale. Who wrote it? Is the 6th line —

"Cast earthly thoughts away,"

or,

"Cast ev'ry fear away?"

C. MANSFIELD INGLEBY.
Birmingham.

Fire.—When was the use of fire first discovered, and by whom? Is the flaming sword of the cherubim, who guarded the entrance to the Garden of Eden, after the expulsion of Adam and Eve, the first mention made of it? L. M. M. R.

Druidical Monument at Carnac.—There is an immense Druidical monument at Carnac, in Brittany, three leagues from Auray, in the department of Morbihan. I believe it covers about eight acres of ground. I am anxious to know to whom it belongs, and if it is safe from destruction, as, if there is any doubt on the subject, I would gladly contribute to rescue it from all chance of harm, and to ensure its permanent safety.

L. M. M. R.

Cromwell's Portrait and Watch.—Where is the portrait of Oliver Cromwell, by Cooper; which Mr. Jonathan Hartop, of Aldborough, Yorkshire (who married for his third wife an illegitimate daughter of the Protector, and died in 1791 at the patriarchal age of 138), possessed?

And what has become of the Protector's watch, engraved in the *Gentleman's Magazine* for December, 1808? CESTRIENSIS.

Milton's Letter to Hartop.—Is the angry letter, written by Milton to the before-named Mr. Hartop on his repaying him a loan of fifty pounds, after the Restoration, still in being? CESTRIENSIS.

Author of Child's "Guide to Knowledge."—Who is the author of the far-famed *Child's Guide to Knowledge*, published by Simpkin & Co.? I think I have heard she lived near Swaffham, Norfolk. γ.

Knewstubs.—Can you refer me to any account of Mr. Knewstubs, who was one of the divines who represented the Presbyterians at the celebrated conference on the subject of conformity, which took place, before James I. as moderator, in January, 1603–4? Any particulars of himself or family will oblige. Before desiring information on this subject, I remember to have seen some documents in the MS. department of the British

Museum relating to an individual of the name (*temp.* Charles I.); can any of your readers assist me to re-find them? A. CHALLSTETH.

Opinion of an English Bishop on mixed Marriages. — In *Letters to a Russian Gentleman on the Spanish Inquisition*, by the Count de Maistre, in 1815, translated and published in London, 1851, at p. 81., he writes:

"You cannot, I am sure, Sir, have forgot that, in the year 1805, an English bishop was consulted by a lady, one of his friends, on the important and especially difficult question, whether she could in conscience marry her daughter to a man who was alien to the Anglican Church (although neither Catholic nor Protestant).

"The reply, which the principal parties interested did not keep secret, and which was communicated to me in your company, is one of the most curious things I ever read in my life.

"He himself knew a gentleman, an alumnus of Eton and Cambridge, who, after having duly examined, to the best of his ability, the grounds for the two religions, decided for that of Rome. He does not blame him, and consequently he believes that the tender mother may, with all safety to her conscience, marry her daughter out of the Anglican Church, although the children by this marriage should be educated in the religion of her husband."

And in a note:

"The words of the good bishop are as follows: 'If in every other respect the match meet with her approbation, and that of her parents, it must not be declined from any apprehension of her children's salvation being risked by being educated in the R—— Church, - - - - especially as, when they arrive at mature age, they will be at liberty to examine and judge for themselves which of all the Christian Churches is most suitable to the Gospel of Christ.'—C—— P——, March 27, 1805."

Can any of your readers say who was the bishop or the lady who consulted him; or who was the convert to the Roman Church above referred to? The hyphens in the *note* are not mine. I should conclude that the intended husband was of the Russian Church. H. P.

Armorial Bearings. — In the tax-papers the commissioners used, within these few years, to give a long comment, in which it was set forth that every person was liable for armorial bearings who had *in his possession* any seal bearing any device whatever, &c. So wide was the wording that persons who did not wish to pay for being symbolised as bears, monkeys, or lions, might almost fear to have a wafer-stamp seal, lest it should be brought in as a shield counterchecky, or some such heraldic bearing. Was the question ever tried? Was it ever decided by the courts, for example, that a collector of seals, claiming no arms of his own, was liable because he was in possession of the arms of other people? M.

Descendants of Authors. — Are you able to specify any celebrated authors of the last two centuries of whom lineal descendants — whether in the male or female line — are now living? As regards the eighteenth century, the only one that occurs to me at this moment is Richardson; though, as his cotemporary and rival, Henry Fielding, left daughters at his decease, he may, possibly, be another. It is needless to remark that of the greatest the race is dead: in every instance, with the exception of Addison, it died with the person who had made his name illustrious. Some contributor to "N. & Q." has most probably the means of elucidating this subject of inquiry, which affords matter of curious speculation, not indeed in connexion with what Dr. Johnson called the "propagation of understanding" (the Horatian maxim, "fortes creantur fortibus," does not hold good as to *intellectual* force), but merely with reference to the physical deduction from men of the highest order of genius, and the "rationale" (if one may be suggested) of the scarcity of known instances of it. We have an abundance of offshoots (some of them at a considerable interval) from great lawyers, great statesmen, and great commanders—the "tenth transmitters" of "foolish faces" are very plentiful; while of great *writers*, from whom it has been said that a country derives its chief renown, the genealogical extinction is all but universal. The heroes of literature are represented, perhaps more suitably, by their immortal works.

I omitted to mention Lady M. W. Montague, whose descendants are numerous among the noble of the land. A. L.

Minor Queries with Answers.

Medal of Charles I. — A friend of mine has found a small silver coin or medal, date 1625. Two busts, male and female, with a glory over; the inscription round is "CH. MAG. ET HEN. M. A. BRIT. REX. ET REG." The obverse, Cupid with roses and lilies. Around, "FUNDIT AMOR LILIA MIXTA ROSIS." On what occasion was this coined? W. COLLYNS.

[This is a small medal, struck upon the marriage of Charles I. and Henrietta Maria; when the lilies of France were mingled with the roses of England. They must have been distributed largely, for there are several varieties; and of some, more than one pair of dies were used.]

Rosemary. — Will some correspondent explain the allusion to this plant in the following passage from *Hudibras* (Part II. canto I. v. 845-8)?

"A Persian emp'rour whipp'd his grannam
The sea, his mother Venus came on;
And hence some rev'rend men approve
Of rosemary in making love."

A. CHALLSTETH.

[Zachary Grey has the following note on this passage: "As Venus was reported to have sprung from the foam of the sea, Butler intimates that rosemary (*Rosmarinus*) or sea-dew, as resembling in a morning the dew of the sea, was in use in making love."]

Passage in Milton. — Can you or any of your correspondents furnish me with an explanatory comment on the following lines from book iii. of Milton's *Paradise Lost?*

"They pass the planets seven, and pass the fixed,
And that crystalline sphere whose balance weighs
The trepidation talked, and that first moved."

HENRY HARDCASTLE.

Grasmere.

[Dr. Newton has the following note to this passage:— "Milton speaks here according to the ancient astronomy, adopted and improved by Ptolemy. 'They pass the planets seven,' our planetary or solar system, and beyond this 'pass the fixed,' the firmament or sphere of the fixed stars, and beyond this 'that crystalline sphere,' the crystalline heaven, clear as crystal, to which the Ptolemaicks attributed a sort of libration or shaking (the 'trepidation' so much talked of) to account for certain irregularities in the motion of the stars, and beyond this 'that first moved,' the *primum mobile*, the sphere which was both the first moved and the first mover, communicating its motion to all the lower spheres; and beyond this was the empyrean heaven, the seat of God and the angels. This passage may receive some farther light and illustration from another of the same nature in Tasso (cant. ix. st. 60, 61.), where he describes the descent of the archangel Michael from heaven, and mentions this crystalline and all the other spheres, but only inverting the order, as there the motion is downwards, and here it is upwards:

"Passa il foco, e la luce,' &c.

'He pass'd the light, and shining fire assign'd
The glorious seat of his selected crew,
The mover first, and circle crystalline,
The firmament where fixed stars all shine.
'Unlike in working than in shape and show,
At his left hand, Saturn he left and Jove,
And those untruly errant call'd, I trow,
Since he errs not who them doth guide and move.'"]

Blue-thong Knights. — In the *Lives of the Queens of England of the House of Hanover*, recently published, vol. i. p. 183. (a work remarkable for the total absence of any authority for its statements), occurs the following:

"When Richard was about setting out for Acre, he instituted the order of the blue thong, the insignia of which was a blue band of leather, worn on the left leg, and which appears to me to be the undoubted original of the order of the garter. There were twenty-four knights of the order, with the king for master, and the wearers pledged themselves to deserve increased honours by scaling the walls of Acre in company."

Can any of your friends refer to any authority for this statement, or to any work where an account of this order, and any of its twenty-four knights, may be found? T. D. S.

[A similar statement is given in Strickland's *Queens of England*, vol. i. p. 298., edit. 1854, upon the authority of Hoveden and Sir Egerton Bridges, which we have not been able to discover. In the preface to *Liber Niger*, compiled in the reign of Henry VIII., it is there alleged (but upon what authority, if any, the researches of Selden had not discovered) that King Richard I., whilst his forces were employed against Cyprus and Acre, had, through the mediation, as he imagined, of St. George, been inspired with fresh courage and the means of animating his fatigued soldiers, by the device to tie about the legs of a chosen number of knights a leathern thong or garter, in order that, being thereby reminded of the honour of their enterprise, they might be encouraged to new efforts for victory. See the passage in Anstis's *History of the Garter*, vol. ii. p. 23.]

Verses to Hogarth's Pictures. — Did Hogarth employ a penny-a-liner of the day to write the verses which, *à la* Callot, were suffixed to his plates? or were the illustrative verses the additions of a subsequent publisher? Who wrote the verses to "The Harlot's Progress?"

C. MANSFIELD INGLEBY.

Birmingham.

[In Hogarth's *Works*, by Nichols and Steevens, vol. ii. p. 104., it is stated that "the verses to 'The Harlot's Progress' made their first appearance under the earliest and best of the pirated copies published by Bowles. Hogarth, finding that such a metrical description had its effect, resolved that his next series of prints should receive the same advantage from an abler hand."]

Connor or O'Connor's "History of Poland." — Can any of your readers give me information respecting this author? Who and what was he? Was he any relation to Dr. O'Connor, the Stowe librarian, or to the author of the *Chronicles of Eri?* ALPHA.

Westminster.

[Bernard Connor was born in 1666, in the county of Kerry, studied medicine at several of the continental universities, and at length obtained the appointment of first physician to John Sobieski, King of Poland. Towards the close of the seventeenth century he settled in London, was elected a Fellow of the Royal Society, and, having joined the Church of England, lectured publicly in medicine at Oxford. His lectures he afterwards printed under the title of *Disquisitiones Medico-Physicæ*. He was also the author of a *History of Poland*, and a singular treatise on the miracles of Scripture, entitled *Evangelium Medici, or the Physician's Gospel*. He died in October, 1698, in the thirty-second year of his age. See his *Funeral Sermon*, preached by Dr. William Hayley in the parish church of St. Giles's, London, 4to., 1699; and Kippis's *Biographia Britannica*.]

"*Lays of the Minnesingers.*" — Who were the authors of *Lays of the Minnesingers or German Troubadours*, London, Longman & Co., 1825? The Advertisement commences, —

"Though this little work is sent into the world anonymously, it may be proper to state that it is the joint production of two authors."

EDEN WARWICK.

Birmingham.

[The principal editor was Edgar Taylor, Esq., F.S.A., who died August 19, 1839; and we believe that his co-editor was Mrs. Austin, who is understood to have been associated with him in his first and most admirable translation of Grimm's *German Popular Stories*.]

Epitaph. — In the parish church of Kendal, the following epitaph is inscribed on a brass plate to the memory of Ralph Tyrer, B.D., a former vicar, who died June 4, 1627; and it is said to have

been composed by himself. Can any reader of "N. & Q." explain the second line?

"London bred me, Westminster fed me,
Cambridge sped me, *My sister wed me,*
Study taught me, Living sought me,
Learning brought me, Kendal caught me,
Labour pressed me, Sickness distressed me,
Death oppressed me, The grave possessed me,
God first gave me, Christ did save me,
Earth did crave me, and Heaven would have me."

JOHN O' THE FORD.

[The passage seems to imply that his wife was procured by the intervention of his sister.]

Replies.

WILL O' THE WISP, JACK-A-LANTERN, IGNIS FATUUS, CORPSE-CANDLES, ETC.

(Vol. xii., p. 167.)

By a dozen of names these wild-fire phenomena are very common in all boggy lands, and were much more so before the agricultural science of drainage was carried to such an extent. I have seen them often; but the most curious example occurred to a friend of mine whose country residence was situated within sight of a low swampy track of meadow. It was exactly at this season of the year (in September) that the household were startled, and the superstitious affrighted by the appearance of strange waving and wandering lights in the locality alluded to, commencing near midnight and lasting for several hours. Their motion was very eccentric, and they traversed the district in every direction, up and down, backwards and forwards. As day approached they vanished, leaving the observers to account as well as they could for the unusual nightly visitation. At length some, bolder than the rest, having examined the ground by daylight, and discovered neither pitfall nor sinking bog, resolved on going to the spot and ascertaining the nature of the illusion. They went accordingly, noiselessly and secretly, and followed up the dancing lights till they came upon them; and lo! they were lanterns tied by collars to the necks of small well-trained setters, and in the service of poachers, with nets, who were thus pursuing their vocation and catching almost every head of game on the estate. So much for a particular Puck-affair. W. J.

About twenty years since, while travelling one night in the south of Ireland, about four miles from Killarney, on passing some marshy ground I distinctly saw a light flitting about, vanishing at intervals, and appearing again. My driver noticed the same, and we stopped and observed it for near half an hour. It was about the first of September, nine o'clock at night, and the air very still. The light appeared to be about from fifty to one hundred yards from us. I was told that such an appearance was commonly seen in marshy ground after a warm day, and that the country people called it "Jack o' the lantern." Of course it can be easily accounted for. Last year I passed the same spot by day, and saw that a large drain had been made through the marsh, consequently I expect my friend "Jack" has vanished with his lantern to some more *genial* locality.

SIMON WARD.

A friend informs me he has frequently seen it in a marsh near the town of Stettin in Germany, and has often staid, while passing the place with other persons, to witness its movements. He describes it as like a "good-sized candle flame," constantly appearing and disappearing. Sometimes a dozen or more are visible at one time. Although they are very common, some people feel a little superstitious, and do not pass that place at night.

H. W. D.

W. may be informed that this light has been seen by me (to the best of my recollection, more than once) dancing over some boggy ground on Bedford Moor, near Torrington, in the north of Devon. J. SANSOM.

EXECUTORS OF WILLS.

(Vol. xii., p. 124.)

LEGULEIUS asks when executors were first instituted? And he remarks, they were, it appears, quite unknown to the Roman law.

Perhaps they had their beginning in ancient Greece, for the man who was privileged to make a will signed it before witnesses (who were sometimes magistrates and archons), and then placed it in the hands of trustees called *Epimeletai*, who were obliged to see it performed. See Archbishop Potter's *Antiquities*, by Dunbar, ii. 339. Isæus seems to be his authority, but I have not the references. The ἐπιμεληταί were any persons who were charged with care, guardianship, or performance, — the original apparently of executors in modern time. It was, we know, the custom among the Romans for a man to leave his fortune to a friend on some executory trust. The *Hæres Fiduciarius* seems to have corresponded to an executor. A testator's wishes, too, are often said to be addressed *ad fidei Commissarios.* The appointment of an *Heres*, whom we may call executor in some respects, was essential to the validity of a will among the Romans. "It was," as Dr. Taylor remarks in his *Elements of Civil Law* (535.), "a form so necessary, that practice at least, if not law, required it as the principal ingredient."

This is supported by the *Definition of Modestinus;* and it appears that the *Hæres Testamenti* was the full representative of the testator by the civil law, and succeeded to the whole estate, real as well as personal. See also Hallifax *On the Civil Law*, 37.; and as to the form and mode of his institution, the sixth book of Justin, *Cod.*, tit. xxiii., *De Testamentis, et quemadmodum Testamenta ordinetur*, in *Corpus Juris Civilis*, 194. sqq. "An executor," says Ayliffe in his *Parergon Juris Canonici Anglicani*, 264., "so called *ab exequendo*, is in the civil and canon law sometimes called *Hæres Testamentarius*, and often *Hæres* simply. He had his beginning in the civil law by the Imperial Constitutions." So, too, Cowel attributes the beginning of the executor to "the Constitutions of the Emperors, who first permitted those that thought good by their wills to bestow anything upon godly and charitable uses, to appoint whom they pleased to see the same performed."

It seems to me impossible to peruse the chapters of the civil law quoted by these authorities without seeing that the office of executor was known to the Romans, although not by the modern name of executor, which, as Lord Hardwicke, in a case reported in the third volume of Atkins's *Reports*, said, "is a barbarous term unknown to that law." Godolphin also treats the executor as known to the civil law, in the *Hæres Testamentarius* (part 2. c. 1. s. 1.); and so, too, Swinburn, in his *Treatise on Wills*. The custom of making wills among the Teutonic nations is ascribed by Selden to the Romans, and to the reception by Germanic nations of the Roman law. Executors are often named in Anglo-Saxon wills; and there is every reason for believing that the custom of making devises of lands as well as chattels was introduced into England from Rome by Augustine. Wills were not considered in the same ceremonious point of view as the Roman *Testamenti*. They were partly a settlement or grant, and a testament, and corroborated by being witnessed by prelates, who are made to some extent executors; a portion of the testator's property being usually bequeathed to pious purposes, in which case even the Roman law allowed the intervention of clergy. (Kemble's Introd. to *Cod. Dipl. Ævi Saxon.*, p. cviii.) The Anglo-Saxon prelates seem to have answered to the functionaries of the Pontifical College in this respect, who had the care and superintendence of wills and executory trusts. Mr. Kemble doubts whether probate was required among the Anglo-Saxons. There are Saxon wills in which a *legatus* is not designated or appointed for the execution of the testator's wishes. In some cases (as in the will of Elfhelm, in Lye's *Saxon Dictionary*, vol. ii., appendix) there is a request to the superior lord, which runs in that instance—"Jam oro te, dilecte domine, ut meum testamentum stare possit, et tu ne sinas ut ipsum quis pervertat." The earliest will printed in Mr. Kemble's valuable collection of Anglo-Saxon documents is of the ninth century. The *Legatum testamentum* is rendered in the Anglo-Saxon ȝereran ȝeȝetnyrre (gerefan gesetnysse) — words which seem aptly to designate a *representative* functionary. Glanville (writing, I need hardly say, in the reign of Henry II.) says the executors of a testament should be such persons as the testator has chosen for that purpose; but if he doth not nominate any person, the nearest of kin and relations may take upon them the charge (Lib. vii. ch. 6.). This latter is the executor *ab Episcopo Constitutus* mentioned by the Canonists and old writers on wills; the former is the executor *à testatore Constitutus*, or *Executor Testamentarius*, who is usually meant by the term executor. The older authorities of ecclesiastical law treat the appointment of an executor as essential to a testament; but this strictness, as is remarked by the learned author of *Williams on Executors*, has long ceased to exist. I have not any reference to the first known appearance of the term executor in our records. In the *Rotuli Parl.*, mention is made of the executors of the will of Bishop John de Kyrkeby in A.D. 1290. Nicolas, in his *Ancient Wills*, does not give an older example, but there is no doubt the term has been known to our law from a much earlier period.

Wm. Sidney Gibson.

Tynemouth.

Your correspondent Leguleius inquires respecting the origin of executors. He will find an answer to his query in an article in the *Law Magazine* of this month ("The Transmission of the Executorship"), where the subject is handled with considerable talent and learning. The article (which I understand is by Mr. H. C. Coote of Doctors' Commons, the author of *The Practice of the Ecclesiastical Courts*) will amply repay the perusal. Beta.

OGHAM CHARACTERS.

(Vol. xi., p. 285.)

In "N. & Q." there are some remarks by Dr. Charlton on the art of writing in Ogham characters. Dr. C. seems to think that those characters originated in the Runic. However, in the *British Cyclopædia of Literature*, &c., art. Ogham, it is suggested that they were brought over to Ireland by the Iberian colonists of that country; and the circumstance is mentioned that in Kerry county, the county in which the Iberian colonists are said to have landed, the greatest number of stones inscribed with Ogham characters have been discovered. This subject deserves farther inquiry; and with your permission I will mention a fact

which seems to support the latter hypothesis, and then suggest how the truth of it may be ascertained.

There can be little doubt that a considerable portion of the earliest inhabitants of Britain came from Spain. Arguing from certain physical peculiarities, Tacitus derives the Silures from thence; and this is not only supported by the number of Iberic words occurring as names of places in the country inhabited by those people (South Wales), but by the very name of the Scilly islands — Silura — showing that they had originally been peopled by the same nation. Now, as the Scillies are on the direct road to Spain, what can be more probable than that the Silures, sailing from Spain to Britain, left some of their number behind on those islands? In a work recently published (*A Londoner's Walk to the Land's End, and a Trip to Scilly Isles*) the following passage occurs:

"Some of the stones [in the Scillies] are furrowed with what appear to be deeply-graven and mysterious Runes."

I have little doubt that these inscriptions are Ogham inscriptions, and that they are the work of the Iberian colonists settled in the Scillies.

Now, if the inscriptions mentioned in the passage which I have quoted were examined, and they proved to be in the Ogham characters, it would go far to prove that those characters were originally used by the Iberians. Farther, in Spain itself inscriptions have been discovered, but the southern antiquaries have not yet been able to decipher them. (See Niebuhr's *Lectures on Anc. Ethn. and Geog.*) If they were examined and proved to be also in the Ogham character, not only would the origin of that mode of writing be discovered, but the story of the Iberian settlements in Ireland, and of the Iberian origin of the Silures, would be shown to rest on an historical basis.

E. West.

VERB AND NOMINATIVE CASE.

(Vol. xii., pp. 65. 153.)

W. B. C. does not seem to me to understand the drift of W. M. T.'s remarks. I conceive the latter to be putting in a plea for certain exceptions to a rule of grammar, against the jurists, who are unwilling to allow such exceptions. It is sufficient for the justification of these exceptional phrases, that they are received as idioms, and therefore not to be tried by ordinary laws of syntax. Their history is another matter.

It is not, as I understand it, W. M. T. on his schoolmaster's authority, but only the schoolmaster, who condemns the expression "A man six *foot* high." I am inclined to join with the schoolmaster, though not from the reason that I do not believe (as W. B. C. does) that this phrase could have "originally stood," in the elegant form of "A man, six measures of a man's foot each in length, high;" but simply because I do not think that this expression has ever received the sanction of that respectable usage "*quem* penes arbitrium est."

That the expressions which W. M. T. quotes are all more or less elliptical, there is no doubt, but surely W. B. C.'s ellipses are a little too *récherché*. Does W. B. C. really believe that the folks who now say "three and eleven pence halfpenny is not a high price for good Irish cloth," were, at some remote period, in the habit of saying "the sum of three shillings and eleven pence and a halfpenny is not a high price to give," or to ask for (a certain quantity of) good Irish cloth? or is this merely a useful grammatical fiction, like the "original contract" between king and people, which you may talk about without believing that it was ever actually signed, sealed, or delivered? When I say "ninety-five is a great age," I quite agree with W. B. C. that the words "ninety-five" alone mean nothing; but there is logically no omission, save of the substantive, which must belong to the adjectives ninety-five. Yet the verb is used in the singular; and the original reason for this was, not that the expression was once thrice as long, but that the idea in the mind is of a total. But I am not at liberty to use a singular verb in *any* case where any nominative, being plural, is resolvable into a total. I cannot, for instance, say "ninety-five soldiers is arrived," and excuse myself by saying that I meant "a company consisting of ninety-five soldiers is arrived;" and that I considered the word *soldiers* in the "abbreviated sentence to be used in the genitive case." I have heard people, when surprised at an accusation exclaim, "Me?" and have been at a loss to imagine why they gave the preference to the accusative pronoun on the occasion. But W. B. C.'s theory of ellipses furnishes an explanation in a moment. The part suppressed in the sentence, as it originally stood, is "are you alluding to —?" Here you have at once a preposition properly governing an accusative. There is, in fact, scarcely any violation of the rules of syntax which may not be justified in some way by the supposition of an ellipse. It is, therefore, not because the expressions referred to may be capable of rational explanation, but because they are received idioms, that I am allowed to employ them.

T. E. M.

I remember hearing or reading an assertion which, though it may be too much of a generalisation, seems to have many instances to rest upon. It is that the genius of our language reserves the plural for indefinitely many, and expresses definitely many by the singular. This really seems to be almost a rule in composition of

words, and in what I have elsewhere called *hyphenic* collections (Vol. iv., p. 203.).

The following phrases are certainly good English: "a two-foot rule," "a six-foot telescope," "a four-horse carriage." Lindley Murray and the school-mistresses may deny it, but they are wrong. Shakspeare makes Falstaff, I think, talk of a "three-man beetle."

Throughout the country, the uneducated speak of "five year," "seven year." The singular enters whenever the notion is cumulative. They do not say, "I saw five horse in the field," but "five horses." But cumulation, thought of the whole as a whole, without separation into parts, will bear a singular, even when an adjective enters which applies to each of the things stated. As in —

> ". . . rats and mice and such small deer,
> Have been Tom's food for seven long *year*."

The following is an instance in which modern grammar has added the last letter, in defiance of rhyme. It is from the ballad of "The Boy and the Mantle:"

> "He plucked out of his poterner,
> And longer wold not dwell;
> He pulled forth a pretty mantle
> Betweene two nut-shells."

There are many cases in which the indefinite would demand a plural, where the definite would demand a singular. Of an article usually sold for pence, our ear would instruct us to say that "shillings *are* a fearful price;" and that "three shillings *is* a fearful price." And we talk English by ear, not by rule; our grammars do not settle half the points, to say nothing of there being no grammar to which common appeal is made. The rule seems to be that a definite plurality, collectively considered, takes a singular verb. But perhaps the first person to whom the rule is presented will find an instance to the contrary: in fact, a modification immediately suggests itself. As happens so frequently in other cases, our grammar is not purely formal; the meaning influences the phrase. The collection must be of that kind in which the part is lost in the whole, and is of no significance except as contributing to the whole. We may say that "ten shillings is a good price;" but we may not say that "ten men *is* a large committee."

This want of entire *formality* in our grammar will probably cause all attempt at construction of rules to fail. M.

A Man Six Foot high (Vol. xii., p. 65.). — W. M. T. wishes for authorities from other languages for this form of speech, — a singular noun with a plural numeral pronoun. It is found in Hindustani, Persian, Magyar, and Welsh.

W. BARNES.

NOTES ON TREES AND FLOWERS.

(Vol. xi., p. 460.; Vol. xii., p. 70.)

I have much pleasure in following MR. MACKENZIE WALCOTT with a *spicilegium* of Notes on books which treat of trees and flowers.

Of Réné Rapin's *Horti*, a copy of which is now before me, and of which there is a translation by J. Evelyn, Hallam says:

"A far superior performance is the poem on Gardens by the Jesuit Réné Rapin. For skill in varying and adorning his subject, for a truly Virgilian spirit in expression, for the exclusion of feeble, prosaic, or awkward lines, he may perhaps be equal to any poet, to Sammarthanus, or to Sannazarus himself. His cadences are generally very gratifying to the ear, and in this respect he is much above Vida. But his subject or his genius has prevented him from rising very high; he is the poet of gardens, and what gardens are to nature, that is he to mightier poets. There is also too monotonous a repetition of nearly the same images, as in his long enumeration of flowers in the first book: the descriptions are separately good, and great artifice is shown in varying them; but the variety could not be sufficient to remove the general sameness that belongs to an horticultural catalogue."

See Rapin's preface, in which he vindicates his use of fables or legends, "Ne carmen langueret insita jejunitate præceptionis, quam profitebatur."

"The first book of the Gardens of Rapin is on flowers, the second on trees, the third on waters, and the fourth on fruits. The poem is of about three thousand lines, sustained with equable dignity. All kinds of graceful associations are mingled with the description of his flowers, in the fanciful style of Ovid and Darwin: the violet is Ianthis, who lurked in valleys to shun the love of Apollo, and stained her face with purple to preserve her chastity; the rose is Rhodanthe, proud of her beauty, and worshipped by the people in the place of Diana, but changed by the indignant Apollo to a tree; while the populace, who had adored her, are converted into her thorns, and her chief lovers into snails and butterflies."

"As the poem of Rapin," continues Mr. Hallam, "is not in the hands of every one who has taste for Latin poetry, I will give as a specimen the introduction to the second book."

I have here the pleasure of adding some of the lines containing the associations above referred to, and on a future occasion I hope to illustrate other objects of curious legends:

"The Violet.

"Hanc olim vaccas quando pavisse Pheræas
Dicitur, errantem vidit cum Phœbus, amavit:
Nec vulnus celavit amans, perterrita virgo
Proripuit sese in sylvas, monuitque Dianam.
Illa, soror colles, inquit, fuge; namque supremos
Phœbus amat colles, et cœlo gaudet aperto.
Ibat per valles Virgo, fontesque petebat
Umbriferos, sepesque inter deserta latebat.
. . . . . .
. . . . Jam furta Deus fraudesque parabat.
Cum dea: formosæ si non licet esse pudicam:
Ah! pereat potius quæ non fert forma pudorem.'
Dixit, et obscura infecit ferrugine vultum."

"The Rose.

"Hortorum regina suos ostendit honores,
Præ qua puniceis ardens aurora quadrigis
Palleat, atque suos confundat Delia vultus.
. . . . . .
Fraternos animos injuria facta sorori
Permovit, læsoque furens pro numine Phœbus
Ultores radios obliquo lumine torsit:
Lumine quo, cœpit primum tædere Rhodanthen
Esse deam. Nam pes per sese altaribus ipsis
Figitur, et ductis saxo radicibus hæret.
Jam virides tollit ramos, dum brachia tendit.
Languet egens animi, sed adhuc regina, suamque
Dum mutat formam, vel sic mutasse decebat,
Nam pulcher flos est, fuerat quæ pulchra Rhodanthe,
Felix, divinos si nunquam visa fuisset
Digna pati cultus, nec sic merüisset amari."

Bibliothecar. Chetham.

Addenda to Mr. Walcott's "Notes on Trees and Flowers:"

Have a Symbolism.

Ivy, immortality.
Oak, virtue and majesty.
Passion-flower, crucifixion.
White Lily, purity.
Palm-branch, martyrdom.

Funeral Chaplets.

Laurel.*
Oak.*
Olive.*
Myrtle.*
Rosemary.
Cypress.
Amaranth.

Names of Founders and Donors of Religious Buildings.

Mulberry leaves are used in St. Mary's Church, New Shoreham; the convent to which it belonged having been erected by Sir John Mowbray.

Maple leaves are upon a brass in St. Mary's Church, Broadwater, Sussex, to Walter Mapleton.

The Rose (for Roslyn) occurs in most of the decorations in Roslyn chapel, near Edinburgh.

"Blazed every rose — carved buttress fair."

Have given Origin to many Embellishments of Architecture.

The papyrus in the temples of Egypt.

The acanthus was used in the Corinthian as well as in the Composite Order.

The Continental and English cathedrals are decorated with the vine, strawberry, holly, woodbine, oak, ivy, common avens, fern, thistle, sunflower, laurel, ranunculus, and many others.

W. P. Griffith.

PHOTOGRAPHIC CORRESPONDENCE.

Photography on Enamel. — A recent number of *La Lumière* contains a notice of a process for photographing on enamel, invented and patented by MM. Bulot and Cattin, of the firm of Tournachon and Company. The object is taken as a positive on collodion, which is afterwards detached from the glass and laid upon a plate of metal (silver, copper, iron, steel, &c.), covered with enamel of the colour that the dark parts of the picture are intended to be: this is heated to redness, the enamel softens, and the picture becomes incorporated with the vitrified coating of the metal.

This process, though very simple, requires several precautions; it is particularly necessary that the plate should be heated with great care, otherwise the enamel will crack, and the picture be destroyed.

The inventors have executed some portraits in this manner, which exhibit a remarkable finish. It is peculiarly applicable to jewellery; several small portraits may be formed into bracelets, or separately they may be used for studs, buttons, &c. It may also be applied to terra cotta, porcelain, and glass, as well as to metals.

It is very rapid, the whole process not occupying more than a quarter of an hour, however unfavourable the state of the atmosphere may be.

Corporation Records: Application of Photography in copying MSS. — The value and importance of photography cannot be better appreciated than in its adaptation to the copying of ancient manuscripts. We have just seen a beautiful specimen of the art in a copy of King John's Charter to Great Yarmouth, as a frontispiece to a privately-circulated repertory of the records of the corporation of that town, printed at the expense of the Town Council. It suggests to us what may be done in making photography universally useful in our municipal institutions; and we take the occasion of offering a recommendation to other corporate bodies to take the same liberal views as the corporation of Yarmouth have done, by printing a list of their charters and records; and where manuscripts are, from their antiquity or other adventitious circumstances, worthy of being effectually saved from the ruthless hand of Time, multiplied copies may be taken of them for illustration.

Novel Method of taking Stereoscopes (Vol. xii., p. 171.). Though I am an ardent photographer, I content myself with profiting by your photographic correspondence, without filling your columns with my own numerous difficulties. I cannot, however, sit quietly by while Mr. George Norman is playing off upon credulous photographers his "Novel Method." I beg to warn those of your correspondents who have not, as I have, studied the theory of the stereoscope, that this "Novel Method" is a pure delusion. It is simply impossible to get a stereoscopic picture without two diverse perspectives; and it is equally impossible to make two diverse perspectives coincide without a binocular apparatus. The "Novel Method," moreover, is not altogether new. Dr. Anthony of Birmingham mentioned to me nearly a year ago his attempts to produce a single stereoscopic photograph, and I then told him, as I now tell Mr. Norman, that the thing is an impossibility. C. Mansfield Ingleby.

Birmingham.

Mr. Norman's suggestion for obtaining a single stereoscopic picture to exhibit the properties of the double picture, cannot, I apprehend, be acted on with any satisfactory result. Last winter, as a family amusement, I attempted to unite the two pictures on the screen by means of the double lantern, but failed. In certain parts where the images coincided, or nearly so, there was a little increase of intensity, and this might have been the case throughout the picture, if the extreme limits of the two images could have been made to coincide; but this is a practical impossibility. A little consideration will, I think, suffice to show that the stereoscopic effect can be produced only by *two* pictures, viewed by an apparatus (a stereoscope) that restricts each eye to one of them. If a single picture be taken on Mr. Norman's plan, or if two pictures be united on the screen by the double lantern, the result obtained is either a picture differing in no respect from our ordinary view of any object, or it is a compound picture formed of two images not perfectly coincident, — and whilst coincidence could not be effected by looking upon it with one eye, the looking upon it with

* *Archæologia*, vol. xxxiii. p. 48.

both eyes would have no better effect, since precisely the same picture would be taken into each eye.

THOMAS ROSE.

Glasgow.

Replies to Minor Queries.

The Burning of the Jesuitical Books (Vol. xii., p. 151.).—Your correspondent ERIC, by inadvertently, perhaps *ingeniously*, employing parentheses instead of brackets, makes it appear that I am guilty of the nonsense of saying, that "Bifrons, in his *real* character (of Junius) felt an interest in the fate of the Jesuits." Junius (known under that name only) was no more a *real* character than Bifrons was. My meaning, I think, was plain enough to any one who *wished* to understand it; namely, that Bifrons in his real character (of Chesterfield) felt more interest in the fate of the Jesuits than perhaps any one of his cotemporaries. This is proved by the testimony of Dr. Maty, in his *Memoir of Chesterfield*, as well as by the frequent mention of the Jesuits in the *Chesterfield Correspondence*. The observation had no reference whatever to Chesterfield's subsequent letters under the signature of Junius.

As to the note, p. 185., of *Junius Discovered*, it cannot be necessary to go back as far as the year 1766 for the *origin* of Junius's "unappeasable wrath" against the Duke of Grafton, since it has been clearly shown that, during the year 1767, the wrath of Junius *was not against the Duke of Grafton, but against Lord Chatham;* and that it was not until Lord Chesterfield discovered that the Duke of Grafton had deceived him, that he transferred his indignation from Lord Chatham to the Duke of Grafton, whose secretary, Bradshaw, in 1768, filled the seat in Parliament that had been *promised* to Lord Chesterfield for his son. With this key, Bifrons' letter, and the reference to the "sound casuistry" of the Jesuits in their chapter on "promises," is perfectly intelligible.

WILLIAM CRAMP.

Man in the Iron Mask (Vol. xi., p. 504.; Vol. xii., p. 94.).—While having the pleasure of addressing you, I may observe that in a recent Number I perceived some questions asked by a correspondent relative to the Man with the Iron Mask. Von Hammer, in his *History of the Ottoman Empire*, asserts that this celebrated historical personage was the Greek Patriarch Avedick (or Arwedicks), who was carried off mysteriously and forcibly from one of the Levantine Islands, by a French vessel, at the instigation of Ferriol, the French ambassador. The account is in vol. xiii. of De Hellert's French translation of Von Hammer's enormous work of eighteen large volumes. If your correspondent, who recently asked the questions above alluded to, should not know where to consult Von Hammer's *History*, I shall be happy to transcribe the passages relating to the Man with the Iron Mask.

GEORGE W. M. REYNOLDS.

Gothic House, Herne Bay.

Anticipated Inventions (Vol. xi., p. 504.).—Possibly PROFESSOR DE MORGAN, who mentions the works of Van Etten and others, may not have met with a somewhat similar work, of which I have a copy. It is a small, tolerably thick quarto, in German. The title begins *Deliciæ Physico-Mathematicæ, &c.*, bears the name of "Daniel Schwenter," and date "1636." In the *Register der Authorum* are found the names of Aaron, Abel, Abraham, David, Goliath, Hercules, Jubal, Julius Cæsar, Noah, &c., so that altogether the book may, I think, be considered a curiosity. The original of many a modern invention appears to be contained in it. For instance, the centrifugal pump, the diving dress and bell; and had the great discovery of Oërsted been then made, the electric telegraph also, a plan (though an impossible one) being suggested for holding conversation at a distance by means of "two magnetic needles." A part of the work treats on curious problems in arithmetic and geometry, optics, mechanics, acoustics, legerdemain, &c. It bears, indeed, a close resemblance to the *Recreations of Ozanam.*

N. S. HEINCKEN.

Sidmouth.

Trees, their Age (Vol. vii., pp. 193. 257.).—

"A giant tree, which grew in a forest in Calaveras county, California, which has been named by botanists the *Washingtonia Gigantea*, measured, when standing, 363 feet from base to top. Its greatest diameter is 31 feet at the base, and 15½ feet at the distance of 116 feet from the roots. It was cut and shipped to New York by two enterprising young men, at an expense of 400*l.* It is of the cedar or cypress species; and Professor Winslow, of San Francisco, estimates its age at three thousand years."—*New York Mirror.*

W. W

Malta.

The four Lions of Wales (Vol. xii., p. 33.).—The late exploits of the 23rd Foot, or Welsh Fusileers, and the development of the great mineral wealth of the Principality, justly entitle it to the restoration of the four lions to the fourth quarter of the royal escutcheon (instead of the repetition uselessly of England as now borne), as it appears on the great seal of Queen Elizabeth, that high-spirited Tudor. Surely a proper representation from the Welsh people, or ancient Britons, would be attended to by the royal and beloved descendant from the pure blood of the old princes of Wales.

E. D.

Anonymous Hymns (Vol. xii., p. 11.).—No. 13., "Thou art the way," &c., is styled American; and "Come thou long-expected Jesus," is attributed by Bickersteth to Madan.

E. D.

Scotch Nursery Song (Vol. xii., p. 28.). — This song of "Elsie Marley" seems to have been one of those which are common to Scotland and the north of England; or rather, which have a leading idea variously worked out in the two countries, and even in the different districts of the two countries. In the *Bishopric Garland, or Durham Minstrel*, the last edition of which is a posthumous work of Joseph Ritson (London, 1810, 8vo.), this song seems to have ascended to Durham *from Cheshire*. It is headed 'A new song made on Alice Marley, an alewife at ————, near Chester." There is full identification of what I have called the "leading idea" in the first verse:

> "Elsie Marley is grown so fine,
> She won't get up to serve her swine,
> But lies in bed till eight or nine,
> And surely she does take her time.
> And do you ken Elsie Marley, honey?
> The wife who sells the barley, honey;
> She won't get up to serve her swine,
> And do you ken Elsie Marley, honey?"

This looks very modern in form; but I suspect that the provincial editions of earlier date adopted modern forms for finery. Ritson himself notes that, in the one that came before his, "Elsie" was altered into "Alice" throughout. The Durham version betrays its secondary character, as follows:

> "The farmers as they come that way
> They drink with Elsie every day,
> And call the fidler for to play
> The tune of Elsie Marley, honey."

The apportionment of the ballads of the north country between England and Scotland, as to authorship, may perhaps only need a little more criticism than has been applied. For instance, the ballad of the "Heir of Linne" is given to Scotland because certain Scottish phrases occur, and because by the tenor it appears that the hero was a *laird* whose title came and went with his estate. But what Scottish phrase is there of any period to which this ballad can be assigned which was not current in the north of England? And was no such thing known in England as a barony by tenure? The first stanza of the song furnishes a presumption that the ballad is English:

> "It is of a lord of faire Scotland
> Which was the unthrifty heire of Linne."

A Scotch writer, writing a Scotch ballad, would hardly particularise the country; an English writer, laying his scene in Scotland, would be sure to do so. M.

Mothering Sunday (Vol. xi., pp. 284. 353. 372.). — It seems obvious that Mid-Lent Sunday was so called on account of its being the day of matriculation. Not that *matricula* is of necessity a diminutive of *mater;* it more probably comes from *matrix*. Children do not go home to their mothers more on one holiday than on another. A. H.

No. 307.]

On the Words "Parson," "Clerk," &c. (Vol. xii., p. 160.). — Having read with much interest the Rev. C. R. Davis's essay on the "Confusion of Ideas," &c., I may perhaps be permitted to remind you that in the nomenclature of the French ecclesiastical hierarchy, the word *curé* represents the incumbent of a church, and the word *vicaire* represents the curate. These appellations are thus far more appropriately given than they are with us. *Curé* means "one who has the cure of souls;" *vicaire* means "one who fills a vicarious office," and is consequently the delegate, deputy, or missionary, for some superior authority.

George W. M. Reynolds.

Gothic House, Herne Bay.

The Drapers' Motto (Vol. xii., p. 25.), said to be "Honour and glory," is a much better motto, viz., "Unto God only be honour and glory," as may be seen by the inclosed summons to one of their worshipful body. In Herbert's History of this very ancient company it is stated that "they were incorporated by letters patent of Henry VI., 1439, by the title of master, wardens, brethren, and sisters of the guild or fraternity of the Blessed Mary the Virgin, of the mystery of Drapers of the City of London." The original grant of arms by W. Bruges, Garter, is dated March 10, 1439, and is in Dethick's book, fol. 20., Harleian MSS. 4900. E. D.

Old College of Physicians (Vol. xii., pp. 66. 113.). — The question asked is not answered by W. J.'s note. The house, figured at p. 121., though belonging to the College, was never used by that learned body. It was rebuilt, after the fire of 1666, on or near the spot where Linacre's original house, the first meeting-place of the College, had previously stood. The building figured at p. 137. is the College in Warwick Lane, still standing; and not that in Amen Corner, to which Harvey added the Museum, and which, like Linacre's house, was destroyed in 1666.

W. Munk, M.D.

Lay Preachers (Vol. xi., p. 153.). — I cannot vouch for Mr. Tavernour being *licensed*, but I give the following entry as it appears in a register book for burials in a parish in the west of Dorset, and was written by the Rev. J. Upton, the then incumbent of the parish:

"Anno Salutis, 1554.

"Reg. Elizᵃ. Mr. Tavenour of Water Eaton, Oxfordshᵉ, High Sheriff, being as yᵉ times then were a learned man, came up into Sᵗ. Maries pulpit, and gave yᵉ scholars a sermon, not out of ostentation, but charity, and thus began: 'Arriving at yᵉ mount of Sᵗ. Maries, in yᵉ stormy stage where I now stand, I have brought you some fine biskits baked in yᵉ oven of charity, and carefully conserved for yᵉ chickens of yᵉ church, ye sparrows of yᵉ spirit, and yᵉ sweet swallows of salvation,'" &c.

Simon Ward.

Derivation of Wether (Vol. xii., p. 165.). — To trace this word to its most ancient known root we must ascend to the Sanscrit *ud* and *und*, to flow, to moisten; *udan*, water; *uttas*, a fluid or liquid body; *udras*, an amphibious animal; *vandau*, fluid. Thence to the Greek, ὕω, to rain; ὕδης, moisture; νέταος, rainy; ὕδρος, a water snake, ὕδωρ and ὕδας, water. Plato, in the *Cratylus*, says the word ὕδωρ, as also πῦρ and κύνες, are foreign, of which he could not give an etymological root; but he adds a suitable caution, which he may be thought to have egregiously violated in other instances, οὐ τοίνυν δεῖ ταῦτα προσ βιάζεσθαι, "it is not proper to use violence with these words." The Latin *undo*, *unda*, *udus*, *udra*, the Gothic *wato*, and Lithuanian *wandŭ*, bring us to the German *wasser*, *waschen*, &c., and *wetter*; the last word means the weather, a tempest. Zeus and Jupiter indicated to Greeks and Romans the fertilising or creating power of *moisture**, as well as other atmospheric influences on vegetation. *Wetterdach* means "the eaves," literally "weather roof;" hence the English *wet* and *weather*. This must not be confounded with *wind*, which Eichhoff derives from a different Sanscrit root. Amongst nautical men the word *weather* forms several compounds, as *weather-bit*, *weather-bow*, *weather-boards*, *weather-cloths*, *weather-brace*, *weather-shore*, *hard-a-weather*, and has reference chiefly, but not exclusively, to the wind, as is natural in their vocabulary. The inference derivable from this induction is, that the places inquired about by BOUNOS are all much exposed to the weather, be it *fair* or *foul*. The certainty of this etymology must be verified, however, by the localist. T. J. BUCKTON.

Lichfield.

Trophy Tax (Vol. xii., p. 67.). — This is a tax we still pay in the City of London. It was reimposed on the militia being called out. The reason MR. DENTON found it on the receipts is that it is chargeable on the landlord. HYDE CLARKE.

Aërolites (Vol. xii., p. 147.). — J. S. F. will derive much information on the subject of aërolites by reading a very interesting communication made by Sir Roderick Murchison to the Royal Society. It will be found in the last number of the *Proceedings of the Royal Society*.

L. H. J. TONNA.

Sir Richard Southwell (Vol. iv., p. 152.). — See *Life of Sir Thomas Pope*, second edition, p. 218.

E. M.

Sankey Chamber (Vol. xi., p. 342.). — Sankey chamber is probably the same as *Schenke Kammer*, the spence or steward chamber; and *to sank* means apparently to act as steward, or perhaps rather as butler. The proper name *Sankey* is doubtless cognate. A. H.

Bells in the Tower of the Chapel at St. Michael's Mount, Cornwall (Vol. xii., p. 131.). — Responding to the invitation to furnish inscriptions for the bells numbered 1, 4, and 5, which would harmonise with those on the other three, Nos. 2. 3. and 6., I would suggest the following.

No. 1.:

"Pater est Deus.
✠ Michael ✠ Sancte Petre . Ora pro nobis.
Ordo Angelorum."

No. 4.:

"Unus et trinus Deus.
✠ Sancte Joannes Baptista ✠ Sancte Andrea . orate pro nobis.
Ordo Thronorum."

No. 5.:

"O beata Trinitas.
✠ Sancte Joannes ✠ Sancta Catharina . orate pro nobis.
Ordo Dominationum."

F. C. H.

A Lady restored to Life (Vol. xi., p. 146.; Vol. xii., p. 154.). — At the church of St. Decumans, near the town of Watchett, Somersetshire, there is a monumental brass of a lady who was restored to life, as the legend tells, by the sexton, who, in attempting to take off a massive ring from her finger, found himself obliged to use his knife. At the first incision the blood gushed forth, and the lady, much to the alarm of the sexton, rose in her coffin. After her restoration to the upper world, the lady blessed her husband with two children.

A similar legend is related of a lady in Cologne, the wife of a knight of the name of Mengis, of the ancient race of Aducht, and the house in which the couple were thus wonderfully reunited, can still be seen on the Neumarkt of that town. It is marked by the figure of a horse near one of the top windows. The reason why this figure was placed there is also given in the legend. Sir Mengis of Aducht was awakened in the night by his wife knocking at the door; he believed it must be an evil spirit, and refused to open the house unless her horses would mount the stairs up to the garret. No sooner had he made this condition than the horses left their stables, and passed his door on their way up stairs. Awe-struck at this prodigy he rushed down stairs and admitted his wife, who, like our Somersetshire heroine, blessed him afterwards with several children. In Dr. K. Simrock's collection of *Legends of the Rhine*, this tale is told in verse by E. V. Groote, p. 61. S. A. S.

Bridgwater.

Nearly the same story is told of one of the Lady Edgcumbes, if I remember rightly, the

* Clouds=cherubim in the Arabic, Chaldee, and Syriac sense of the word (foreign to the Hebrew), of cultivators of the soil. See Lycophron, v. 80., and Meursius and Potter, *in loco*; also, v. 160., and Tzetzes and Canter, *in loco*, and their authorities. Conf. 2 Kings xix. 15.

mother of the first peer. See an account of the Edgcumbes of Cotehill by Mrs. Bray, in the *Gentleman's Magazine* for 1853. E. H. A.

Peerages in the Female Line (Vol. xii., p. 185.). — DONEC cannot do better than consult Nicolas's *Synopsis of the Peerage*, which gives all the peerages which have descended through females, taking their origin from a writ of summons to parliament to some male ancestor. A search for patents will be useless, since there are no grants of dignities in England to females by patent with limitations to heirs general, the only limitation which can create a peerage descendible through females. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

We are of the number of those who, having read from time to time, as they appeared in the pages of *Blackwood's Magazine*, the brilliant dissertations, diatribes, dogmas, and discussions, which the late Professor Wilson put into the mouths of the world-renowned conversationists of the *Noctes Ambrosianæ*, are well pleased to see a selection of them in the form of a separate publication. The powerful imagination, the fervid eloquence, and ready pen of Christopher North, combine to place many passages of the *Noctes* among the most successful specimens of word painting which are to be found in the English language. The Professor was a good hater, and consequently gave vent to his antipathies with an energy somewhat startling; and one of the sources of the regret which must be felt that he himself did not superintend the republication of these effusions, written from month to month under the excitement of strong political and party feeling, is, that there can be little doubt that his natural kindliness of heart, proved upon numerous occasions, would have led him to temper with many a kind note the severity of many a hard criticism. The present volume is the first of a collected edition of the works of Professor Wilson. The *Noctes* will be completed in four volumes.

We have received from Mr. Parker, of Oxford, a volume got up as Parker of Oxford only can get up works on Church Architecture. It is entitled *The Ecclesiastical and Architectural Topography of England, published under the Sanction of the Central Committee of the Archæological Institute of Great Britain and Ireland*, and the Part before us, which is Part VII., contains *Architectural Notes on the Churches and other Mediæval Buildings in Suffolk.* Of the value and importance of such a work at the present time, when the study of Gothic Architecture is so generally prevalent, there can be little doubt; and as the volume in question is the result of recent actual surveys, undertaken expressly for it by Mr. Caveler — and has had also the benefit in some parts of the extensive knowledge of the subject to Mr. T. M. Rickman, and of the supervision of Archdeacon Ormerod — it will readily be believed that, while it is one of especial value to Suffolk Antiquaries, the series to which it belongs will, when completed, be one to which English Antiquaries may turn with confidence, and to which they may at the same time point with national pride.

Mr. Bell is carrying on his *Annotated Edition of the English Poets* with unwearied diligence. The Sixth Volume of the *Poetical Works of Geoffrey Chaucer* forms the one issued for the present month; and contains, in addition to the conclusion of "Troylus and Cryseyde," "Chaucer's Dream," "Chaucer's A, B, C," "The Boke of the Duchesse," "Quene Anelyda and False Arcyte," and "The House of Fame." The whole accompanied by copious illustrative and glossarial notes.

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W. R. S. (Belfast.) *We have forwarded the paper requested by our Correspondent.*

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ERRATUM. — Vol. xii., p. 150. col. 2., *for* "Reelpath," *read* "Redpath."

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Notes.

THE LEDGER OF HENRY WOODFALL, JUN., 1737—1748.

I come now to the ledger of Henry Woodfall, Jun., the son of "Woodfall without Temple Bar." He started in business as a printer while his father was yet living, and had of course to hunt for it through new channels; and his ledger shows that he at first did a great deal of what is, I believe, called "job work" — printed lists and broadsides, lists of governors of hospitals and dispensaries, blank forms for applicants, tickets and bills for theatres, and of the performances at Vauxhall. But industry and ability soon won its way, and he became a prosperous and substantial tradesman, a member for many years of the Common Council, and in 1764 Master of the Stationers' Company.

The first entry in his ledger is dated May 7, 1737, and the last Dec. 31, 1748. The earlier entries are, however, irregular, and I find one of March 14, 1737.

It appears from an agreement in the possession of the present representative of the family, that on March 4, 1736 (1736–7 ?), Theophilus Cibber sold for 28*l.* "one-third of a tenth" of the *London Daily Post* to Henry Woodfall, Jun. The intimate and lifelong connexion of Henry Woodfall, Jun., and his brother William, with the theatres is well known. William, indeed, was for a season or two a provincial actor, married an actress, and was for many years dramatic critic for one or other of the public journals. Whether natural taste led Henry to the theatres and to an acquaintance with Cibber, and thus accidentally to the purchase of the "one-third of a tenth," or the accident of the purchase led to the connexion with the theatre, I leave others to decide. It is reasonably certain, I think, that this purchase first tempted him to set up in business on his own account, and thus by the "one-third of a tenth" the Woodfalls became connected with the periodical press with which the name is now and for ever associated; for the *London Daily Post and General Advertizer*, became in March, 1743–4, the *General Advertizer*, and in Dec. 1752 the far-famed *Public Advertizer*, in which the letters of Junius appeared. (Nichols, i. 302.)

The ledger of H. Woodfall, Jun., contains very little information of any literary interest. He, unfortunately, made no distinction between "Gentleman's Work," and "Work for Booksellers," so that we have no help to guide us to a conclusion as to works printed for the author, and thus incidentally to the name of the writer; and my knowledge of these illustrious obscures is too limited to enable me to distinguish between them. Thus there is in the *Biog. Dram.* an account of a tragedy called *Incle and Yarico*, published 1742, by the author of *The City Farce*, whose name is not known. Can you or your readers say whether the person charged in the following account was the author or bookseller?

"Mrs. Weddell.

1741–2, Jan.	Printing 500 Proposals for Yarico and Incle.	
April.	Printing the play Y. & I."	

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"Mrs. E. Boyd.

		£	s.	d.
1743–4, Jan.	To printing a poem entitled Altamira's Ghost, 2 sheets of Gr. Prim. fol. No. 500 -	1	1	0
	Two reams of paper - -		13	0
	(By consent to take 1*l.* 11*s.* 6*d.*)"			

The abatement and manner of payment suggests author's work:

			£	s.	d.
"Jan. 9, 1743.	Received beforehand - -		1	3	0
	Received more - - -		0	7	0
	Received more - - -		0	1	6
			1	11	6"

The following parties are to me equally unknown:

"Mr. Whitridge.

1747, April 27.	To printing a second letter to the Duke of Newcastle."

"Mr. Barbutt.

		£	s.	d.
1748, April 30.	An Answer from a Gentleman at the Hague. Paper, &c.	4	1	6"

Mr. Barbutt, I suppose, was the author, and the speculation a bad one, for payment in part is thus acknowledged:

	£	s.	d.
"Received in part, a Moidore	1	7	0
More from the publisher, Mr. Corbett - - - -	1	0	1½"

The following is an early entry:

"Mr. Howard, Poet.

		£	s.	d.
1737-8, Mar. 3.	To printing two sheets of a paraphrase on Milton, a quarto, Gr. Prim. poem, No. 500 - - - -	1	4	0
Mar. 5.	Apology, &c. - - -	0	5	0
		1	9	0
1738-9, Jan. 13.	To printing three half sheets of quarto poem, No. 500, at 12*s.* per sheet - - -	0	18	0
	Title, &c., extra - - -		5	0"

Another Howard subsequently figures in the ledger (Sept. 25, 1739) as the "Rev. Mr. Howard," for whom Woodfall printed "500 receipts for a subscription volume of twelve sermons," and

1000 bills "for vote and interest for Islington." These were certainly different persons, for the ledger contains "a list of debts to the end of Dec. 1742," in which both the reverend and the poet figure, and against both is written the expressive monosyllable "bad." I do not find any clue to these names in Watt, unless, indeed, the reverend was Leonard Howard, DD., subsequently of St. George's, Southwark, who published several works, and amongst them a volume of *Thirteen Sermons*.

In May, 1739, Woodfall appears to have printed, for Millar, Thomson's play of *Edward and Eleanora*. The only fact of interest is, that 3500 common and 1000 fine royal copies were published of the first edition. Brave times those for dramatic writers! Even of a tragedy by one less celebrated, the numbers printed would startle our degenerate public. Thus of *Armenius*, by W. Paterson, March, 1739–40, no less than 2000 common and 400 fine copies were struck off for a first edition! It must, however, be admitted that a factitious interest attached to both these plays. As is well known, the chamberlain refused to license *Edward and Eleanora*, in consequence of Thomson's connexion with the opposition and the court of the Prince of Wales; and it was said that Paterson having acted as a friendly amanuensis to Thomson, the copy of *Edward and Eleanora* read by the censor was in Paterson's handwriting, and therefore, and for no other reason, a licence was refused to *Armenius*.

I find also in the ledger an account of a tragedy not mentioned in the *Biog. Dram.*, but I know not whether the party charged was author or bookseller.

"Mr. R. King, in Basinghall Street.

	£	s.	d.
To printing the tragedy of Themistocles and Aristides, 3 sheets of Longprimer, 12mo., No. 1500 - -	5	5	0"

H. Woodfall, Jun., appears to have printed a good deal for Dr. Webster, and Webster, I think, published often on his own account. Webster was a voluminous writer, who, says Chalmers, "was not entitled to much more respect than he received," for though he himself said that "he deserved to have his statue set up in every trading town in England" for his pamphlet on the woollen trade, yet "when the demand for that pamphlet subsided, he actually published an answer to it," under the title of *The Draper's Reply*. This was not a very grave offence, and I suspect not the only instance in which the Doctor replied to his own pamphlets. Some of the following tracts are not mentioned by Watt. In October, 1740, Woodfall printed for the Doctor *Consequences of Trade*, and Nov. 18 a third edition of same work; and in December the Doctor replied to his own *Draper's Reply*, and printed *The Draper Confuted;*

in February, 1740–1, his *Scheme to prevent the Exportation of Wool;* in October, 1741, *Reply to Remarks on Consequences;* in March, 1741–2, *Seasonable Thoughts on Wool;* and in June, 1742, 2000 *Proposals for Treaties on Trade.*

"Thomas Carew, Esq.," appears to have taken part in this controversy, as I find him charged with "printing a pamphlet concerning the exportation of wool."

When an edition of Francis's *Horace* was first published in London does not appear either in Chalmers or Watt; indeed, the first London edition mentioned by Watt is the eighth, that of 1778. Chalmers says that the translation of *Horace* first made Francis known in England about 1743, and that some time after he came over to England, and in 1753 published a translation of part of the *Orations of Demosthenes*. Considering the large inferences which have been drawn from an assumed connexion between the son of the Doctor and the son of H. Woodfall in the great Francis-Junius theory, it may not be without interest to show that the fathers were probably acquainted before the sons met at St. Paul's School.

"Mr. A. Millar, Dr.

		£	s.	d.
1746, Aug. 20.	To printing eight sheets of Francis' Horace, No. 2000, &c., with Brevier Notes -	18	0	0"

I presume that in 1742 Sir Theodore Janssen, the South Sea Director, must have been too old to figure as an author, as he died in 1748, aged ninety-four. Yet, old as he must have been, we find him in the ledger:

"Sir Theodore Janssen, Bart.

		£	s.	d.
Mar. 9, 1741–2.	Discourse on Banks, No. 500 (Extra price, done in great hurry.)	1	12	0
April 16.	To printing an account of Great Man, No. 200 - -	1	10	0"

We have also a separate account with the son, afterwards Sir Stephen, and an alderman:

"Stephen Theodore Janssen, Esq.

		£	s.	d.
1741–2, Mar. 16.	To printing 2000 quarto pages of Pacific Cardinal [Page torn.]			
	To 2000 4to. pages about Guildford Election.			
	200 Remarkable Speech of K. William III. - -	0	15	0
	„ Three advertisements -	0	6	0
	„ 206 halfpenny stamps -	0	8	7"

Some of the entries are not very easily understood. We know that for years after 1740, news letter-writing still continued a trade; and it is probable that Woodfall, from his connexion with a London newspaper, would have been a desirable correspondent; but I find but one entry like the following:

"Mr. Craighton, of Ipswich.

		£	s.	d.
1740–1, Feb. 2.	To writing one year's news	5	5	0"

The following also I must leave to the interpretation of your better informed readers. I do not find any such work mentioned either by Chalmers or Watt.

"Rev. Mr. Carte.

		£	s.	d.
1743–4, Mar. 6.	To printing an account of the Forces, &c., in France*, 7 half sheets of pica, 8vo., No. 500 - - - -	2	19	6
	Three reams, ten quires of paper - - - -	2	2	0
		5	1	6"

On the opposite page is an acknowledgment:

"Rev. Mr. Carte, Cr.
Received of Mrs. Cooper, *5l.* 1*s.* 6*d.*"

The following speaks for itself:

"Mrs. Cooper.

		£	s.	d.
1744, June 16.	To printing Pope's Will, No. 500, English 8vo., sheet and half - - - -	1	10	0"

I mentioned incidentally that H. Woodfall, Jun., printed occasionally bills and tickets for the benefit performances at the theatres. The Cibbers of course patronised him; and we find "bills and tickets" for Theophilus, for Mrs. Cibber, and for "Miss Betty and Miss Jenny Cibber." The credit accounts are characteristic. The first is acknowledged as "received by note of hand;" the next, "received in part 3*s.* in the pound;" the remainder with an "&c." are in the abstract of "debts due," and "bad" written against all.

P. T. P.

INEDITED LETTERS OF CHARLES I.

I have recently acquired a MS. quarto volume, consisting of copies of letters from King Charles I. to his queen in the year 1646. They are sixty-four in number, and form a regular series from January 4 to December 26. They are written in a neat close hand (I believe) of the seventeenth century. I am not aware whether the originals are in existence, or have been published. I send you an exact transcript of the first letter as a specimen; and if you think it will be suitable for "N. & Q.," I shall have pleasure in sending you others at intervals. Twenty-four of them are dated at Oxford, and forty at New Castle. I shall be glad to see your opinion, or those of your correspondents, as to the rarity and value of this MS.

(No. 1.)

"Oxford, Jan. 4th, 1645–6.

"Dear Heart,

"I desired thee to take notice that with the year I begin to new number my letters, hoping to begin a year's course of good luck. I have heard of, but seen no letters from thee since Christmas Day: the reason is evident, for our intelligence with the Portugal's agent is obstructed, so that I am not so confident as I was that any of my letters will come safe to thee. But methinks, if Card. Mazarin were but half so kind to us as he professes to be, it would be no great difficulty for him to secure our weekly intelligence. And in earnest I desire thee to put him to it; for, besides that if the effects of it succeed it will be of great consequence to me, I shall very much judge of the reality of his intentions according to his answer in this. If Ashburnham complain to thee of my wilfulness, I am sure it is that way, which at least thou wilt excuse, if not justify me in; but if thou hadst seen a former paper (to which being but accessary, I must not blame his judgment) thou wouldest have commended my cholerick rejection of it, the aversion to which it is possible (though I will not confess it until thou sayest so) might have made me too nice in this, of which I will say no more, but consider well that which I sent in the place of it, and then judge.

"My great affairs are so much in expectation, that for the present I can give thee but little account of them, albeit yet in conjecture (as I believe) that the rebels will not admit of my personal treaty at London; and I hope well of having 2000 foot and horse, out of my smaller garrisons. As for the Scots, we yet hear no news of them, neither concerning this treaty, nor of that which I have begun with David Lesley. And lastly, that the Duke of York's journey is absolutely broken both in respect of the loss of Hereford, as that the relief of Chester is yet but very doubtful. But upon this design, having commanded Sir George Ratcliff to wait upon him, I desire thy approbation that he may be sworn Gentleman of his Bedchamber; for which, though he be very fit, and I assure thee that he is far from being a Puritan, and that it will be much for my son's good to have him settled about him, yet I would not have him sworn without thy consent. So God bless thee, sweet heart.

"CHARLES R.

"Even now, Montrevil is come hither concerning the treaty; the Queen cannot have a particular account of it till my next."

J. C. WITTON.

Bath.

[* This pamphlet, which makes just seven half-sheets, is entitled "An Account of the Numbers of Men able to bear arms in the Provinces and Towns of France, taken by the King's Orders in 1743, &c. To which is added, An Account of the Military Forces of France for both Land and Sea Service, as settled by the Council of State on May 1, 1743; London, printed for M. Cooper, at the Globe in Paternoster Row, 1744."]

[SHAKSPEARIANA.

1. "*Henry the Eighth.*"—I read in *Fraser* for July, that "Schlegel has committed himself to the rash assertion that *Henry the Eighth* has somewhat of a prosaic appearance;" and that "the exact critic seems to have nodded," before he completed his survey of that great historical tragedy, or, rather, tragic history. I am of opinion that Schlegel's meaning is, that the versification of the *Henry the Eighth* borders upon prose in its structure, compared with the usual blank-verse manner of Shakspeare—as it undoubtedly does; and I have always felt it to be evidential of Shakspeare's fine feeling of the "fitness of things"—this abandoning of the "mighty line," in a theme of, as it were, his own scene and day. The structure of the verse of *Henry the Eighth* is remarkably unlike that of any of the other "histories."

2. *Shakspeare and his Cotemporaries.*—In the last *Edinburgh's* article on Dryden, the writer says (p. 35.):

"The unequivocal supremacy attained by Shakspeare over all his cotemporaries was, it must be remembered, entirely posthumous."

This I deny. It was cotemporary as well as posthumous. To say nothing of the grand verse-tributes of William Basse, Hugh Holland, Digges—nothing of the prose-laud of Heminge and Condell—who is not familiar with the magnificence of "Rare Ben?"

". . . . . Soul of the Age!
The applause, delight, the wonder, of our stage!
. . . . . .
Thou art a monument without a tomb;
And art alive still, while thy book doth live,
And we have wits to read, and praise to give.
. . . . . .
Triumph, my Britain! thou hast one to show,
To whom all scenes of Europe homage owe.
He was not for an age, but for all time."
&c. &c. &c.

"Entirely posthumous," quotha! Why, Shakspeare was as "unequivocally" as much the most popular poet of his own day, as was—descending a little—Dryden, Pope, or Byron, of his.

A Desultory Reader.

Jersey.

3. *Random Notes on Shakspeare.—The Two Gentlemen of Verona* is one of Shakspeare's shortest plays, and may be taken as the average length of our modern five act pieces. It contains 1962 lines. The longest known play of antiquity is the *Œdipus Coloneus* of Sophocles, which contains 1779 lines. The longest known play of Euripides is the *Phœnissæ*, 1766 lines. The average length of his plays is 1500 lines. These numbers tend to show that our modern plays are considerably longer than those of the ancients. Nor is this to be wondered at, for they often listened to four or five pieces at a sitting.

The first line of the beautiful opening scene in *Twelfth Night* is repeated, almost word for word, in *Antony and Cleopatra*, Act II. Sc. 5.:

"Music, moody food
Of us that trade in love."

Our poet seems to have had some stock Latin phrases which he repeated on occasion. Among these is "Cucullus non facit monachum" in *Measure for Measure*, Act V. Sc. 1.; and again in *Twelfth Night*, Act I. Sc. 5. It is rendered into English in *Henry VIII.*, Act III. Sc. 1., "But all hoods make not monks." Another is "pauca verba," in *Love's Labour's Lost*, Act IV. Sc. 2., repeated in *The Merry Wives of Windsor*, Act I. Sc. 1., where, perhaps for the sake of the quibble, the French parson translates it falsely as "*good* worts."

In *All's Well that ends Well*, Act II. Sc. 3., Parolles says:

"A young man married, is a man that's marr'd."

The same quibble in the same form of words, though with a different meaning, is used in another language by a writer who had probably never heard of Shakspeare:

"Oui, son mari, vous dis-je, et mari très-marri."
Molière, *Sganarelle*, Acte I. Sc. 9.

A. G.

4. *Dog-cheap.*—Latham, in his *English Language*, says:

"This has nothing to do with dogs. The first syllable is *god* = good, transposed, and the second the ch—p is chapman (merchant), cheap, and Eastcheap."

This is illustrated by a passage in *Henry IV.*, Part I. Act III. Sc. 3., where Falstaff says:

"But the sack that thou hast drunk me would have bought me lights as *good cheap* at the dearest chandler's in Europe."

In *Troilus and Cressida*, Hector, speaking of Achilles, says:

"But for Achilles, my own searching eyes
Shall find him by his large and portly size."
Act IV. Sc. 5.

This is not in character. Achilles was celebrated for his agility, and is therefore called in Homer, πόδας ὠκὺς, fleet of foot. Now Hector could hardly expect such a man to be "large and portly."

A. G.

5. *Frailty of Woman.*—The ejaculation of Hamlet,

"Frailty, thy name is woman!"

is a very condensed sentence, compared with that of Saxo Grammaticus; from whom Shakspeare directly or indirectly borrowed, if not this idea,

at least the whole of this "history." Saxo's style is elaborate and stately:

"Ita votum omne fœmineum, fortunæ varietas abripit, temporum mutatio dissolvit, et muliebris animi fidem lubrico nixam vestigio, fortuiti rerum casus extenuant: quæ sicut ad pollicendum facilis, ita ad persolvendum sequis: variis voluptatis irritamentis astringitur, atque ad recentia semper avidius expetenda, veterum immemor: anhela, præceps cupiditate dissultat."

This is said after Hamlet had experienced, as a bigamist, the conduct of his two wives cotemporaneously, in addition to the troubles involved in his mother's conduct. He is a great favourite with Saxo, who concludes the exit of Hamlet by saying:

"Hic Amlethi exitus fuit, qui si parem naturæ atque fortunæ indulgentiam expertus fuisset, æquasset fulgore superos, Herculea virtutibus opera transcendisset."

But as Saxo dilates much on the cunning and talents of Hamlet, for which Hercules was not remarkable, and has nothing to say as to his strength and powers of endurance, Mercury would have been a more suitable deity with whom to compare him (*Historia Danor.*, lib. iv. p. 31. A., Basil, 1534). The Hamlet of Shakspeare is quite a distinct conception from the historical "Amlet."*

T. J. BUCKTON.

Lichfield.

ARCHBISHOP WILLIAMS, 1582—1650.

"Williams," says Mr. Macaulay, "was one of those who are wiser for others than for themselves." The remark is beyond question just; for no one knew better how to counsel a banished courtier, and no one so quickly lost all presence of mind when in disgrace himself. He gave admirable advice to Buckingham respecting the monopolies granted to Sir Giles Mompesson and others, which were so lucrative to that nobleman's family. He recommended him not to defend them, and to contrive that punishment might fall entirely on the agents. But his sagacity failed him in moments of danger; then he invariably acted without judgment, and suffered accordingly.

Posterity has been hard on Williams. He was one of the last of those prelates who aimed at immense political influence, and who combined the duties and privileges of laymen and ecclesiastics. As Keeper of the Great Seal, he finds a place in Lord Campbell's *Lives*. In the Church he was successively Dean of Westminster, Bishop of Lincoln, and Archbishop of York. He is known as the early patron of Laud, who, true to his nature, returned good with evil.

As a politician, his conduct was often reprehensible. He was not straightforward. He shifted about; and, though to the last a party man, he was never long of the same party. Like all political speculators, he sometimes mistook the tide. He was a prisoner in the Tower; and twice paid heavy fines, at the instance of Laud. To meet them his valuables were sold—pictures, for which he had given 400*l.*, fetching 5*l.* (Campbell's *Life of Williams.*)

He did much for the Church and the advancement of learning. He restored Westminster Abbey at his own expense. He rebuilt the episcopal palace at Buckden, and Lincoln College, Oxford. He was a munificent benefactor to St. John's College, Cambridge,* where he had been educated: He devoted 1200*l.* a-year to assist poor scholars. Many a man of genius, in church and state, owed much to his helping hand. Perhaps his most graceful act was presenting George Herbert to the prebendal stall of Leighton Ecclesia, in his diocese of Lincoln. Williams undoubtedly shows to advantage as the patron, and not as the politician. "I would sooner remember him as the friend of Herbert, than the enemy of Laud," is a remark worthy of Mr. Willmott.†

He was, however, a faithful servant. Nothing could exceed his devotion when James I. lay dying; and when, in his old age, he heard the sad news of Charles' violent end, he burst into an agony of grief, and declared that "he never would take comfort more."

A good life of Williams is much wanted. Like Wolsey, he had an "honest chronicler." Dr. Hacket, who had been his chaplain, poured forth a lament after his death, in which he ascribed to him the virtues of an angel. Later writers have reversed the picture. Such extreme views must be erroneous. Feeling that Williams had many faults, and that his public conduct was often marked by interested motives, I am convinced that an impartial biographer would discover much that was good in his hero. Despite his grandeur, he grows pale beside such men as Ken and Sancroft. Admitting this, I still see a prelate devoted to good works; and in no age may we speak lightly of those who never forgot the poor and needy.

Williams was not buried in his cathedral. He rests in a humble country churchyard near Penrhyn. Dr. Hacket wrote an epitaph, which, in point of flattery, is an epitome of the *Scrinia Reserata.*

J. VIRTUE WYNEN.

1. Portland Terrace, Dalston.

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* The latter should, however, be read and studied by an actor of this very difficult character.

* August 31, 1654. "This evening to Cambridge; and went first to St. John's College, well built of brick, and library which I think is the fairest of that University . . . There hangs in the library the picture of John Williams, Archbishop of York, sometime Lord Keeper, my kinsman and their great benefactor."—*Evelyn.*

† *Lives of Sacred Poets*, vol. i. p. 268., Art. HERBERT.

TOPOGRAPHY OF LONDON.

Thames Salmon. — In 1376, 50 Edw. III., a petition to the crown prayed, that whereas the salmon, and other fish in the Thames, was taken and destroyed by engines placed to catch the fry, which fry was then used for feeding pigs, a law might be passed to take up all the trunks ("tous les trynks") between London and the sea, and forbid them for time to come: also, that no salmon be taken between Gravesend and Henley Bridge in winter; that is to say, between the Feast of the finding of the Cross and the Epiphany; and that the river-guardians suffer no net but of large mesh. The petition (which is in French) concludes thus: "Awaiting which, most redoubtable lord, if it shall please your Highness thus to make order for the three next years, all your people repairing to London, or bordering the river, shall buy as good a salmon for two shillings as they now get for ten." (*Petitiones in Parliamento.*)

Smithfield Market a Nuisance of Five hundred Years' standing. — 1380, 3 Richard II. "The gentlemen about Court, and others the frequenters and inhabitants of Smithfield and Holborn, make petition, that by reason of the great and horrible putrescence and deadly abominations ('grantz et horribles puours et abominations morteles') day by day prevailing there, from corrupt blood, entrails of oxen, sheep, and pigs, slain in the butchery near the church of St. Nicholas at Newgate, and thrown into the various ditches of two enclosures (gardyns) near Holborn Bridge, the aforesaid people about the Court by the infection of the air have already suffered much disease, and humbly pray that for their own ease and quietness, as well as for the honour of the city, a penal ordinance shall compel the butchers henceforth to kill all their beasts at Knightsbridge; or wherever they shall not be a nuisance to the King's subjects, on pain of forfeiting all animals killed at Newgate, and imprisonment for one year; and obliging the Lord Mayor and Aldermen to enforce judgment." To this petition it was replied, that there was already an Ordinance enrolled in Chancery in the time of the late King Edward, designed to remedy the evil. J. W.

PERMUTATING HEXAMETERS.

In the Catholic serial *The Lamp*, for June 17, 1854, there is a paper on the "Curiosities of the Anagram," in which the statement is made, as from the *Athenæum*, that "the verse

'Tot tibi sunt dotes, Virgo, quot sidera cœlo'

will admit of its words being combined in 1022 different ways." Now this assertion, although true, does not contain the whole truth, for the words of which the line in question is composed being *nine*, they are of course susceptible of a far greater number of permutations, viz. 362,880; but as they form a *verse*, and as such are subject, as to their position, to the laws of prosody (for instance, the line cannot begin or end with *tibi*, or end with *sidera*, &c.), the number of permutations is greatly restricted, but not so far, as a subsequent quotation will show, as to 1022. The misstatement is of course of little moment; but its rectification allows me to notice a forgotten curiosity of literature, of which no mention is made by Sir A. Croke or Mr. Sandys in their respective essays on *Rhyming Latin Verse* and *Macaronic Poetry*, to neither of which classes of *facetiæ*, indeed, it can be said to belong. The title of the work in question is as follows:

"Eryci Pvteani Pietatis Thvmata in Bernardi Bavhvsi è societate Jesv Protevm Parthenivm, Vnius Libri Versvm, Vnius Versvs Librum. Stellarum numero, siue formis M.XXII., variatum. Antverpiæ, Ex Officina Plantiniana, M.DC.XVII., folio, pp. 122."

The author of this laborious trifle was Henri Dupuy, otherwise Van de Putte, better known under his Latinised cognomen of Erycius Puteanus. He was a native of Vanlo in Guelders, and occupied the chair of Belles-Lettres at the University of Louvain for the greater part of his life.

To a notice of this author and his works in the *Biog. Universelle*, tom. xii. p. 323., is appended the following note in relation to the verse, of the repetition of which in its various forms the book mainly consists:

"Ce vers imaginé par le P. Bauhuys, jésuite de Louvain, peut réellement se retourner de 3312 manières, comme l'a démontré Jacq. Bernouilli dans son *Ars conjectandi*; mais Dupuy, voulant suivre l'allégorie indiquée par le vers même, s'en est tenu à 1022, nombre des étoiles fixés dans tous les catalogues des anciens astronomes. Les amateurs de semblables bagatelles citent les vers suivant de Th. Lansius:

'Crux, fæx, fraus, lis, mars, mors, nox, pus, sors, mala, Styx, vis,'

qui peut former 39,916,800 combinaisons différentes."

I have seen complicated statements, which have appeared to me to be erroneous, as to the number of permutations of which a "letter padlock" is susceptible. Let such a lock be composed of n revolving rings, each ring containing x letters of the alphabet then I imagine that the formula x^n; will correctly express the permutability of the instrument. William Bates.

Birmingham.

CONINGSBY FAMILY.

In Vol. vi., p. 406., I gave an account of a singular memorial erected in the churchyard of Areley-Kings, Worcestershire, to "Sir Harry" Coningsby, who, I stated, had previously lived in

"a moated grange somewhere in Herefordshire." Since I communicated this note, I have been enabled to put together the following fragments of information relative to the Coningsby family.

Thomas Coningsby, Esq., died 1498, and was buried at Rock (co. Worcester), where a handsome monument was raised to his memory by his son, Sir Humphrey Coningsby, Knt., one of the Justices of the King's Bench, who, in 1510, built the south aisle and steeple of Rock Church at his own expense. He died 1551, at Aldnam, Herts, where he is buried. From him descended Sir Thomas Coningsby, of Hampton Court, co. Hereford, five and a half miles S.S.E. of Leominster, who was also lord of the manor of "Parlors," near Ribbesford, Worcestershire. His son, Fitzwilliam Coningsby, Esq., succeeded to the Herefordshire estates, and was also lord of the chapelry of Cutsdean (on the Cotswold Hills), Orleton, and Stanford, in the county of Worcester. He held the manor of Stanford by the rent of one sparr-hawk and knight's service. Mr. Habingdon, in his account of the siege of Worcester, under date of June 26, 1646, mentions how the governor called a council in the bishop's palace, wherein it was proposed whether they should not accept or entertain a treaty with Colonel Whaley, as Oxford was surrendered, no relief was to be expected from the king, and Fairfax's force of 10,000 foot and 5000 horse might soon be expected before the town. Two letters upon this treaty accordingly passed between the besiegers and the besieged; upon which Mr. Habingdon says: "The chief person who objected to the treaty was Mr. Fitz Williams Conynsby, a man of great estate, who, at the head of the recusants and cashiered officers, maintained that their orders from the king were to hold out till they heard from his Majesty." After a stormy debate, articles of treaty were drawn up, and a cessation of hostilities (soon to be renewed) agreed on.

I should suppose that the "Sir Harry" Coningsby of the Arcley-Kings memorial, was the son, or grandson, of this valiant Mr. Fitz Williams; and that the moated house where he lived was his Herefordshire mansion, Hampton Court, a building erected by an Agincourt hero, Sir Rowland Lenthall, yeoman of the robes to Henry IV.

In Pershore Church (co. Worcester) there are inscriptions to the memory of Sir John Conisby, who died Dec. 24, 1738, and to Mrs. Hannah Connisby, who died 1740. The name of Coningsby appears under various mutations of spelling; Sir Thomas Coningsby's name, for example, is, in divers documents, spelt Conyngsbey, Connysbey, Conningby, Consby, and Conesby.

The arms of Coningsby are—Gules, three coneys sejant argent; crest, on a wreath, a coney sejant argent. CUTHBERT BEDE, B.A.

Minor Notes.

Affected Words.—In Phillips's *New World of Words* (first edition, 1657; fourth, here used, 1678) is "a collection of such affected words from the Latin or Greek, as are either to be used warily, and upon occasion only, or totally to be rejected as barbarous, and illegally compounded and derived." These words are 188 in number; those which have lasted, though sometimes in an altered sense, sometimes in a cognate form, are as follows:

"Agonize, ætiology, autograph, aurist, bibliography, bimensal, cacography, cacology, cacophony, egurgitate, evangelize, euthanasia, ferocious, hagiography, holographical, homologation, imprescriptible (?), incommiscibility, inimical, misanthropist, misogynist, oneirocriticism, terraqueous."

So that a little more than ten per cent. have lasted. Those which are marked as "most notorious" are as follows:

"Acetologous, acercecomic, alebromancy, ambilogie, anopsie, aurigraphy, circumbilivagination, clempsonize, colligence, comprint, cynarctomachy, effigiate, essentificate, fallaciloquent, flexiloquent, helisphærical, hierogram, *holographical*, *homologation*, horripilation, humidiferous, illiquation, importuous, *imprescriptible*, *incommiscibility*, indign, *inimical*, logographer, lubidinity, lubrefaction, luctisonant, miniography, nihilification, nugisonant, nugipolyloquous, olfact, onologie, parvipension, plastography, plausidical, quadrigamist, quadrisyllabous, repatriation, scelestick, solisequious, superficialize, syllabize, syncentrick, transpeciation, tristitiation, vaginipennous, viscated, ultimity, vulpinarity."

Among words, the loss of which may be regretted for serious purposes, are, transpeciation, circumstantiation, the establishing by circumstances, and flexiloquent, speaking persuasively. For comic and sarcastic purposes, asymbolic, not paying "shot or reckoning," bovicide, hydropotist, monophagous, omnitinerant, polyphagian, ventripotent. It may be worth adding, that among the words which were actually proposed, and sometimes used, is *honorificabilitudinity*. M.

Clerks of the Council—Sampson and Paget.—In *Proceedings and Ordinances of the Privy Council of England*, 1837, vol. vii. Pref. p. i., Sir Harris Nicolas remarks:

"It is observed, in the Preface to the sixth volume of the *Proceedings of the Privy Council*, that the Register or 'Book of the Council' does not appear to have been continued after the 13th year of King Henry the Sixth, 1435; and that, with the exception of some original minutes, ordinances, and letters, nothing is known of the proceedings of the Privy Council, until the latter part of the reign of King Henry the Eighth."

Then, after referring to an Order in Council, dated Aug. 10, in the 32nd year of that monarch, 1540, by which "William Paget, late the Queen's Secretary," was appointed to the office of Clerk of

the Privy Council, Sir Harris Nicolas farther remarks:

"This memorandum affords, however, nearly as strong a presumption that *a Clerk of the Council was then appointed for the first time*, as that the proceedings of the Council had not before been recorded; whereas it is certain that precisely the same duties were performed by the Clerks of the Council in the reigns of Henry the Fourth, Fifth, and Sixth; and that the office existed in the time of Edward the Fourth and Henry the Seventh, *if not also immediately before this ordinance was made.*"

From Harl. MS. 1081, fol. 49. B, it would appear that Paget's immediate predecessor was Robert Sampson of Bynfield, in com. Berks, who is there described as "Clarke of the Counsell to King Hen. VII. and King Hen. VIII." He was a brother of Henry VIII.'s lawyer, Richard Sampson; and probably the same person as the "Robert Saunson, clerk, promoter of causes," who is mentioned in "Privy Purse Expenses of Henry the Seventh, 1494, Oct. 15." (*Excerpta Historica*, p. 99., London, Bentley, 1831.) ANON.

Curious old Epitaph in Arreton Church, Isle of Wight, copied *verbatim*, and sent by

WILLIAM T. MORRIS.

5. Mount Street, Grosvenor Square.

"Loe here under this stone incoutchd
Is Willian Serle by name
Who for his deedes of charetie
Deserveth worthey fame
A man within this parrish borne
And in the Howse called 'Stone'
A glasse for to behowld a work
Hath left to every one
For that unto the people poore
Of Arreton he gave
An hundred pounds of redie coyne
He willd that they should have
To be ymployd in fittest sorte
As man could best invent
For yearely relief to the poore
That was his good intent
Thus did this man a Batcheler
Of yeares full fiftey nyne
And doeinge good to many a one
Soe did he spend his tyme
Untill the daye he did decease
The first of Februarey
And in the yeare of one thousand
Five hundred neyntie five."

Mail in the Phrase "Black Mail."—Fr. *Maille*, "espece de monnoye," *Dict. Roy.*, 1684:

"Quant au mot de *Quadrin* on sait bien que c'estoit la quatrieme partie d'un gros: mais ici il se prend pour une *maille*, ou quelque autre piece de petite valeur." — Calvin sur *L'Harm. Evang.*, p. 113., ed. 1563.

The word seems to come originally from the same root as the *mail* applied to armour; small money being called mail from its resemblance to the minute steel plates which made up this kind of armour. In this sense the word mail is a corruption of *macle* or *mascle*, which was used to denote the meshes of a net, probably from *macula*.

No. 308.]

The American *mill* is from another source, *mille*, and is the thousandth part of a dollar. B. H. C.

Jordan. — A name applied to the valley as well as the river. Its derivation from *Jor*+*Dan*, as the River of Dan, although popular, has not satisfied Dr. Kitto, who considers the derivation to be from *Irad*=Descent, leaving the ן as paragogic or unexplained in his *Natural History of Palestine* (note i.). The Doctor used the unpointed Hebrew; but had he referred to the points, he would have observed that the *daleth* was *dageshed* or doubled, and was equivalent etymologically to *Irad*+*Dan*, meaning the Declivity or Descent of Dan. Dan was a place on the extreme north of Palestine, as Beersheba on the south. Hence the proverbial expression "from Dan to Beersheba." The Jordan has its source close to Dan, as marked in the maps. Dan is an old Chaldee word, the demonstrative pronoun *he*, *she*, *it* meaning something near at hand.

Nahar is the proper word for river in Arabic, Syriac, Chaldee, and Hebrew, and arises from the root, which signifies *shining*, as characteristic of rivers. In Egyptian, prefixing the plural article *ντι*, *ιαρο* becomes *Νιαρωοον* (*Niyaroöu*)*. Moses, whose own name is Egyptian, probably introduced from that language the word יְאֹר (*yōr*) into the Hebrew tongue. T. J. BUCKTON.

Lichfield.

Queries.

"THE JUDGMENT," ETC.

"The Judgment of whole Kingdoms and Nations concerning the Rights, Powers, and Prerogative of Kings, and the Rights, Privileges, and Properties of the People. 1710."

May I inquire through the columns of "N. & Q." whether this bold and well-known book has yet been definitively assigned to Povey, Dunton, Somers, or Defoe, on whose several behalfs claims have been put forward? Taking an interest in the question, I have been looking up the evidence; but all that I can trace is the letter of Castorius in the *Gent. Mag.*, vol. liii. p. 941., ascribing it to Povey, and Arcanus' article in *Cens. Lit.*, vol. vi., giving it to Dunton. I am not aware that the claims for Somers or Defoe rest upon stronger grounds than that the book advocates their known principles of opposition to the doctrine of passive obedience, and upon this ground only did, I presume, certain reformers of a later day put Lord Somers' name upon the title-page of the reprint of 1771, while all who are conversant with his works, and those of Defoe, agree that in the style

* For the Coptic character I use the Greek, as more intelligible: the former is borrowed from the latter.

of the author of *The Judgment, &c.*, there is no resemblance whatever to these writers. A memorandum in the Museum copy of *The Judgment*, refers to Hollis' *Memoirs* for an account thereof; but I have twice turned over these two dreary indexless quartos without finding it, and have not been more successful in another reference to Chalmers's *Defoe*.* The letter of Castorius, above alluded to, tells us that the author of *The Judgment* was early in the field as a writer in support of the revolution, and refers us to his pamphlets in the *State Tracts*. Turning up vol. i. of the collection, I find "Political Aphorisms; or the True Maxims of God displayed," which a very slight examination shows to be the original draft of *The Judgment, &c.*, and is introduced by a preface, signed T. H.

Whoever the author was, he has earned for himself the character of a champion in the cause of liberty; and if the work of either Charles Povey or John Dunton, it does seem inexplicable why men, ever whining as they were about the service they had rendered in putting down the Jacobites, should have forgotten to claim the best lance put forward in the cause of political freedom. These men were unceasing in their clamour for pensions for work done in paving the way for the Hanover succession; but neither the first in all his self-glorifications, nor the last in his *Mordecai's Memorial* and *Appeal*, make the slightest allusion to *The Judgment, &c.* Povey resting his merits for consideration upon his *Inquiry into the Miscarriage of the last Four Years' Reign*; and Dunton urging the service rendered by his *Neck or Nothing*. We therefore conclude that these were the greatest guns they fired against arbitrary government, and in support of the happy constitution this pair of pamphleteers claimed to have been instrumental in bringing about. J. O.

Minor Queries.

Cuneiform Characters. — Perhaps some of your readers can tell me whether, in deciphering these peculiar characters, any use has been made of an Arabic manuscript contained in the Bodleian? There is a notice of this MS., and a copy of the alphabet, which corresponds to the Arabic, in the *Asiatic Journal* for 1818 (vol. vi. pp. 342—345.), where each sign has placed over against it its equivalent Arabic letter. It is called "The Alphabet of the Zardashtians, or Fire Worshippers, as introduced by Zardasht or Zoroaster, in the latter part of the reign of Goshtasp, successor of Lohrasp, and arranged according to the Abjad," or alphabetically. The writer also calls it the Istakharian or Persepolitan. Surely such a professed clue to the interpretation of one class of the arrow-headed characters has not been overlooked. If not, is it of any value? B. H. C.

Bishop Duppa. — A MS. note on the fly-leaf of the pious work described here attributes the whole to that good prelate; is this correct? *A New Year's Gift, composed of Prayers and Meditations, &c.*, third edition, London, 1683. It is in six distinct parts, paged separately, with six title-pages, 12mo. (?), 4½ by 2 inches, 1¾ inch thick, evidently a much, though carefully, used manual, being bound in black velvet with old gilt leaves. E. D.

"*Will Whimsical's Miscellany*," 8vo., 1799. Who is the author? R. J.

"*White Horse*" *in Warwickshire.* — In the good old coaching days the accompanying doggrel used to adorn the gateway of mine host of the "White Horse" in some town, I forget exactly where, in Warwickshire:

> "My 'White Horse' will beat the 'Bear,'
> And make the 'Angel' fly;
> Turn the 'Ship' with its bottom up,
> And drink the 'Three Cups' dry."

I have not been on the old road since the days when, "jolly companions every one," we slowly made our way towards Oxford's classic shades, and should exceedingly like to know whether the "White Horse" has thus succeeded in accordance with his boast in extinguishing his less illustrious rivals. M. R. S.

The Family of Swaine. — I wish to ascertain at what date, and, if possible, under what circumstances, the Swaines came from the county of Dorset into Cambridgeshire. I mean that branch of the family of Swaine which long resided at Leverington, in the Isle of Ely. It must have been at an early period, as in the fifteenth century they were flourishing at Landbach, near Cambridge, where John Swaine died May 14, 1439. (Vide Cole's MSS.) In 1564, about the time the register commenced, the name of Henry Swaine occurs in the register of Leverington Church. Probably a (complete) Cambridgeshire Herald's Visitation would give part at least of the information; but I have vainly searched for that in the Harleian MSS. S.

Epitaph at Luss.—In happier days, when I was touring in Scotland, I chanced to be at Luss, a village on the west bank of Loch Lomond, in company with a friend, of whom I can most con-

[* In George Chalmers's *Life of Daniel De Foe*, edit. 1790, p. 85., *The Judgment, &c.* is placed in "a list of books supposed to be De Foe's." Chalmers says, "This has been ascribed to, and lately printed as a work of, Lord Somers. The title-page says, it was written by a True Lover of the Queen and Country, who wrote in the year 1689, in Vindication of the Revolution, and in 1690 against absolute Passive Obedience, &c."]

scientiously affirm that he presented in his own character the most perfect combination of the good Christian, true gentleman, and ripe scholar, that it has ever been my good fortune to meet with. We strolled together into the churchyard of the parish, and among the inscriptions on the graves, where

> "The rude forefathers of the hamlet sleep,"

we found the following lines:

> "Could he disclose, who rests below,
> The things beyond the grave that lie,
> We more should learn than now we know,
> But know no better how to die."

This was four years ago, and now —

> "When gathering clouds around I view,
> And days are dark, and friends are few,"

I turn to the recollections of the past as a solace for the present. Among other pleasing reminiscences, there comes before me the incident I have just described; and as I never met with the above lines elsewhere, and as, more especially, the friend who was then with me did not remember to have seen them in all his extensive reading, it will greatly interest me if you can tell me whether they are original or not; and if not, from whence they are taken. OLIVER.

Captain Swaine. — Whitelock's *Memorials*, June 12, 1654: "Gordon, a chief commander of the enemy, came in upon articles to Captain Swayn" (spelt Swaine in the index). Who was Captain Swaine? S.

The Divining Rod.—Can any of your correspondents prove, disprove, explain, or settle in any way, the long agitated question of the alleged virtues of the divining rod? Surely the marvels of this gnorous-magnetic-gravitation-mesmerising age may help to explain this ancient and well-attested phenomenon. WM. D'O. BAYLEY.

Anonymous Plays.—Can any of your readers give me any information regarding the authorship of the following plays? —

1. "Raymond, a Tragedy descriptive of the Age of Chivalry, 8vo. 1793."
2. "The Gallant Moriscoes; or, Robbers of the Pyrenees, a Dramatic Performance, 8vo. 1795."
3. "Edmond, Orphan of the Castle, a Tragedy, 8vo. 1799."
4. "Dæmon of Daneswall, a Tragedy, 8vo. 1802."

R. J.

Glasgow.

Cavaliers surprised at Brackley. — In 12 E. (73.) f. 11., and 12 F. (2*.) l. 148., Brit. Mus., are accounts of one of the first encounters between the Cavaliers and Roundheads. Three troops (apparently raw recruits) of the former, under Sir John Byron, and two of his brothers, on their march from Nottingham to Oxford, were surprised, Aug. 28, 1642, at Brackley, in Northamptonshire; and lost seventy or eighty taken prisoners, of whom forty-six, mentioned by name, were afterwards, Saturday, Sept. 10, lodged in Newgate, "where they do now lye in great misery; and had they not relife sent them in of charity, they might perish." I wish to know whether there are any documents showing the subsequent fate of these unfortunate men.

FURVUS.

Radford.

Ready Reckoners. — What is the date of the earliest *Ready Reckoner* published in this country? PROFESSOR DE MORGAN fixes their era at about the middle of the seventeenth century. I have one in my possession, *Comes Commercii*, or the *Trader's Companion*, by Edward Hatton, Gent., 1727, the fifth edition, with additions. From one or two dates in it, I am inclined to think the first edition had been published about 1698. From the great quantity of information about *waterside* (there were no docks then), and Custom House business which it contains, I am of opinion that a new edition, adapted to the present state of trade, would be a valuable addition to the counting-house library. METON.

"*Trumpeter unus erat*," *&c.*—I remember the following lines in a book for young people. Can I be informed where they are to be found?

> "Trumpeter unus erat, qui coatum scarlet habebat,
> Et per queau periwig pendet, like tail of a dead pig."

X.

Coleridge's "Religious Musings."—In various works I see references to Coleridge's *Religious Musings*, as to particular poems or sets of verses. Now in none of his volumes, or any of his works, can I find any verses so denominated; and I have not only his *Works* (4 vols.), but many single volume collections. I have one rare volume, printed in 1797. Can you give me any explanation? You will oblige, C. V. L. G.

Penzance.

William Creswell. — Can London collectors give me any information respecting William Creswell, printer, of Jewin Street, in 1774; and of 30. Duke Street, West Smithfield, about 1781? FURVUS.

Radford.

"*Dickey Sam.*"—Whence this expression as applied to the inhabitants of the great commercial port of Liverpool? W. T. M.

Hong Kong.

Joseph Clunne. — This autograph is on the back of the title-page of *True Treasure, or Thirtie holy Vowes*, *&c.*, by Philip Skippon, Maior-Generall, the most unworthy souldier of Christ Jesus, London, 1644. This little volume, being only

four by two inches, bound in cotemporary green turkey leather with gilt leaves, was evidently the pocket companion of the original owner "in the leaguer" and elsewhere. Who was he? I have sought in vain through many catalogues of Roundheads. Some family might probably value it highly, in which case it should be at their service.

E. D.

Throckmorton Carew.—Can any correspondent inform me when the line of Throckmorton Carew, of Beddington, Surrey, terminated; and how that fine old place passed to its present owner?

R. L.

Minor Queries with Answers.

Pagoda Bridge in St. James's Park.—The wooden bridge, known as the Pagoda Bridge, across the ornamental water in St. James's Park, was erected in 1814, and was a great convenience to the inhabitants on each side of the Park. Can any of your correspondents inform me what was the date of the *removal* of this bridge?

A WESTMINSTER MAN.

[It was taken down about 1825. See Cunningham's *Handbook*, p. 261.]

Eric the Forester.—Who was Eric the Forester? He is mentioned in Potter's *Charnwood*, p. 80., as having harangued his forces in that forest at the time of the Norman invasion. Beyond this no mention is made of him, nor have I been able to ascertain anything concerning him elsewhere. Doubtless there are particulars to be found of this Robin Hood of Leicestershire, and such as will be worthy when found to be "made a note of." Can any studious friend shed any light on the matter? PEDRO.

[Eric, surnamed Silvaticus, or the Forester, was the son of Alfrike, Earl of Mercia, and appears by the Domesday Book to have had afterwards possessions on the north side of Herefordshire. Not having fully acknowledged the Norman authority, he availed himself of the temporary absence of William to take up arms. The garrison of the castle of Hereford, under Richard Fitzscrope and others, marched against him, and laid waste his lands in several expeditions, but sustained themselves a considerable loss from the resistance opposed to them. At length Eric formed an alliance with Blethyn and Rywalhon, princes of Wales, in conjunction with whom he revenged the affront, ravaging the county as far as the bridge of Hereford, and returning with a marvellous great spoil. (Duncumb's *Herefordshire*, i. 57., quoted from Hoveden and *Chronicle of Wales.*) Hoveden further states, anno 1070, "At this period the most valiant man Eric, surnamed the Woodsman, was reconciled to King William;" it is therefore probable that he continued in the royal service and favour till his death. In *Anecdotes of the Family of Swift; a Fragment written by Dean Swift* (Scott's edit., vol. i. p. 508.), it appears that "the Dean's mother was Abigail Erick of Leicestershire, descended from the most ancient family of the Ericks, who derive their lineage from Eric the Forester, a great commander, who raised an army to oppose the invasion of William the Conqueror, by whom he was vanquished, but afterwards employed to command that prince's forces; and in his old age retired to his house in Leicestershire, where his family has continued ever since." Of the two branches, the Heyricks of Leicester town, and the Herricks of Beaumanor, distinct pedigrees, and many curious historical anecdotes, are given in Nichols's *Leicestershire*, vol. ii. p. 215.; vol. iii. p. 148.]

Author of "Four Years in France," &c.—Who was the author of *Four Years in France*, 1826, and *Three Years in Italy* (Colburn)? He relates that he was born in 1768, graduated and obtained a fellowship at Magdalen College, Oxford; where he contracted a friendship with Richard Paget, who was three or four years his senior: he became an M.A. in 1791, and soon afterwards took deacon's orders. He published also, *The Christian Religion briefly Defended against the Republicans and Levellers of France*; and a sermon before the University, on the text, "Whosoever sins ye remit," &c. And in the year 1798 he joined the Roman Church. What became of him afterwards?

H. P.

[The author of these works is the Rev. Henry Best, of Magdalen College, Oxford. His father, the Rev. Dr. Henry Best, was a prebendary of Lincoln, who died June 29, 1782; and his mother (the daughter of Kenelm Digby, Esq., of North Luffenham) died April 10, 1797.]

"Pale Envy," &c.—

> "Pale Envy withers at another's joy,
> And mars the excellence it cannot reach."

Can any of your correspondents inform me where the above lines are to be found? R. H.

[The passage will be found in Thomson's *Seasons*, "Spring," where it reads:

> "Base Envy withers at another's joy,
> And hates that excellence it cannot reach."].

Hannibal Evans Lloyd.—Can you inform me in what year Mr. Hannibal Evans Lloyd died? I think one of the latest productions of this gentleman was a translation of Tams's *Portuguese Possessions in South-west Africa*, in two vols. 8vo., London, 1846. R. J.

[Mr. Lloyd died at Blackheath, on July 15, 1847, aged seventy-six. For a biographical notice of him, see *The Literary Gazette* for 1847, pp. 541. 581.]

Chancellors under Fifty.—H. would feel obliged by being informed whether there ever has been a Lord High Chancellor of England under 50 years of age, and his name. H.

[If H. will refer to Foss's *Judges of England*, he will find at least four Lord Chancellors to whom the Great Seal was entrusted before they attained the age of fifty;—William of Wykeham, Cardinal Beaufort, his brother Sir Thomas Beaufort (afterwards Earl of Dorset and Duke of Exeter), and George Nevil, Bishop of Exeter and afterwards Archbishop of York; and probably some others. If he comes to later times he need not look farther than to Lord Coventry, in the reign of Charles I., and to Lord

Clarendon, in the reign of Charles II., both of whom were under fifty when they were appointed to that high office.]

Pictures in England. — Is there any catalogue of the principal *private* collections of pictures in England? D.

[The most complete catalogue of English galleries is, we presume, Dr. Waagen's *Treasures of Art in Great Britain: being an Account of the Chief Collections of Paintings, Drawings, Sculptures, Illuminated MSS., &c.*, in 3 vols. 8vo., published by Murray, 1854.]

Replies.

"OLD NICK."

(Vol. xii., p. 10.)

It has a strange sound — very strange in these days of general enlightenment, of archæological research and information — to hear a correspondent of "N. & Q." declaring that "an explanation of one of our *household words*, imported from Scandinavia, appears to be far-fetched." Far-fetched! why F. might as well consider it to be *far-fetched*, that his own personal designation should have come down to him from the fathers of his family. Let him learn, then, that not *one* only, but the vast majority of our *household words* had their birth "deep in those frozen regions of the North," whence, it is not improbable, his own distant ancestry themselves originally sprang. *Acorn*, *oak*, *apple*, *elm*, *beech*, *ash*, &c., are Scandinavian appellations. So are *year* and *month*, *evening* and *morning*, *night* and *day*, and the names indeed, as every school-miss would be ready enough to inform him, of all the days of the week. He cannot speak of *house* or *wife*, if he be in the enjoyment of these blessings, of *father* or *mother*, of *son* or *daughter*, of his *bed* or his *bolster*, of the *bellows*, *fire-shovel*, or *tongs*, of what he *eats* or what he *drinks*, of his *flesh*, *bones*, or *blood*, of scarcely anything he has the capacity to see or discourse about, without employing, in no inconsiderable extent, the language of ancient Scandinavia; frequently, as in such common colloquialisms as *dream*, *all*, *band*, *able*, *dwelling*, *breast*, *linen*, *steal*, *murder*, *at*, *by*, *dark*, *angel*, *deaf*, *early*, *fall*, *little*, *better*, &c., with only a very slight, if any, variation of sound or orthography. The term *household words* itself has a Scandinavian paternity. We say *sen'night* and *fortnight*, because the people of the North used such method of reckoning time. The principal objects of their worship still live, as well in the names of many of our burghs and thorps, as in those of not a few of the hills and streams and other natural features of our island. We have *Wednasbury* from *Woden*; and the *Irmingstreet*, which stretched from St. David's to Southampton, from the world-famed idol *Irminsúl*. And then there are *Baldergarth*, *Wodencroft*, and *Thorsghyll*, and the family names of *Balderston*, *Thorkettle*, and *Thurston*. That venerated name of God, which, amongst the northmen of old time, with a slight grammatical difference, signified both the Supreme Being, and His most endearing quality, has, in both senses, passed into our own, as into every Teutonic language. According to Bede in the seventh century, and to Burke in the eighteenth, it was the goddess *Eostre* who originated our term *Easter*; and from *Hela* or *Hél*, the deity of the infernal regions, we have our title of the place of eternal punishment itself. Those inseparable personages of comic literary fame, the Messrs. Huggins and Muggins, are, it seems, the transmuted representatives of Odin's celebrated ravens, *Hugin* and *Munin* (Mind and Memory); and if F. should unhappily ever so far forget himself as to give utterance to that presumptuous oath, which is said to be characteristic of the vulgar portions — whatever their social rank — of our countrymen, he employs a phraseology which reached our shores by the way of the Baltic and North Sea.

But not longer to detain the readers of "N. & Q." with examples of the predominant influence exercised by the language of ancient Scandinavia upon our existing speech, let me be permitted to offer a few words in contravention of F.'s judgment upon the generally received origin of the particular *household word* which stands at the head of this Note.

And, in the first place, I would take the liberty of asking him where *nicked* and *cloven* are described as interchangeable expressions? The terms, in my view of their respective meanings, convey the notion of quite a different state of things to the mind. But *nick*, in the sense assigned to it by your correspondent, is no legitimate English word at all; being merely a corrupted form of *nock* or *notch*, which certainly does not apply to the equally divided hoof of such animals as the goat. Granting, however, to F. that what he styles "the more simple, and therefore, in his judgment, better explanation of the epithet *Old Nick*," hazarded by him, be correct, I do not perceive how the matter is a bit mended; for "far-fetched" as he deems the interpretation of Thoms and Brand to be, his own is equally so. *Nick*, *Nock*, or *Notch* are themselves "words imported from Scandinavia," and had accordingly to make the identical voyage to this our *Terra Britannis* with *Nickar* or *Hnickar* himself.

But though, united with the familiar prefix *Old*, the term in question be perhaps peculiar to ourselves, does F. imagine that *Nick*, as a representative of a malevolent spiritual being, is an epithet confined to our language? The tenor of his observations would lead us to conclude as much; and, if so, how egregiously mistaken he is, I now venture, by the succeeding examples, to show.

The writings of Wormius, Kalm, Magnusen, Grimm, Rühs, &c., inform us that all over the North a demon bearing this designation, slightly modified by dialectic variations, is commonly acknowledged. He is the Anglo-Saxon *Nicer;* Dan. *Nöcke* or *Nökke* (Nikke); Swedish *Neck*, *Necken* ("ejusdem significationis," as Finn Magnusen observes, "ut et Anglorum *Nick — Old Nick;* Belgarum, *Nicker* — qui jam nunc diabolum indicant"); Finnish *Næki;* Esthonian *Næk;* Scotch *Nicneven;* German *Nichs*, *Nicks*, *Nichse;* the *Nikar* of the people of the Feroës, and the *Nickel* of those of Rügen; terms, all of them, which are referred to the very *Nickar* or *Hnikar* whom F. would so unceremoniously bereave of his offspring.

This being the case, it is obviously quite as impossible to accept your correspondent's explanation of the origin of the expression, as it is to adopt that which, with equal knowledge of our folk lore and the original sources of our language, is proposed by Butler and Spence; who would have us believe that the Devil is styled *Old Nick* in compliment to Nicholas Machiavel, the famous Florentine political philosopher of the sixteenth century. If we must go out of the way for the derivation of the term, why not assign to it a classical root, and adduce it at once from *νυκ-άω*?

As to the other popular names of the Devil, referred to by F., it is to be suspected that the paternity of "Old Scratch" must be sought for in the *Scrat*, *Schrat*, *Schretel*, or *Schretlein*, a house or wood demon of the ancient North; and that of "Old Harry" in the Scandinavian *Hari* and *Herra* (identical with the German *Herr*, and nearly so with *Baal* or *Beel* in Beelzebub), which titles of *Hari* and *Herra*, as in the case of *Hnikar* or *Nickar*, were appellatives of Odin; who, with his fellows Æsir and Asynja, came in time, as we all know, to be degraded in popular estimation from their rank of gods and goddesses to that of fiends and evil spirits.

In conclusion, I would, whilst asking F. from what goatish characteristic he would derive *Deuce*, another common designation of the Devil, remind him that the latter title itself is merely a modified form of the Scandinavian *Dol*, fastus, dissimulatio, vanitas, superbia. WM. MATTHEWS.

Cowgill.

MOTHERING SUNDAY.

(Vol. xi., p. 372.)

F. C. H., whose "object is to correct an erroneous expression" at p. 353., writes thus:

"What I certainly meant to say was, that the candles on the altar were of white wax; whereas, on the other Sundays in Lent, they are yellow or unbleached. The only difference in the vestments is, that those of the deacon and sub-deacon are not folded as on the other Sundays of Lent, but let down and worn full as at other seasons."

Will F. C. H. be so good as to bring forward any authority, either from rubrics or out of liturgical writers, for this two-fold assertion which he lays down with such distinct clearness?

For the use of yellow wax at the altar, or in the church, on any Sunday in Lent, or of white wax, as a distinction, on Mid-Lent Sunday, there neither is, nor has been any rubric that I know of; and thankful should I be, if one exist, to have it shown me. So far as practice goes, I can answer for it, that no such observance is followed anywhere that I ever witnessed, either here in England or on the Continent.

With regard to the vestments, F. C. H. is mistaken. On the Sundays during Lent, Mothering Sunday excepted, the deacon and sub-deacon are each arrayed in a purple *planeta plicata*, or folded chasuble, whenever the church they serve is rich enough to find them in such vesture: in poorer churches, they minister in their albs. In Mid-Lent, or Mothering Sunday, however, the deacon wears a purple dalmatic, the sub-deacon a purple tunicle, both of which are far different vestments from the so-called *planeta plicata*. F. C. H., I suspect, does not understand what the *planeta plicata* really is: for he seems to think it some sort of vestment which can be "let down and worn full as at other seasons," and in this form worn commonly by deacon and sub-deacon. No such thing. As now made, the *planeta plicata* cannot be let fall, being just like a priest's chasuble; but without the most part of the front, which is cut away as high up as the breast. Moreover, the chasuble is the priest's, not the deacon's nor sub-deacon's, usual vesture; and therefore never worn by either of the latter "let down and full" at any time or season. CEPHAS.

RELATIVE VALUE OF MONEY.

(Vol. xi., pp. 248. 335.)

Agreeing with your correspondent A. H. in his remark that "questions with respect to the value of money are seldom so stated as to admit of a definite answer," I am at the same time inclined to think he has overlooked the fact that my former communication had reference to a period considerably subsequent to that (1604) of which he speaks; when the practice which had previously been so long in existence (from the year 1257), of making payments in both metals, either gold or silver, according to a regulated proportion, underwent a change, and silver became the only legal tender. The difficulty therefore which he points out, attending the reduction of silver coins then in circulation to their present value as bullion, in

consequence of there now existing no mint price for that metal, must for the same reason apply equally to gold coins, since silver, as before stated, being the only legal tender, the value of gold coins at that period fluctuated according to the relative worth of the two metals in the market.

I was by no means insensible to the common error exposed by A. H., in determining the value of ancient silver coin; but in the instance alluded to the difference in the intrinsic worth of the metal for the two periods being for all practical purposes inappreciable, it was consequently excluded from my calculation.* The error committed by the translator of Boeckh's *Economy of Athens* is of a different description, and consists in his omitting from the computation of the value of the Attic drachma, mina, and talent, the whole of the present seignorage upon the coinage of silver: — such an omission, in cases too where operations of such magnitude are involved, is of course indefensible; but, let me ask, has not your correspondent repeated the error, in his attempt to reduce the gold coins of the date 1604 to their present value as bullion, by taking the mint price of 3*l.* 17*s.* 10½*d.* per oz., instead of 3*l.* 17*s.* 9*d.*, the bullion price of the metal?

I confess, too, I am unable to understand the statement which follows, viz. that "a shilling of the coinage of 1604 would, supposing the present price of standard silver to be 62 pence, be worth a shilling now." The shilling of 1604 contained 92·9032 grains of silver of 11 oz. 2 dwts. fine, which at the mint price of 5*s.* 2*d.* per oz. would of course be worth one shilling; the same coin of the present day contains only 87·2727 grains of silver of the same standard, value, at 5*s.* 2*d.* per oz., 11·27 pence, the difference being, as I before stated, equal to the seignorage imposed in 1816 (56 Geo. III.), or about 6¼ per cent. But this scarcely represents the true state of the case; the average market price of silver being at present 5*s.* 1½*d.* per oz., the same number of standard grains would be worth only 11·18 pence; whereas in 1604 there existed a seignorage of 2*s.* 6*d.* on the coinage of silver (or a little more than 4 per cent.), consequently the value of 92·9032 grains at the mint price of 4*s.* 11½*d.* per oz. would be reduced to a fraction over 11½*d.*; the real difference between coins of the two periods being equal, in round numbers, to 3 per cent.

A. H. takes exception to my statement that 31*s.* of the time of Charles I. are equivalent to 33*s.* of the present time, adding, "if thirty-one of these old shillings were found, they could not be melted down and the bullion sold for 33*s.*" Possibly not; but apart from the reason he adduces, this would depend in a great measure upon the condition of the coins, whether worn, &c.; but if 31*s.* of the old, and 33*s.* of the new coinage, weight for weight, were melted down and sold in the way proposed, the price realised for the bullion would be the same in both instances; and things which are equal to the same thing, I presume, are equal to one another. W. Coles.

* The average price of standard silver for the last twelve months I find to have been within a fraction of 61½ pence (61·47), the difference therefore upon the sum in question, viz. 1*l.* sterling, would have amounted to less than 2*d.*

Sir Jerome Bowes.

(Vol. xii., p. 109.)

In reply to Mr. Wynen's notice of Aug. 11, I can only say that Surtees was unable to give any information about Sir Jerome, although the blank of several pages left in his fourth volume of the *History of Durham, in re* "Bowes," shows that he meant to have added somewhat to his account of Sir Jerome, and of Sir Martin the Lord Mayor, both of whom he mentions. I am inclined to think that Mr. Wynen's supposition as to his political position at Queen Elizabeth's court is the correct one, and that what I stated as to his mercantile pursuits in "N. & Q.," Vol. x., p. 127., is a mistake. I must here correct an error I made in that article in transcribing; the lines "*Cecilia* Bowes, daughter of John, Sir Jeremy's *brother*, and the other *Elizabeth* Bowes, daughter of Sir Martin," should stand "*Elizabeth* Bowes, daughter of John, Sir Jeremy's *father*, and the other *Cecilia* Bowes, daughter of Sir Martin," &c.

I fancy from the date that Sir Martin, and not Sir Jerome, must be the man alluded to in a sarcastic letter from Sir Thomas Wyatt to Bishop Bonner, that vilest of prelates, in which reproaching him with certain scandalous reports about a "ladye faire," he says that Bonner had better call witnesses, or rather ask them if what he says of his [Bonner's] evil life be not true.

"Ask Mason, ask Blagg (Bowes is dead), ask Wolf that was my steward; they can tell how the gentlemen marked it and talked of it." — See Bell's "Life of Sir Thomas Wyatt," prefixed to his edition of *Wyatt's Poems*, p. 40.

The only additional information that I can give, besides his mere descent, is, that he undoubtedly lived at Hackney, then a fashionable suburb, and sprung from a John Bowes, who married Anne, daughter of Gunville of Gorleston, co. Suffolk, who bore the same arms as those of Gonville and Caius College, Cambridge. His wife was Jane, co-heiress of Roger Rookwood, of Euston in Suffolk, Esq., and widow of James Calthorp, of Cockthorp, Esq. A moiety of the Fishley estate went to her son, Sir Christopher Calthorp. She and Sir Jerome conveyed away their moiety thereof, 6 Eliz. [1564].

Care must be taken to distinguish his family from that of Sir Martin Bowes, who was his contemporary, and of great note in London at that time, as his arms in the great hall at Christ's Hospital (the first of the series there displayed), and also in the Goldsmiths' Hall (where his picture and other memorials may be seen), testify. Perhaps other contributors, more able than myself, can give MR. WYNEN further particulars of the gallant knight. A. B.

IS COPYING A SERMON FELONY?

(Vol. xii., p. 166.)

The Query put by A STICKLER FOR FACTS, when simply stated, must, I presume, stand thus: What offence at law is it, to copy a sermon, MS. or in print, without the sanction of the author, in order for publication? It may be readily answered from the law-books ready at hand.

"This is the right which an author may be supposed to have in his own original literary compositions, so that no other person, without his leave, may publish or make profit of the copies." (Blackstone, *Comm.* B. II. c. XXVI. § 8.) "The exclusive property of the MS. and all which it contains undoubtedly belongs to the author before it is printed or published." — *Ibid.*

The exclusive privilege conferred by common law on an author of publishing his own composition was extended to the case of even an oral lecture by 5 & 6 Will. III. c. 65. Mr. Justice Coleridge observes:

"By the 54 Geo. III. c. 156., the term of Copyright in the author . . . is extended to twenty-eight years; . . . whoever violates it, is liable to a special action in the case, with double costs. . . . . Whether the work was in MS. or print, or whether the author did or did not intend to make a profit by it, is immaterial." (*Blackstone*, vol. ii. p., 407.)

"The subject, however," says Mr. Stephens, "is now mainly regulated by 5 & 6 Vict. c. 45., which provides still more amply in favour of literature, by an enactment that the copyright of every book (which includes every volume, part, or division of a volume, pamphlet, sheet of letter-press, ... separately published) which shall be published in the lifetime of its author shall endure for his natural life. (*Comm.* B. II. c. iii. p. 96.) By § 25. of this Act of Victoria, it is enacted, that all copyright shall be deemed personal property. For an infringement of this law penalties and forfeitures are imposed: an offence against personal property is larceny (Blackstone, B. IV. c. xvii. § 4.), and larceny is, strictly speaking, a felony, as it subjects the committer of it to forfeiture." — Stephens, *Comm.* B. VI. c. i. p. 58.

Tomlins's *Law Dictionary* is equally conclusive to the point:

"Though an individual may possess a MS., even by the gift of the writer, yet the profit of multiplying copies by printing or otherwise is prohibited. . . . . To make any other use of a MS. than to read it, is an infraction of the author's right (p. 358.). The law defines a stealing or larceny to be the taking and carrying away with a felonious intent (*i. e.* with the intention of unlawful appropriation) of the goods of another (p. 342.). Felony: all crimes above simple larceny to treason. Larceny is a felony by statute" (p. 240.).

The only other case conceivable would be to copy a MS. sermon without a view to publication, but without the sanction of its author, and constitute an offence against another law sufficiently obvious. MATTER OF FACT.

I cannot guess whence the clergyman took his law, unless from *Tristram Shandy* (vol. iv. c. 54.), where the author says:

"For this sermon I shall be hanged, for I have stolen the greatest part of it. Doctor Pidigunes found me out. Set a thief to catch a thief."

If plagiarism had been felony without benefit of clergy in Sterne's time, he certainly would have died with his shoes on.

I wish the clergy could be induced to preach against this sin, for a sin it surely is, whatever some authors may think. Even Bayle admits this:

"C'est sans doute un défaut moral et un vrai péché que le plagiat des auteurs." — *Dict.*, 2nd edit., 2169. *b.*

F.

RUSSIAN MONARCHY — WARRINGS.

(Vol. xii., p. 61.)

MR. BUCKTON has very nearly hit upon a great historical truth, but like Gibbon and many others, having got on that path of Germanic history, has wandered away.

Warwick, I have heretofore shown in its old form of Waringwick, to have taken its name from the Warrings, and therefore not derived from Guarth-wick; and Rurick is certainly not the equivalent of Warwick.

This is a convenient opportunity for settling the position of the Warrings, and for which I will briefly give the citations from the materials I have collected for the history of that people. It has certainly seemed to me little creditable to our national school of history that no inquiry has been made as to a people, whose name from the earliest records has been found associated with that of the English. It would seem to be an inquiry so natural for an Englishman, what has become of those Varini whom Tacitus associates with the Angli? Had this inquiry been made and prosecuted by any one of the great men who have incidentally alluded to the Varini, this section of the history of the English race would not have been neglected.

The Varini, associated with the Angli by Tacitus (*Germania*, 40.), Pliny (bk. iv. c. 14.), Ptolemy (bk. ii. c. 9.), are identified with the Warni of Procopius, referred to in his *Bellum Gothicum*, bk. ii. c. 15.; bk. iii. c. 35.; and bk. iv. c. 20., and

by Jornandes. These are the same Werrini, whose laws were in the eighth century the same as those of the English and Frisians, and to whom together he [?] confirmed those laws as the laws of the Angli, Werrini et Frisii. These are the same Varegues, Waraeger, Βαράγγοι, Βιράγγοι, or Varangians, who founded the Russian empire, again in association with their kinsmen, the English, as is recited in the beginning of the *Chronicle of Nestor*, where he says the Slavonians sought a prince "among the Warrings, who are called Warring Russians, as others, that is Warrings, are named Swedes, Northmen, English, and other folks."

The casual evidence of Waringwich, gives positiveness to the natural presumption that the Varini, as well as the Frisii, and Juti, and Saxones, must have shared with the English in the invasion of Britain. The intercourse of this people with the princes of East Anglia is likewise traced. We find them with the English establishing the Russian empire, and giving to it Anglo-Saxon laws, and the trial by jury. In their native daring they assailed the Black Sea, Byzantium, Hungary, and the Caspian. It was this Russia which became the refuge of the Anglo-Saxons on the Norman invasion; and at length the relics of the nation, finding their princes had become Slavonian in habits and sympathies, emigrated to Byzantium, and became the Varangian guard of the emperors.

This is a section of history well worthy of the historical student, and which has claims on the sympathy of Englishmen. HYDE CLARKE.

PHOTOGRAPHIC CORRESPONDENCE.

Deepening Collodion Negatives. — By the following method I find that the intensity of a collodion negative may be increased to any extent that may be desired.

Having fixed the picture with a solution of cyanide of potassium (two grains of the cyanide to the ounce of water), and well washed it with water, pour over it a weak solution of chloride of gold. This will darken it considerably, the darkness being due to a deposit, not of oxide of gold upon it, as stated by Messrs. W. E. and F. Newton in the *London Photographic Journal* (Vol. i. p. 104.), but of pure metallic gold. Now metallic gold possesses the property of attracting to itself the particles of silver as they are precipitated from solution by pyrogallic acid, as may be proved by dropping a piece of gold foil into such a solution, when it will be found to receive a white coating of silver. Accordingly by pouring over the picture a solution of pyrogallic acid, to which a few drops of a solution of nitrate of silver have been added, its intensity is further increased by the deposition of metallic silver upon it, and may obviously be still further increased by a second application of the gold solution. In fact, by alternately pouring over it the gold and the pyrogallic solution, taking care to wash the plate after each application, the intensity of the negative may be increased indefinitely.

I recommend the use of a solution of cyanide of po-

tassium to fix the picture, as stains are likely to be produced if "hypo" is used for that purpose.

The pyrogallic solution may be of the ordinary strength and acidity used for the development of negatives.

J. LEACHMAN.

Replies to Minor Queries.

Opinion of an English Bishop on mixed Marriages (Vol. xii., p. 206.). — The bishop consulted was Watson of Llandaff; the lady consulting Miss Dutton; the gentleman she married on his advice Prince Bariatinski, a Russian of the Greek Church. The correspondence may be seen in the *Anecdotes of the Life of Bishop Watson*, p. 412., published soon after his death, and at the time much sought after and read. R. L.

Ray's "History of the Rebellion of 1745" (Vol. xii., p. 95.).—My copy of this curious volume was printed at Bristol by S. & F. Farley, in Castle Green, 1750. As the book is but little known now (probably from being printed at a provincial press), I subjoin what the author, James Ray, of Whitehaven, says of himself, being the best reply to B. H. C.'s inquiry:

"Thus I have brought my history down from the first contrivance of the rebellion abroad to the death of the last person who suffered for it, without partiality, and with all the clearness, candour, and exactness in my power, as well from the best informations I could procure, as my own observations, and I may venture to say that no man in Britain in a private station had so great a share in the fatigue. I was likewise a volunteer in 1715, although but fifteen years of age, and rode in one of the king's troops, so that I have been concerned in driving out both the popish Pretender and his son, and now conclude with a hearty wish that nothing of the like kind may happen for the future," &c. — Pp. 439, 440.

E. D.

Bible Epigram (Vol. xii., p. 143.). — The following prescription is copied from the fly-leaf of an antique Bible in the bedroom of an old manor-house in East Gloucestershire:

"*Prescription.*

"Please to take three of these (*soul*) pills night and morning, for Mrs. Mary Chase."

"'Such was the wit that in our grandsires' days
Shrouded the sage advice of reverend men;
If it did good, to God give all the praise,
And let our pious grandsons say, Amen!'

"Quoth F.S.A., 1834."

E. D.

The Chinese Revolution and Masonry (Vol. xi., p. 280.). — Under this head you have permitted W. W. of Malta to quote the authority of the M. W. G. M. for Ohio, and to show from it that the "Triads" are "a masonic fraternity in the celestial empire." I am very unwilling to let such a notion go forth unrefuted.

The Triad Society, or San Hop Hwui, has no

connexion with masonry. The one is local, the other universal; the one entirely political in origin and offensive in character, the other purely social, charitable, and innocuous. That an instrument of the angry passions, this an organ of general benevolence; that is notoriously used at times for purposes of crime, while of this the ruling aim is the inculcation of truth, honour, and virtue.

I speak of the end sought, not of the forms adopted, by either, and so speaking cannot see how or wherein it is possible for two societies to be more essentially antagonistic.

To confound them is as though one were to mention in the same terms the Athenæum Club and the Sons of Harmony at the Cock and Cherub, Seven Dials.

As to the word *revolution*, it is sufficient to remark that the masonic system strictly prohibits the disturbance of the peace and good order of society. The D. P. G. M. of British Masonry in China.

Hong Kong.

Roads of the Romans (Vol. x., p. 175.).—See a paper in the *Transactions of the Architectural Institute of Scotland*, Session 1854—55, by A. Thomson, Esq., of Banchory. J. MACRAY.

Oxford.

Tennyson and his "Baby" (Vol. xii., p. 183.).—I cannot see why Tennyson's use of the word "baby" as an adjective should be the subject of remark, for if we look into Shakspeare, we find he has excellent authority for the practice.

Macbeth says:

> "And wears upon his *baby* brow the round
> And top of sovereignty."

Lewis the Dauphin, in *King John*, says:

> "Commend these waters to those *baby* eyes,
> That never saw the giant world enrag'd."

And we have in the *Winter's Tale*:

> "Whereof I reckon
> The casting forth to crows thy *baby* daughter,
> To be or none, or little."

D. S.

Beckett Pedigree (Vol. xii., p. 146.).—The pedigree of the Ormonde, not of the Beckett family, of which I made mention upon a former occasion with reference to Theobald Walter, will be found amongst the Harleian MSS., British Museum, marked (if I mistake not) No. 1425. p. 79. Giraldus Cambrensis, in his *Conquest of Ireland*, translated by Hooker, makes mention of Theobald Walter in these words:

> "This Theobald Fitz Walter, who by his nation was named Becket, but by his office Butler, was the sonne of Walter the sonne of Gilbert, and was *the first* Butler that came into Ireland, who being a wise and an expert man, was first sent with William Fitzaldeline," &c.

At present I am unable to reply to L. M. M.'s Queries relating to Maud de Valois and Nicholas de Verdon. The latter, however, I presume was one of the ancient family of the De Verdons of the county of Louth in Ireland.

JAMES F. FERGUSON.

Nursery Rhyme (Vol. xii., p. 91.).—The rhyme quoted by G. N. from George Sinclair is still prevalent in Kent, Essex, and East Anglia. A better version is,—

> "Churn, butter, churn;
> Come, butter, come;
> Peter stands at the gate,
> Waiting for butter to his cake;
> Churn, butter, churn,
> Come, butter, come."

Being alliterative instead of rhymed, it is most likely very old. HYDE CLARKE.

Grants of Queen Elizabeth (Vol. xii., p. 185.).—The Rolls in Chancery Lane is the more probable place of deposit, where CENTURION will find much courtesy and some information. C. H.

Arms of Bishop Towers (Vol. xii., p. 152.).—In Burgate Church, Suffolk, is a stone for Spencer, wife of Robert Pykarell, Rector, and daughter of John Towers, Bishop of Peterborough, who died Feb. 16, 1657–8, aged thirty-seven. Arms: Sable, a swan argent, and a chief, ermine, for Pykarell; impaling, a tower, triple towered, for Towers. In Burke's *Armoury*, the tinctures to the name of Towers are given as azure and or, or azure and gules. There are also several coats for the name of Milbourne and Roberts. C. R. M.

Old English Proverbs (Vol. xii., p. 185.).—Upon the authority of Bailey, the old lexicographer, I am enabled to expound the first and seventh of the proverbs given by M., with a hope that some more sagacious correspondent may answer the rest.

1. "An inch breaketh no square." That is, it is hardly worth while to break off a bargain, or contest an argument, or dispute with a neighbour or friend, for a trifle.

7. "Leave is light." It is but the expense of a little breath, and therefore they who are under command are very much to blame to hazard disobliging their superiors by not asking. If this neglect proceeds from a diffidence, it is the more inexcusable, because that seems, in some measure, to imply a conviction of what we have to ask being unreasonable. CHARLES HOOK.

Umbrellas (Vol. iii., p. 483.).—In Bohn's edition of the prose translation of *Aristophanes*, vol. i. p. 376., is the following stage direction: "Enter Prometheus, muffled up and covered with an umbrella." How is this to be reconciled with the recent origin of umbrellas assumed by all your correspondents? G. D. S.

"*Flass*" (Vol. xi., pp. 425. 495.; Vol. xii., p. 74., &c.).—I think there can be no doubt that this word is the same as *flash*, as in the North double *s* seems frequently to be substituted for *sh*. Halliwell, for instance, gives *ass* as northern for "ashes." There is a "flash farm" and "flash pit" near Aylsham, in Norfolk. Also a gentleman's seat called "The Flash," near Shrewsbury. In low Latin *flash* is rendered by *flachia*, *flasca*, *flaco;* in old French, *flache* or *flesque*. The *Promptorum Parvulorum* gives: "*Pyt* or *flasche*, where mekyl water standythe after a reyne. *Columbus*." "*Plasche* or *flasche*, plassetum." Kilian (*Dict. Teut. Lat.*) has "*Plas*, *plasch*, *palus*, lacuna; fossa in qua stat aqua; *plasschē*, palpare aquas, motare aquas." This is the common English word *splash*. See Mr. Albert Way's valuable notes to the words *flasshe* and *plasche*, in *Prompt. Parv.*

E. G. R.

"*Chare*" *or* "*Chair*" (Vol. ix., p. 351.; Vol. x., p. 435.).—I am not satisfied with the derivation proposed from Danish *kjær*, low marshy land. For, in the first place, not merely the *chares*, but all the fens are "low marshy ground;" and in the second, from *kjær*, or rather from its ancient form, Su. *Gkaerr*, Isl. *kaer*, we have a word still in use, *carr*, signifying an osier or alder-wood. "*Ker*, where treys growyn be a watur or fenn, *Cardetum*. *Ker* for aldyr, *Alnetum*" (*Prompt. arv.*).

If I may be allowed to answer my own Query, I would derive it from Anglo-Sax. *cerre*, a turn, bending, which is from the verb *cerran: cerran*, to turn, avert, &c. From this verb Horne Tooke proposed to derive *chair*, a seat; instead of the usual etymology *cathedra*. Halliwell gives: "*Chare*, to stop or turn back (*North.*); to hinder, or withstand (*Prompt. Parv.*)." Probably, Charing, Charfield, &c., may be derived from the same Anglo-Sax. verb.

E. G. R.

Dancing and Dancing Tunes (Vol. xii., p. 159.).—The dancing tunes "set by John McGill," brought under the notice of readers of "N. & Q.," must be a valuable musical curiosity, and may be of use in settling some controverted points in respect to old Scottish music, as well as preserving some hitherto missing melodies.

Johnny McGill seems to have been a celebrated character in his day and generation. There is a Scottish tune called by his name and ascribed to him, to which the words of McNeill, "Come under my plaidie," are generally sung, which was first published in Johnson's *Musical Museum*, vol. vi. One of our authorities describes the composer as "a Dumfries fiddler;" another as "Musician, Girvan, Ayrshire." Probably Johnnie had no fixed or local habitation, but settled wherever his itinerant professional engagements led him in the south-western parts of Scotland. The melody which bears his name is however according to other accounts Irish, which is perhaps more likely, and only ascribed to John from having been brought into vogue by him, or from being his favourite tune. It would be interesting to know if the melody in question is contained in the MS., and what title is there given to it. A transcript of the work deposited in the Advocates' Library, Edinburgh, would no doubt be useful to antiquarian explorers into the history of Scottish music.

J. A. Perthensis.

"*Etiolated*" (Vol. xii., p. 186.) is a neuter verb from *aitho*, I shine, Greek; it signifies to be blanched or whitened by having been placed in a position excluded from the rays of the sun; plants are whitened by this process. From the verb a substantive was formed, "etiology," from *aitia*, a cause, and *logos*, a discourse, Greek; it signifies a branch of pathology which treats of the causes of disease. The French have derived an adjective from their noun "étiologie," which is étique, meaning hectic, consumptive, or emaciated. Arbuthnot says that "etiology" (*αἰτιολογία*) is an account of the causes of any thing, generally of a distemper.

The Italians translate the French verb s'étioler (mettere rami sottili, lunghi e scoloriti), which we might translate to shoot forth fine (meaning slender) branches, long and discoloured.

It is therefore evident that we might apply the term etiolated to a person as well as to a plant, especially as persons excluded from the light of the sun blanch and sicken as well as plants: those who lead a sedentary and confined life in factories are all blanched, and their health suffers in consequence; not so the ploughman or the herdsman, who have the full benefit of the rays of the sun, and are seldom confined within doors. I think your learned correspondent P. J. F. Gantillon would have to travel many miles before he met with either a ploughman or a herdsman etiolated.

H. Baschet.

Waterford.

Blue and Green Roses (Vol. xi., *passim*).—Whilst the discussion on this subject occupies your pages, may I ask if any of your readers have traced this floricultural aspiration back to classical times?

I step backwards two centuries, and find one of the authors of a *Historia Plantarum Universalis* (Ebroduni, 1651) saying:

"Est et jam diu videre, ut refert Lob. et ex hoc Lug. Cæruleas Rosas in hortis Italicis. Sed optarim ego scire hortos, si extent, ubi proveniant, et quâ in re differant à cæteris Rosis."

Perhaps some of your correspondents have seen a *green* rose, for mention was made in the newspapers a few weeks ago of one exhibiting in a flower-show in Paris (?). An excerpt from the

ponderous tomes I have quoted above shows how these flowers — rather curious than pleasing, I venture to opine — were formerly said to be produced:

"Si in teneras Agrifolii arbusculas Rosæ inserantur, virides flores producere scribunt aliqui apud Camerarium. Quamvis interdum anni constitutione frigidiore et humidiore, herbacei coloris Rosæ, sine calyce proveniant, cujus causam Costæus de natur. stirp. explicat."

I append a Query. In the review of Wüstemann's *Essays*, in the *Athenæum*, July 21, 1855, p. 834., mention is made of a young German who had collected *all* that the ancients had written about roses: was the work ever published?

A. CHALLSTETH.

Popular Airs (Vol. xii., p. 183.). — MR. HACKWOOD's Note may lead to a much more interesting inquiry than that to which he confines himself. I am neither a practical nor theoretical musician, but a sentimental devotee to music; and, being also a sexagenarian, I have witnessed many of the musical varieties which your correspondent notices, and have remarked, what must have been observed by all who have ears, the gradual change that has taken place in our organ tunes. Instead of those enlivening, cheerful and merry strains, or those pathetic little songs, all full of beautiful melody, which used to charm us as we rambled along, we have now doleful, but ambitious attempts, with scarcely a tuneful thought to relieve them. Instead of manly and effective composition we have maudlin slip-slop. The power of writing a melodious tune seems almost to be lost, or if a happy thought occurs, it is divided and subdivided, so as to make the most of it till only the thinnest thread remains, and the weak refuse is evaporated in the multitude of notes.

It would be useful to trace these successive changes, and, by pointing out the causes that have led to them, to assist in restoring our song-writers to their senses, and inspirit their imaginations to the wholesome vigour of the "old and antique song," so that all listeners may delightedly call for "that strain again." D. S.

Mrs. Mary Astell (Vol. xii., p. 126.) was born at Newcastle-upon-Tyne about 1688, and published *Six Familiar Essays, on Marriage, Crosses in Love, &c.; Bartlemy Fair, or an Inquiry after Wit*, 1709; *The Christian Religion as professed by a Daughter of the Church of England* (?), 8vo., 1717, &c. She was buried at Chelsea, May 14, 1731. Dr. Smalridge speaks in very high terms of her abilities. See Atterbury's *Letters*, and Ballard's *Memoirs of Learned Ladies*. E. W. O.

Camberwell.

Delaune Family (Vol. xii., p. 166.). — A sportive epitaph on Dr. William Delaune is printed in Nichols's *Literary Anecdotes of the Eighteenth Century*, 1812, 8vo., vol. i. p. 36., and a note is added at vol. viii. p. 355., which mentions *The Cork Screw*, a poem, by N. Amhurst, being inscribed to him in the following apostrophe:

"And thou, who, if report say true,
In pocket always bear'st thy screw,
Accept, Delaune, in youthful lays,
The homage which the poet pays."

E. W. O.

Camberwell. See p. 490

Priests' Hiding-places (Vol. xi., p. 437.; Vol. xii., pp. 14. 149.). — There is a secret chamber of this kind at Nether Witton, in Northumberland, the seat of Raleigh Trevelyan, Esq., inherited from his maternal ancestors, the Thorntons, who were Romanists. There can be no doubt that this was the priest's hole; but tradition also claims it as the hiding-place of the notorious Lord Lovat, whose portrait is in the house. E. H. A.

Parham, which the Hon. Robert Curzon has filled with so many beautiful works of early as well as mediæval art, has one of those rooms. It is close by the chapel, in the roof of the house, and the way down to it is through a bench standing out from the wall. CEPHAS.

"Λαμπάδιον δράματος" (Vol. xi., p. 465.; Vol. xii., p. 18.). — For want of a more specific reference, I have not been able to find this term in the Ethiopics of Heliodorus; and Bourdelot has no note on it. The Lampadium was one of the younger female characters in the Greek drama, according to the following list of Julius Pollux, x. c. 31. 149,—

Λεκτική.	1. Dicax.
Οὔλη.	2. Crispa.
Κόρη.	3. Virgo.
Ψευδοκόρη.	4. Falsa virgo.
Ἑτέρα ψευδοκόρη.	5. Secunda falsa virgo.
Σπαρτοπόλιος λεκτική.	6. Spartopolia eloquens.
Παλλακή.	7. Pellex.
Ἑταίρικον τέλειον.	8. Scortum nobile.
Ἑταιρίδιον ὡραῖον.	9. Scortum maturum.
Διάχρυσος ἑταίρα.	10. Deaurata meretrix.
Ἑταίρα διάμιτρος.	11. Meretrix redimita.
Λαμπάδιον.	12. *Lampadium.*
Ἄβρα περίκουρος.	13. Aura virginea.
Θερπαινίδιον παράψηστον.	14. Famula calculatoria.

Julius Pollux says (iv. c. 19.), ἰδεὰν τριχῶν ἔχει πλέγματος εἰς ὀξὺ ἀπολήγοντος [ἀφ' οὗ κέκληται], she was thus named from wearing her hair twisted so as to end in a point, like a lamp or torch.

T. J. BUCKTON.

Lichfield.

Door-head Inscriptions (Vol. xii., p. 34.). — In his *History of Exeter*, p. 41., Dr. Oliver says that Walter Bronescombe, who was consecrated Bishop of Exeter, A.D. 1258, built a large house at Clyst: over its time-worn gateway, which till a few years ago was yet standing, might be seen this welcome:

"Janua patet — cor magis."

CEPHAS.

Old Deeds (Vol. xii., p. 185.).—These are often of very great interest to all topographical collectors, especially to such as collect for county histories. Any for Gloucestershire or Devon would be acceptable to H. T. ELLACOMBE.

Clyst St. George, Topsham.

Sensations in Drowning (Vol. xii., pp. 87. 153.). — The following extract is from a paper by Mr. Warren in *Blackwood's Magazine* for Dec., 1854:

"I ventured to say that I knew an instance of a gentleman, who, in hastily jumping from on board the Excellent, to catch a boat that was starting for shore, missed it and fell into the water of Portsmouth Harbour, sinking to a great depth. For a while he was supposed to be drowned. He afterwards said that all he remembered after plunging into the water was a sense of freedom from pain, and a sudden recollection of all his past life, especially of all his guilty actions which he had long forgotten.

"'Possibly (says De Quincey), a suddenly developed power of recollecting every act of a man's life may constitute the Great Book to be opened before him at the Judgment Day.'"

E. H. A.

Marriages made in Heaven (Vol. xi., p. 486.; Vol. xii., p. 72.). — Surely this is but an amplification of Proverbs xix. 14.:

"House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord."

E. G. R.

"*Maud*" (Vol. xii., p. 124.). — Your correspondent, in referring Tennyson's

"Lord of the pulse that is lord of her breast"

to A. Smith's "Lord of the beating heart," seems to have forgotten that both writers obviously borrow from Shakspeare's

"My bosom's Lord sits lightly on his throne."

EDEN WARWICK.

Birmingham.

Miscellaneous.

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Notices to Correspondents.

We have this week been compelled to omit our usual NOTES ON BOOKS, *&c.*

OPTT. *The author of* The Pursuits of Literature *was written by the Rev. T. J. Mathias. See* "N. & Q.," Vol. iii., pp. 240. 276. 378., *&c.*

MR. CHALLSTETH. *We have a letter for this Correspondent. How shall we forward it?*

H. M. F. *Richardson, in his* Dictionary, *derives* scot *from the Anglo-Saxon* scytan, *to throw or cast down, and explains it as "so much cast or thrown down as a share of the reckoning of the whole sum to be paid."* Scotfree *therefore means not liable to a share of such reckoning.*

SIMON WARD *will find some notice of Mr. Holwell, the Survivor of the Black Hole in Calcutta, in* "N. & Q.," Vol. x., p. 31.

J. G. T. *The pole at the barber's is a relic of the time when barbers were barber surgeons, and represents the staff held by patients while being bled; the painted stripes on it are said to represent the fillets with which the arm was bound preparatory to the operation.*

CESTRIENSIS. *The Prayer Book used by Charles I. on the scaffold is in the possession of the Evelyn family of Wotton Park. See* "N. & Q.," Vol. x., p. 416.

F. D. Histoire Littéraire de France, tom. xviii. *contains several articles on the Troubadours; among others, the following:* "Trouveres, poesie Francoise du xii^e. et du xiii^e. siecle. Leur langue est-elle fille de la langue des troubadours?" pp. 699-703. *Also* "Trouveres, auteurs de chansons, sirventes et autres opuscules," pp. 838-851. *The volume may probably be obtained at Williams & Norgate's, Henrietta Street. The article on La Chanson de Roland, par M. L. Vitet is in* Revue des Deux Mondes, *Juin*, 1852, tom. xiv. p. 817.

ERRATA. — Vol. xii., p. 214. col. 2. 4th line from bottom, *for* "stormy stage," *read* "stony stage."

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Notes.

ARITHMETICAL NOTES. NO. IV.

The arithmetical puzzles given by Bachet, in his work described in my last, consist mostly of ways of finding out a number thought of, of which there are plenty of examples in Hutton's *Recreations*. There is also the well-known puzzle of the three jealous husbands, their wives, and the boat which will only take two. Passing over these, I mention the equally well-known problem of the fifteen Christians and fifteen Turks, which deserves notice as the earliest of this class of riddles.

The original story is that Josephus, after the siege of Jotapata in Galilee, saved himself with certain companions in a cave. Despairing of final safety, the refugees had recourse to the proceeding afterwards adopted by the snakes in Ireland, according to the ballad of St. Patrick, of saving themselves from slaughter by suicide. Josephus contrived that the lot should fall last upon himself, and persuaded the last but one to join him in living on. Hegesippus (or the author of the book called by his name) coined or received the story that the artifice was of the kind afterwards employed in the problem of the Turks and Christians. The change of characters was necessary to spice the question: the idea of Christians jockeying Turks out of their lives by an unfair manœuvre edified our ancestors greatly.

Bachet gives the question as he says it had commonly been given. He seems to hint at some previous works of the same kind as his own; but I have never met with them. If any of your readers should find out works of arithmetical recreation of the sixteenth century—that is, works expressly devoted to puzzles and difficulties—I hope they will communicate them to you.

The problem is as follows:—Fifteen Christians and as many Turks, being in a storm at sea, find it necessary to lighten the vessel by throwing half the crew overboard. It is agreed that they shall stand in a row, and that every *ninth*, beginning again when the row is ended, shall be thrown over. The question is how to manage their position, so that the lot shall fall only on Turks. The arrangement is as follows: four Christians, five Turks, two Christians, &c., as thus abbreviated:

4C 5T 2C T 3C T C 2T 2C 3T C 2T 2C T.

Allowing the vowels *a*, *e*, *i*, *o*, *u*, to stand for 1, 2, 3, 4, 5, the arrangement was indicated by Bachet in the vowels of the following lines:

> "Mort, tu ne falliras pas
> En me livrant le trespas."

It is worth notice that, though Bachet's printer uses *u* for *v* in the word *livrant*, the author does not make any remark: he seems to think nobody will be led into confusion.

Subsequently, the vowels were fitted with consonants in the following way:

> "Populeam virgam mater regina ferebat."

When the Turks ceased to be the bugbear of Christendom, and the lesson ceased to be practical, another version of the story was adopted, suggested perhaps by the Latin line. I take it from the *Arithmétique Démontrée* of C. F. Gaignat Del'auln'ais, Paris, 1770, 8vo. An English ship has been sunk by a French one, and fifteen of the crew saved: the victors are also reduced to fifteen. Provisions failing, the French captain says:

> "Mes enfans, afin que la moitié de nous vive quelque tems, après avoir consulté Dieu et la Sainte Vierge, j'ai jugé à propos que l'autre moitié soit jeté à la mer."

The rest as before, and the heretics disposed of.

Another problem of Bachet is that of *magic squares*. Your readers are all aware that a square of numbers is so called, when it gives the same sum from any row, any column, or from the diagonals. Thus, *one* of the ways of forming a magic square from the first twenty-five numbers, is as follows:

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

which gives 65 in every row, in every column, and in the diagonals, or *diameters*, as they were called in this subject. Bachet rejects the mystical meaning of these squares; but as a word on this subject may be interesting to the readers of Walter Scott, I give it.

Writers of fiction are very often inaccurate in their technicalities, and most frequently perhaps in those of arithmetic or other mathematics. The most amusing instance I ever met with, is in Mr. Warren's story of the *martyr-philosopher*, lately alluded to by one of your correspondents. The philosopher tells his guests that he had suspected an error in Laplace, and then goes on thus:

> "Only look at the quantity of evidence that was necessary to convince that I was a simpleton by the side of Laplace—pointing to two or three sheets of paper crammed with small algebraical characters in pencil—a fearful array of symbols:
>
> $$\surd -3a^2,\ \square\frac{y^2}{z^2}+9-n=9,\ n\times\log.\ e,$$
>
> and sines, cosines, series, &c., without end."

Certainly a philosopher who needed pages of these symbols to convince himself that he was a simpleton by the side of Laplace, would really be a simpleton by the side of any junior optime. For a parody without caricature, on the supposition

that it is a scholar who speaks, suppose he says that he has been looking into Niebuhr's citations, and making a few notes:

". . . . pointing to some sheets of paper crammed with Latin extracts — in dreadfully learned words — *Propria quæ maribus, botherum, tempus fugit, hic, hæc, hoc, nominativo.*"

There are too many persons in the country who have some idea of Laplace's symbols to make such a travestie bearable. Perhaps Mr. Warren will allow me to suggest for future editions (of which I doubt not there will be many) the following:

$$\lambda^{-s} = \frac{1}{2} \cdot b_s^{(0)} + b_s^{(1)} \cdot \cos.\ \theta + b_s^{(2)} \cdot \cos.\ 2\theta + \&c.$$

And then every one who can read these symbols will see that they are Laplace's, and that the philosopher understood them. For there is style in mathematics, as in other things: and the works of the great writers are as distinguishable by the general appearance of the symbols as those of the great painters by their mode of colouring.

Sir W. Scott, in the *Antiquary*, has made Dousterswivel give Sir Arthur Wardour a description of a planetary *sigil*, as it was called:

"Then upon this side I make de table of de moon, which is a square of nine, multiplied into itself, with eighty-one numbers on every side, and de diameter nine, — dere it is, done very proper."

I doubt if Sir Walter understood the magic square. It should be "eighty-one numbers, nine on every side, and nine in each diameter." But these numbers should be so disposed that rows, columns, and diameters, should each give the sum 369.

The planetary sigils, derived from the Arabs, were in use till the end of the seventeenth century; from a belief in what Mr. Dousterswivel calls "the planetary influence, and the sympathy and force of numbers." They — the numerical sigils, at least — consisted of magic squares, one to each planet: and their power depended partly on the material on which they were written, partly on the astrological character of the planet's position when they were made, and partly on the position at the time of using them. Mr. Dousterswivel was a blunderer for making his square when there was "a thwarting power in the house of ascendancy:" but he was quite correct in using silver for the moon; for the sun it ought to have been gold. The square 1×1, or 1, giving one number only, was dedicated to the Deity. The square of 2, containing the numbers 1, 2, 3, 4, cannot by any disposition be made magic: it was therefore the symbol of matter, a thing of imperfection, "in potentialis habitudinis abysso submersa," whatever that may mean. The number 3, and its square, give the sigil of Saturn; 4, of Jupiter; 5, of Mars; 6, of the Sun; 7, of Venus; 8, of Mercury; 9, of the Moon.

I cannot find that any of the sigils were expressly laid down as the means of discovering hidden treasures: it may be so in the authority which W. Scott consulted, but whether that can be traced may be matter of doubt. The "suffumigations" are particularly insisted on: but I very much doubt that the success of any experiment with a sigil was made proportional to the amount laid out in suffumigation for the occasion. This was Dousterswivel's own secret: and the story required it.

In *Guy Mannering*, Walter Scott makes the astrologer walk out on the balcony, note the positions of the principal heavenly bodies without any instrument of measurement, and then (as the reader must suppose) draw a scheme which he finds closely to agree with one he had drawn before. Struck by this, he repeats the process, and finds out that the very hours of the predicted events agree in both cases, though twenty-one years are first to elapse. This would require an eye which would tell the place of a heavenly body within at least the minute of a degree, or the thirtieth part of the sun's diameter. Again, having carefully noted the hour and minute of the birth, he indulges in a soliloquy before he "notes the position" of the heavenly bodies. Next day he uses the *Ephemeris;* but if he had the *Ephemeris*, the ocular inspection would have been unnecessary, even if his eye were as good as might be thought. And farther, in order to work with an accuracy which should predict to an hour in a period of twenty-one years, he ought to have known the latitude of Ellangowan — a good deal nearer than Sir Walter knew it himself.

Writers of fiction, who intend to become celebrated, should take pains to be accurate in their representations of art and science, black or white; for the "chield" who takes notes can now print them.

A. DE MORGAN.

THE MADNESS OF THE HISTORICAL HAMLET.

In Dr. Farmer's *Essay on the Learning of Shakspeare* (Malone's ed., vol. i. p. 336.), a quotation "with a small variation from the original," taken at second-hand from Saxo Grammaticus (through Guthrie), is made to show the peculiar character of Hamlet's madness, which Guthrie and others receive as evidence that Shakspeare must have read Saxo in the original Latin. This quotation begins, "Falsitatis enim" (lib. iii., p. 26. B.), but is only descriptive of the peculiar character of Hamlet's *mendacity*, not of his *madness*. The description of his simulated insanity is to be found on the same page as the quotation referred to:

"Quod videns Amlethus, ne prudentius agendo patruo suspectus redderetur, stoliditatis simulationem amplexus, extremum mentis vitium finxit, eoque calliditatis genere

non solum ingenium texit, verum etiam salutem defendit. Quotidie maternum larem pleno sordium torpore complexus, abjectum humi corpus obscœni squaloris illuvie respergebat. Turpatus oris color, illitaque tabo facies ridiculæ stoliditatis dementiam figurabant. Quicquid voce ædebat, deliramentis consentaneum erat. Quicquid opere exhibuit, profundam redolebat inertiam. Quid multa? Non virum aliquem, sed delirantis fortunæ ridendum diceres monstrum. Interdum foco assidens, favillasque manibus verrens, ligneos uncos creare, eosdemque igni durare solitus erat: quorum extrema contrariis quibusdam hamis, quo nexuum tenaciores existerent, informabat. Rogatus quid ageret, acuta se referebat in ultionem patris spicula præparare."

"Though this be madness, yet there's method in it," as Polonius says aside.

"Nec parvo responsum ludibrio fuit, quod ab omnibus ridiculi operis vanitas contemneretur, quanquam ea res proposito ejus postmodum opitulata fuerit. Quæ solertia apud altioris ingenii spectatores primam ei calliditatis suspicionem injecit. Ipsa namque exiguæ artis industria, arcanum opificis ingenium figurabat. Nec credi poterat obtusi cordis esse, cui tam exculto manus artificio callusisset: denique exactissima cura præustorum stipitum congeriem asservare solebat."

Many mad pranks are recorded by Saxo. To test the reality of his madness, female charms were tried; he stood that test in a way that would furnish materials for a low comedy. The character of madness depicted in its reality by Ophelia is minutely distinguished from Hamlet's assumed insanity. Shakspeare seems to have been afraid of making Hamlet's madness too much like the true, and altered his first draft accordingly (Knight's *Studies*, p. 59.). The opinion of such a man as Dr. Conolly would be of great value as a criticism on the real and assumed insanity pourtrayed in this play. Shakspeare refers to the slovenly, but not to the dirty, habits of Hamlet; the latter could not well suit tragedy which aims at the *beau ideal*. Ophelia says:

> "Lord Hamlet, with his doublet all unbraced;
> No hat upon his head; his stockings foul'd,
> Ungarter'd, and down-gyved to his ankle."

John Kemble's personation of Hamlet showed the stocking of one leg turned down from the knee, but so artistically done, as not to offend the delicacy of the most prudish.

In the history, the distinguished and learned courtier, the Polonius of the play, is detected secreting himself to overhear Hamlet's conversation with his mother; but nothing is therein said of "a rat, a rat," by Saxo Grammaticus, as Dr. Farmer *thinks*, for he had not even consulted the work (Malone's edit., vol. i. p. 337.). In the play Hamlet answers Fengo, the king, that Polonius was "at supper, not where he eats, but where he is eaten; a certain convocation of politic *worms* are e'en at him." In the history, Hamlet being jokingly asked if he had seen any vestige of him, answered that he (Polonius) had gone to a place still little known in Italy, "had fallen to the bottom of it, ac nimia cœni mole obrutum, à subeuntibus passim porcis esse consumptum." But he did not say that he boiled Polonius first to make him fit meat for the pigs; "Cujus corpus in partes conscissum, aquis ferventibus coxit. . . . . atque ita miseris artubus cœnum putre constravit." Saxo's remark on this reply of Hamlet is, —

"Quod dictum tametsi veri confessionem exprimeret, quia specie stolidum videbatur, auditoribus ludibrio fuit."

This affair, both in the history and in the play, caused Hamlet to be sent to England to "recover his wits there; or, if he do not, 'tis no great matter there," quoth the gravedigger.

T. J. BUCKTON.

Lichfield.

PORSENA, THE EIGHTH KING OF ROME.

The story of Porsena and his expedition against Rome has hitherto been one of the most inexplicable phenomena which occur in the early history of that city. On one point alone do modern historians appear to be agreed, namely, that the purport of his expedition can not have been to restore the Tarquins; but on every thing else, what was its purport, and when he lived, the most opposite opinions have been given. Thus Ihne places him in the age of the elder Tarquin, while Niebuhr brings him down to a somewhat advanced period of the republic. I flatter myself that I have hit upon his real history, and this I now proceed to lay before your readers.

A singular custom existed at Rome of offering at public sales the goods of *King* Porsena. Of what place, I ask, was Porsena king? Not of Eturia, for all accounts represent his power as confined to Clusium; and not of Clusium, for of that city he was lars. This being so, I know of no alternative than to set him down as king of Rome. This conjecture may seem somewhat startling, but it is strongly confirmed by a statement in Dionysius, according to which the Romans presented to Porsena an ivory throne, a golden crown, a sceptre, and other insignia of royalty; and by another in Livy (iii. 39.), to the effect that under the leadership of the Valerii and Horatii the kings had been expelled. Now, it so happens that Livy mentions no Horatius in his account of the expulsion of the Tarquins, but he does introduce one (Cocles) as a most determined enemy of Porsena. From this it is evident that the writer from whom this passage is primarily derived, conceived Porsena to have been king of Rome. Moreover, it harmonises so exactly with what I shall show to be true history, that of its accuracy I do not feel the slightest doubt.

If so, how did Porsena come to be king of Rome? —by conquest? Or did he have any right to that

dignity? I believe he had. Servius, the predecessor of Tarquin II., is said by one account to have been a companion of Cœlius, and to have been originally named Mastarna. "Companion of Cœlius" seems to point to his having been a Clusian, Cœlius being evidently only another form of Clus — the name of the Etruscan town deprived of its Latin termination; and Mastarna is simply the Celtic title Macticrn (son of the chief). Even admitting that the Etruscans were not Celts, Servius may easily have had a Celtic title, for the Gauls had been established in the neighbourhood of Clusium for a considerable time. On these grounds I conjecture Servius to have been the son of the then lars of Clusium.

We now see why Porsena led his expedition against Rome. Servius, to whom he was related, had been barbarously murdered by the Tarquinian family, one of whom then usurped his throne. Porsena went to Rome to revenge the death of Servius and to put down the Usurper. This supposition that Tarquin was expelled by Porsena, is certainly contradictory to the testimony of all antiquity; but this testimony was caused by a mistake in the name of the family which he intended to restore. Porsena came to Rome to reinstate, not the Tarquinian but the Clusian family on the throne of Rome in his own person.

Porsena did not enjoy his kingdom any length of time. If he had, it would have been impossible for the fact of his having been king to have been so entirely unknown to the later Roman historians. Some of the Tarquins probably fled to Cumæ, where Aristodemus ruled, and persuaded him to make war upon Porsena, and the result was the defeat of Porsena's son, Aruns, before the walls of Aricia. The Romans took advantage of this to expel Porsena, and thus throw off all connexion with both the contending monarchs.

I will finish by making an application of our knowledge that Porsena was king of Rome to the illustration of the origin of the received account of the expulsion of the Tarquins. Porsena was, as I have shown, the real last king of Rome, but Tarquin was believed to have been so. Events which happened in the reign of Porsena were therefore attributed to the other, just as events which happened in the time of the real first dictator, Valerius, were attributed to the supposed first dictator, Larcius. This confusion, moreover, was favoured by the resemblance between the names Porsena and Tarquin, — a resemblance so great, that one modern author at least has not scrupled to identify the two monarchs. The account of the expulsion of the Tarquins is simply a second edition of the events which led to the expulsion of Porsena. That resulted from the conduct of his son Aruns, while besieging a Latin city, Aricia; so Tarquin's expulsion was said to have been caused by the conduct of his son (and his name is sometimes given as Aruns), and this while besieging a Latin city with a name resembling Aricia — Ardea. This latter story must be the false one, for we know from the treaty with Carthage in the first year of the republic, that Ardea was then subject to Rome. The story of Lucretia is of course a repetition of the story of Virginia.

I can back the theory laid down above by other arguments and evidence, which, for brevity's sake, I have abstained from bringing forward on the present occasion. E. WEST.

JUNIUS MISCELLANIES.

A Vellum-bound Junius found in America. — On a visit last summer to a friend in the Highlands, one of our conversations happening to turn on the *Letters of Junius*, he mentioned a curious *on dit* on that subject. It is as follows. On the death of one of the Federal Judges (Mr. Buckner Thruston) some years ago in Washington City, his furniture was sold at auction at one of the court sales which are usual in this country. Among the articles sold was an old secretary or writing-desk, with the cypher "C. L." in brass at the top. The purchaser of this desk sent it to a cabinet-maker to be repaired, &c., and the workman, in the course of his operations, opened a secret drawer, in which he found a sealed packet, which he took to the owner of the desk. On being opened, it was found to be two small volumes of *Junius's Letters*, bound in vellum. The books had the appearance of not having been used, though there were stains on them, such as paper gets from being long kept in a close place. Remembering to have read some thirty years ago in Woodfall's *Junius* a private letter, in which Junius requests the father of Woodfall to let him have a set bound in vellum, and gilt, I questioned my friend whether the volumes were represented to be gilt. He thought not, but was uncertain. Still it struck me as a singular circumstance that the only copy which I had ever heard of, of *Junius* bound in vellum, should be found in a private drawer in the house of a legatee of one of the many persons for whom the authorship of the letters had been claimed. In the will of the celebrated General Charles Lee, second in command to General Washington in the war of the American Revolution, after leaving a legacy to Charles Minn Thruston, Esq., one of his executors, he says, "To Buckner Thruston, his son, I leave all my books, as I know he will make a good use of them." This Buckner Thruston afterwards became the judge mentioned above. Though aware that many regarded the claim set up for General Lee as not entitled to much weight, still being prepared, should I live to see Junius discovered,

to find probability shocked by the truth, I felt my curiosity piqued to follow out the vein thus strangely opened. My first inquiry was into whose hands Judge Thruston's effects had come. I ascertained that his nephew, a Mr. William Bradford, of Washington City, was his executor. I immediately addressed a letter to this gentleman, but receiving no answer, concluded that the story was without foundation; and shortly afterwards I saw in a newspaper a statement that a vellum-bound copy of *Junius* had been found among the Stowe Papers at Buckingham House in England. I have since learnt that Mr. Bradford was, when my letter was written, in Europe, and that he is still there. It is remarkable that the *National Intelligencer* of Washington, of October 2, 1848, which was after Judge Thruston's death, announced that "two new works on the authorship of *Junius* were preparing in America." One has since appeared, Mr. Griffin's book, arguing that Governor Pownall was *Junius*. Whether the delay of the other has any connexion with the long absence of Judge Thruston's executor in Europe, remains to be seen. When he returns I shall put myself in communication with him, and, should you deem this letter worthy of a place in "N. & Q.," will inform you of the result.

I am perhaps led insensibly to attach more importance to the statement which I have mentioned than it deserves, in consequence of the unceremonious manner in which some writers have treated a letter of a near and dear relative of mine, of Feb. 1, 1803, published in the *Washington Mirror*, in which he declared that General Lee had distinctly, though unguardedly, admitted to him the fact of the authorship. My father's character ought to have secured any statement of his from polemical levity. I owe it to his memory to bring to public notice any circumstances tending to confirm it. T. A. Rodney.

A Note in Bohn's "Junius." — In Bohn's incorrect edition of *Junius* there are notes prefixed to some of the letters. At the end of one of these, vol. i. p. 121., we read:

"The entire letter is given in the appendix. Junius in the postscript to his No. 5., threatened to answer it, but never fulfilled his intention."

Can any reader of "N. & Q." explain what connexion these two sentences have with the *note*, of which they form a part? To me they are a much greater mystery than the authorship of the *Letters*. X. P. D.

Junius: Anecdote of George IV. (Vol. xii., p. 164.). — The misleading tendency of the anecdote related by Canning, induces me to repeat the caution in a former Note, that in the present state of the Junius question it is very desirable that no fact should be put forth, or reproduced as evidence of authorship, unless its foundation in truth be first carefully examined and accurately ascertained. The anecdote of George IV. (who, as the *head* of the "custodians of the secret," certainly knew who Junius was) carries falsehood upon the face of it, for although Ramus might have "handed Garrick's note to the king at *tea-time with the play-bill*," it could not have been on the evening before Francis embarked for India, for Garrick's note, informing the king that "Junius would write no more," if *written* at all, must have been written in November, 1771, and Francis certainly did not embark for India before 1773. He did not even quit the War Office till March, 1772. Then, indeed, it is highly probable that he hastily left London, and embarked for the Continent.* For, assuming that Francis was Barrington's principal spy and informer, he could no longer show his face at Chesterfield House, nor mix with his former associates with the disreputable character of traitor to his friend. When called upon by Junius to declare his reasons for quitting the War Office, he was silent. To avoid this and similar troublesome questions, it was very desirable that he should keep out of the way until he was provided for. Nor did a six years' residence in India purify his reputation, for on his return to England we are told that no one would speak to him but the king and Edmund Burke.

Junius was discovered early in the first week of February, 1772. He was informed of the fact on the 10th of that month; but Francis remained undisturbed at the War Office more than six weeks after the Privy Council were in full possession of the secret. It was not till Junius reluctantly consented to take the first step in the negociation for keeping the secret from the knowledge of the public, that Francis quitted the War Office.† He then embarked for the Continent, where he remained until the king and Lords North and Barrington provided a suitable place for him in India, with a salary of 10,000*l.* per annum.

The facts relating to the discovery of Junius in 1772 (not here adduced as evidence, but at present only glanced at), will in due time be laid before the public, and be *well authenticated;* for

* Du Bois states that Francis spent the *greater* part of the year 1772 in travelling over the Continent, but Junius corresponded with Woodfall (see *Pub. Ad.*, 1772) as late as November in that year, and again on Jan. 19, 1773. These simple facts at once destroy the entire hypothesis in favour of Francis.

† In the first, and perhaps only, interview with Lord Holdernesse, it was very natural that Chesterfield should endeavour to fish out who had been the chief spies employed to discover him. This interview took place in March, 1772, the same month that Francis left the War Office.

they have been carefully examined, and their foundation in truth accurately ascertained.

William Cramp.

[We entirely agree with our correspondent, that "in the present state of the Junius question no fact should be put forth or reproduced as evidence of authorship, unless its foundation in truth be first carefully examined and accurately ascertained;" but in this very communication he violates in several instances the law he has himself laid down.

We may, with reference to this subject, also remind Mr. Cramp that a request which has twice been addressed to him in this Journal (Vol. iii., p. 262.; Vol. viii., p. 8.), begging him to authenticate a statement put forth in his "*Junius and his Works*," and name some of the "many" persons in whose libraries vellum-bound copies of *Junius* have been found, has not yet been complied with. — Ed. "N. & Q."]

COUNTRY DEALERS IN SECOND-HAND BOOKS.

SECOND LIST.

(*Continued from* p. 97.)

[As we have reason to believe that our first list has proved very useful, we gladly insert such farther names as have reached us; and shall be pleased to receive farther additions.

We take this opportunity of making some corrections. Mr. Richardson is, we believe, no longer in business in Newcastle; and the name of Mr. Weston, 197. Bradford Street, Birmingham, should be omitted; that gentleman, who is not a bookseller, no longer resides in Birmingham.]

Bath. Mr. Walker, Harley Street.
Brighton. Mr. Callis, North Street.
Bury. G. Fenton, No. 5. Market Hill.
Chester. * G. H. Crowther.
A. Price.
W. Roberts.
J. Roberts.
Dublin. * Thos. Connolly, 10. Upper Ormond Quay.
Bernard Collins, 187. Great Britain Street.
Glasgow. * Maurice Ogle and Son, Exchange Square.
John Hadden, High Street.
John Burnett, High Street.
Hugh Hopkins, Glassford Street.
James Crichton, Clyde Street.
Robert Forrester, Great Clyde Street.
J. P. Forrester, Park Place.
James Cunningham, Bazaar.
John Stevenson, Bazaar.
Hugh McKenzie, Bazaar.
James Hopkins, Bazaar.
James Neil, Bazaar.
Ipswich. * William Read.
Leeds. * Mr. Fentemore, Boar Lane.
Mr. Ashworth.
Liverpool, * Wm. Palmer, 7. Leece Street.
Patrick Rock, 17. Lime Street.
* Wm. Young, South Castle Street.
— McHugh, South John Street.
* Edward Howell, Church Street.
— Newton, Church Street.
— Lane, Paradise Street.
— Dilworth, Shaw's Brow.
— Doidge, Park Lane.
Newcastle-under-Lyme. Fred. Crew.
Newick, near Uckfield. * James Taylor.
Norwich. — Gooch, White Lion Street.
W. Wilson, Castle Meadow.

Minor Notes.

Turkish Literature. —

"John Baptist Toderini, author of *Letteratura Turchesca*, 3 vols. 8vo., resided for some years at Constantinople, at the Venetian Ambassador's house, and had the best opportunities to receive good information on the subject of which he treats. He sets out by removing from the minds of his readers the ill-founded prejudice that the Mussulman religion is an enemy to the Muses . . . . He quotes the words of Mahomet himself in favour of letters: 'It is permitted to Mussulmen to possess all sciences;' 'Look after science, were it to be found even in China.' Finally (says this author) this book of mine will show how much Tott, Savary, and so many other writers, are in the dark about Turkish literature."—*Sastres, Il Mercurio Italico*, vol. i.

Among the oriental manuscripts in this library, there are a few in the Turkish language.

In the enumeration of predictions relating to the fall of the Turkish Empire (vols. x. and xi.), that is not noticed which is thus referred to in *Jansonii Theatrum Urbium Europæ:* Civitatum Hispaniæ, &c.:

"Peninsulam Constantinopolis occupat, septem colles complectentem. Hinc Scholarius Patriarcha Constantinopolitanus in *enarratione vaticinii de Turcici regni interitu, την επταλοφον* eam nominat."

Bibliothecar. Chetham.

Latin (?) Epitaphs. — As "N. & Q." is a receptacle for curious epitaphs, I forward the following; which I copied from a gravestone in the burial-ground of the Baptists, at Hill Cliff, Cheshire:

"M. S.
Samuelis Simson Cestriensis viri ob indolis et morum facilitatem omnibus nec immerito cari civis spectatæ fidei Mercatoris seduli et probi mariti olim dilecti admodum at nunc heu desiderati! Christiani denique non nisi subsellii. Qui in Xto placide obdormivit die 7mo martii A.D. 1719. Æt. suæ 59 posuit mœrens Uxor E. S. Ex parte tantum superstes."

On another gravestone, in the same burial-ground:

"Subter hoc Sax^m^ Tho. Wainwrighti Amicus ille noster sternere se somnum factum est. Ille autem prædicatoria fuisse in Congressus Baptistus per Warring" (*cætera desunt*).

J. K.

Sir Edward Hawke. —

"It is a curious fact that on the very day of this glorious victory (over M. de Conflans, between Belleisle and Cape Quiberon, Nov. 20, 1759). Hawke was hanged in effigy in the streets of London. This singular instance of popular violence may teach great men how to appreciate the applause of the multitude."—*Naval Chronicle*, vol. vii. p. 467.

E. H. A.

Book Inscription.—In a manuscript copy-book of the time of Charles II., in my possession, the following curious Latin-English doggrel occupies the first page:

"Cujus hic liber, if that you would know,
In duobus litteris, I will you show;
Prima est A, splendat soe bright,
Altera est E, in all men's sight;
Junge has litteras, cunningly,
Et scias meum nomen presently.
Si meum nomen you chance to miss,
Aspice subtu, and there it is.
"ANTHONY EATON, October 12th, 1673."

J. K.

The old Word "wanned."—In Tennyson's *Maud*, i. 3., I observe the revival of an old perfect tense, which, in my opinion, deserves to hold its place in our language:

"Did he fling himself down? Who knows? for a great speculation had fail'd,
And ever he mutter'd and madden'd, and ever *wann'd* with despair."

I say the revival of an old perfect tense, because I do not remember to have seen the word *wanned* used, except in *Hamlet*, Act I. Sc. 2.:

"Is it not monstrous, that this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his own conceit,
That from her working all his visage *wanned*."

It is singular that Johnson, though he quotes the passage from *Hamlet*, classes this word as an adjective formed from *wan*.

Is not *wanned* the perfect, and *wan* the past participle of the verb "to wane?" ERICA.

Warwick.

Will of Richard Knyvet, temp. Henry VII.—Many years ago my grandfather, Mr. Bradney of Ham, found some wills in a chest in Kingston Church, Surrey. He copied several, one of which I send to "N. & Q.," thinking it might be acceptable:

"*The Will of Richard Knyvet, Luter, tempore Henry VII.*

"In the name of God, Amen. The viiith day of the moneth of Aprill, the yere of our Lord God 1497, and in the xiith yere of the regne of Kyng Henry the VIIth, I, Richard Knyvet of Southwerk in the countie of Surr', luter, beying in holl mynd and clere memory, thanked be our Lord God, make and ordeyn this my testament and last will in maner ensuyng. First, I bequeth my sowll to Almighty God, my Maker and Savyour, and to the glorious Vergeyn our lady Seynt Mary his blesset Moder, and to all the holy company of hevyn, and my body to be buryed in the church hawe of my parysh church of Seynt Mary Magdalene, in Southwerk beforesaid, in such place or buryell that the cross there shall stand on the right syde of my burying. Item, I bequeth to the high awter of the said church, for my offeryngs forgotten, iiiid. Item, I bequeth to Willm Wath my servant my hanger and my dager, with all that longeth to theym, my whyt fustian doblet, a lute and the case thereto. Item, I bequeth to the comon box of the brethered of Seynt Antony, xiid. The residew of all my goods, not bequethed after that my debts ben payed, my burying made, and this my will fulfylled, I bequeth holy unto Mawde my wyff, therewith to do and dyspose at her own free will; and of this my testament I make and ordeyn the said Maude my hole executrix. In witness whereof hereto I have set my seall. Written the day and yer' aforesaid. These witnesses, Syr Hugh Newton, prest, and William Camp, notary."

JULIA R. BOCKETT.

Southcote Lodge.

"*Tertium quid.*"—This expression in the scholastic philosophy appears to have originated with the Pythagoreans, who said:

"'Ανθρωπος δίπους ἐστὶ, καὶ ὄρνις καὶ τρίτον ἄλλο."

"Sunt bipes homo et avis et *tertium quid*."

By *tertium quid*, says Jamblicus (*De Vita Pythag.*, c. xxvii. p. 133.), was meant Pythagoras; adding,—

"Τοιοῦτος μὲν οὖν διὰ τὴν εὐσέβειαν ἦν, καὶ ἐπὶ τῆς ἀληθείας ἐνομίζετο εἶναι."

"So highly was he distinguished for piety and truth."

The disciples herein followed their master, who himself imitated the oracular style in his maxims:

"'Εγγετῶν ἀποφθεγμάτων ἐοικυῖα, διὰ τὸ ἀρχαίζειν τῷ χαρακτῆρι καθάπερ καὶ τὰ θεῖα τῷ ὄντι καὶ πυθόχρηστα λόγια, δυσπαρακολούθητα πως καὶ δοσερμήνευτα φαίνεται τοῖς ἐκ παρέργου χρηστηριαζομένοις."

Translated by Theodoretus:

"Apophthegmatum quæ ab magnis et fortibus hominibus producta essent, quòd charactere et forma orationis prisca uterentur, quemadmodum et ea, quæ verè divina sunt, et ab Deo edita oracula videntur inimitabilia, quæque nemo sequi et interpretari possit iis, qui quasi aliud agendo et obiter responsa petunt."—*Id.* c. xxxiv. pp. 207. 1598.

T. J. BUCKTON.

Lichfield.

Minor Queries.

Portrait of Andrew Marvell.—Is it known who painted the portrait of Andrew Marvell? as I have in my possession a very old and beautiful portrait of that remarkable man, evidently painted by one of the great masters. J. W.

Dublin.

"*By touch ethereal wafted into Heaven.*"—Who is the author of the following line, descriptive of death by lightning?—

"By touch ethereal wafted into Heaven."

A DESCENDANT OF CHRISTOPHER SMART.

Reading.

International Copyright Law.—I am constantly in "hot water" since the passing of the various copyright laws and international conventions, with respect to translations and adaptations from foreign publications. I should feel much obliged if you could inform me if there is any law book published, explaining the technicalities of the international copyright question. TRANSLATOR.

"*Rackets*" *or* "*Racquets.*" — As the game of rackets has been for a long time a very popular one at the University of Cambridge, and at Oxford is becoming every term more and more so; and though here at Birmingham (once the champion ground for racket players) it has been for the last five years gradually dying out, yet perhaps some one may be interested enough in the subject to answer the question which I now put. What is the origin of the game at racquets? The word itself, written either *racket* or *racquet*, is said to be derived from the Latin *reticulum*. Menage gives the process thus: Root, *rete*, *retica*, *reticum*, *reticetta*, *retiquetta*, *reketta*, *raketta*, *raquetta*. *Raquetta* is the Spanish word, *raquette* French, *raket* Dutch, *racket* German, *rachetta* Italian. Ainsworth (*Latin Dict.*, s. v. *reticulum*) says Ovid uses *reticulum* for a racquet.

De Arte Amandi, iii. 361.:

"Reticuloque pilæ leves fundantur aperto:
Nec, nisi quam tolles, ulla movenda pila est."

But he is there talking of the game of chess, or something similar to it, and *reticulum* means a bag or basket, or like the open pockets of a billiard table. Chaucer and Shakspeare are the earliest English writers (I believe) which use the word *racquet*, and they speak only of tennis, not racquets. A RACKET PLAYER.

Birmingham.

De Witt Medal. — I have in my possession a bronze medal, about two inches and a half in diameter, commemorative of Cornelius and Johannes de Witt, A.D. 1623. On the reverse is represented the death of the brothers by wild beasts, with this inscription:

"Nunc redeunt animis ingentia consulis acta et formidate sceptris oracla ministri."

Can any of the numerous readers of "N. & Q." give some information respecting the history, rarity and value of this medal? G. L. O.

"*Recollections of Sir William Waller*," forming an Appendix to the *Poetry of Anna Matilda*, 12mo., 1788, quoted in the third volume of William Seward's *Anecdotes*, p. 301.;* and not to be confounded with Waller's *Vindication*.

In what library is a copy of the above preserved? The poems of Anna Matilda, that is to say, of Hannah Cowley, are attainable in more than one form; but it is the Appendix attached to the edition above described, which I have vainly sought for many years at the British Museum, at Cambridge, Oxford, Dublin, and elsewhere. The late Mr. Rodd told me he knew of a copy, but could not procure even the loan of it. J. W.

"*Lives of Leland, Hearne, and Wood*," 8vo., Oxford, 1772. — Is it known who is now in possession of this book, with MS. notes by Jos. Pote, the bookseller at Eton, containing the name of the editor, &c., mentioned in Nichols's *Literary Anecdotes*, vol. iii. p. 683., as belonging to Mr. D'Israeli? E. W. O.

Camberwell.

"*The Offering.*" — Can any of your readers inform me who was the author of a volume of poetry published at Edinburgh, under the title of *The Offering?* It is a selection from the poems, published and unpublished, of a minister's daughter, and is dedicated to the Rev. Dr. Duff. The work is published by Kennedy of Edinburgh, 1851. R. J.

Glasgow.

"*Easter Monday, a Farce.*" — Can any of your Newcastle readers give me any account of the author of the following piece: *Easter Monday, or the Humours of the Forth*, a farce in three acts, printed at Newcastle? According to the *Biographia Dramatica*, it was printed about 1781, and is said to be written by a young gentleman of Newcastle. R. J.

Glasgow.

"*Henry of Transtamare.*" — Can any of the readers of "N. & Q." tell me who wrote *Henry of Transtamare*, a tragedy, acted at Edinburgh, Nov. 1, 1805? This play was written for the purpose of showing Master Betty (the young Roscius) in a new part. It was said to be the author's first dramatic production. R. J.

Glasgow.

Small Miniature of William III. — Has any reader of "N. & Q." met with a small miniature portrait of William III. on ivory? Having such a one set in a finger ring, I am desirous of knowing if there are any others similar, and the probable date of the miniature. G. L. O.

National Education and Reformatories. — Will you be good enough to allow me to put the following questions through the medium of your valuable work? Where may I obtain the best account of national education in France, Belgium, Prussia, Holland, Sardinia, Naples, The Roman States, Austria, Russia, the United States of America, British America, Brazil, and Mexico? What steps have the government taken to promote education in any of the above countries?

I am also desirous of learning some particulars respecting the criminal population and modes of reformatory treatment in the above-named coun-

[* Seward has also given some extracts from the *Recollections*, in his *Anecdotes*, vol. i. pp. 193—195. It is probable these *Recollections* have been taken from Sir William Waller's *Divine Meditations upon several Occasions, with a Daily Directory*, London, 1680.]

tries. Perhaps some of your readers can furnish me with information. J. WHITAKER.

Pall Mall.

Husband and Wife eating off the same Plate. — An Italian writer says of the age of Frederick II., —

"In those times the manners of the Italians were rude; a man and his wife ate off the same plate," &c. — Hallam's *Middle Ages*, new edit., vol. iii. p. 342.

Was not this custom known in Great Britain in more recent times, and even in high life? Walpole, writing to Sir Horace Mann in 1752, says:

"Duke Hamilton is the abstract of Scotch pride; he and the duchess, at their own house, walk in to dinner before their company, sit together at the upper end of their own table, *eat off the same plate*, and drink to nobody beneath the rank of earl," &c. — *Letters*, 3rd edit., vol. iii. p. 18.

It is difficult to determine the degree of credit to be given to Walpole's anecdotes. This, however, is related as if at least he thought it, and meant it to be taken as true.

If so, the custom in question betokened conjugal affection, and not rudeness of manners.

The same practice seems to be referred to in the nursery rhymes (too familiar to be quoted here), which recount the agreement in disagreement of Jack Sprat and his wife. F.

Gallows used on the Borders. — Can any antiquary inform me what was the construction of the gallows in use on the Scottish borders for hanging marauders, about the time of Mary? I have sought in vain for information on the point. The only hint is in Strutt's *Horda*, where he engraves the ancient gallows. How long did that form continue? and was it in use in Scotland?

W. M. W.

Greek Lexicon. — Which is the best Greek Lexicon, either in Greek and English or Greek and German? Is a new one or a new edition expected? W. W. H.

Poetry by an Artist. — Who is the author of *Poetry, Miscellaneous and Dramatic*, by an Artist, printed at Edinburgh, 8vo., 1797? R. J.

Glasgow.

Peter Fowke. — Can any of your readers inform me whether or not Peter Fowke, Gent., who lived in London 1700—1730, left any heirs, and who are his present representatives? THOMAS FOWKE.

Walworth.

Sauty, or Sawty Bannocks, much resembling pancakes, but generally made of oatmeal, are largely consumed in Scotland on Shrove-Tuesday, or Fastern's-e'en. Query the etymology of the word which gives its name to the bannock. B. B.

No. 309.]

"Salcuthat:" Arabian Work on Magic Rings. — In the *Archæologia*, vol. xxi. p. 124., it is stated at the foot of the page, that the Arabians have a book called *Salcuthat*, expressly on the subject of magic rings.

Has this book ever been translated into any other language? or can the substance of it be found in any other work? EDMUND WABERTON.

Walton Hall.

Minor Queries with Answers.

Authorship of Work on the Sacrament. — Can any of the readers of "N. & Q." name the title and author of a book on the Sacrament of the Lord's Supper, containing the following propositions:

1. That the bread and wine are the body and blood of Christ in efficacy;
2. That it is a commemorative sacrifice;
3. That it is a covenanting rite, &c.;

and three other propositions of a kindred nature? I have a copy of the work, minus the title-page.

A note at the end shows that the author published a sermon in 1735, entitled *The Measure of Christian Beneficence*, &c., preached by him in the Abbey Church, Bath.

Any one who can answer the above, will have my best thanks. J. D.

Ormskirk.

[This work is entitled "A True Account of the Nature, End, and Efficacy of the Sacrament of the Lord's Supper; of the Great Duty of Frequenting, and of the Necessity and Right Method of Preparing for the worthy Participation of it. In which is contained An Answer to a Book entitled 'A Plain Account of this Sacrament.' With a Preface, shewing the Agreement of this 'Plain Account' with the Notions of the Socinians, and its Disagreement with the Doctrine of the Church of England. By Thomas Bowyer, Vicar of Martock, Somersetshire. London, printed for C. Rivington, at the Bible and Crown in St. Paul's Churchyard, 1736."]

Author of "More the Merrier." — Who was the author of *The More the Merrier*, by H. P., 1608: a volume of epigrams quoted in Warton's *History of English Poetry*, ed. 1824, vol. iv. p. 124. n.? E. M.

[Lowndes attributes *The More the Merrier* to Henry Parrot; but Warton (edit. 1840, vol. iii. p. 457.) has the following query, "Is H. P. for Henry Peacham? as one of the epigrams (No. 51.) appears, with some little difference only, in Peacham's *Minerva*, fol. 61., edit. 4to." Brydges (*Censura Literaria*, vol. iii. p. 337.) and Dr. Bliss (*Microcosmography*, p. 277.) both attribute it, however, to Henry Parrot.]

Jougs: Kirk Session Records. — In the Appendix to Glen's *History of Dumbarton*, among various curious records, are the following:

"1620, Julie 9. — The quhilk day Agnes Garnir, bein fund guiltie of sclandering her husband foolishlie, withoutt

onie grund, awtt Jhone Crumone's dochtir, was ordaine it the neist Sabothe, in her awin seait, to crave God pardonne, for ye foresaid sclander, and paye ane penaltie of twa marks, or otherwayis to be put in ye *joggis*."

"October 2.—The qlk daye, Jonatt Davie was convict of Douratte Dog, as lykwayis of skandalous misbehaivir hirself towards her husband, lost her twenty-four schillingis of consignatione; and was ordainit ye next Sabothe opinlie in ye congregationne to giv ane confessione of bothe foursaid faultis; and also ye said Jonatt Davie inactit hirsel, if sche heirafter was fund, tryit, and guiltye of skandalous misbehaiving hirsel in time comin towards her husbande, or of abusing him, to staune ane wholl Sabothe daye in ye *joggis*."

What is here meant by the *joggis?* G. B.

[JUGGS, JOUGS, JOGGES (Lat. *jugum;* Belg. *juk*, a yoke), a kind of pillory; the criminal being fastened to a wall or post by an iron collar, which surrounded his neck. (Jamieson.) "They punish delinquents, making them stand in *jogges*, as they call their pillories, which in country churches are fixed to the two sides of the maine door of the parish church, cutting the halfe of their haire, shaving their beards," &c. (Maxwell's *Burden of Issachar*, p. 3.) The more usual form of the jougs is simply a flat iron collar with distended loops, through which a padlock was passed to secure the culprit in his ignominious durance. In Wilson's *Archæology of Scotland*, p. 691., is a woodcut of a fine old pair of jougs, the property of Sir Wm. Jardine, Bart., which were found embedded in a venerable ash-tree at Applegirth, Dumfriesshire. Consult also Brand's *Antiquities*, vol. ii. p. 470., Bohn's edition.]

Richard, Earl of Cornwall, titular king of the Romans (second son of King John), had a young son, Prince Henry, who was murdered by one of the exiled De Montforts at Viterbo. Where can I find the particulars about this affair, and whether the Earl of Cornwall was a resident there? A. S.

[The particulars are given by Speed, *Historie of Great Britaine*, edit. 1632. p. 631. He says, "Pope Gregorie excommunicated the bloudy-handed Guy Montfort (because his person could not easily be gotten, by reason of his greatness and power), with all his receivers, and (untill amends were made) put their whole dominions under interdict, for that the said Guy (sonne to Simon, late Earl of Leicester, slaine at the battle of Evesham), in revenge of his father's death (for which he mortally hated all King Henry's race), had most butcherly murthered Henry of Almaine (the sonne of Richard, King of the Romans), King Edward's necre kinsman, upon his return towards England, in the reign of the late King Henry, as he was devoutly serving God in the church at Viterbo in Italy; which horrible act induced a judicious author (Paul. Æmyl. in *Ludo*, 6.) to suspect that Guy also had a hand in that assassination on Edward, who had slaine his father. This Guy, being afterward taken by the admirall of Arragon, to gratifie King Edward, was kept in prison, and the death of Henry revenged with his."]

Göthe's "Hermann and Dorothea."—Can you inform me of the date and scene of Göthe's poem, *Hermann and Dorothea?* B. W. J.

[Many allusions in the Introduction to this poem are suited only to the German public of 1796-7, for which it was written. In Göthe's correspondence with Schiller in 1796-7, he consulted him, as he did Humboldt and Körner, about the *Hermann and Dorothea*, which he was then writing. He calls it his "Epic Poem," and observes in one letter, "The peace (probably that of Campo Formio) will stand me in good stead, as my poem will gain thereby a more complete unity of effect." This evidently shows that in the poem he meant to delineate his own times. Compare the historical canto, "The Age," with Alison's *History of Europe*, vol. ii. pp. 500, 501., edit. 1849. The scene of the poem is laid in a German country town on the right bank of the Rhine, and in its neighbourhood. See M. Winter's valuable Introduction to his translation of *Hermann and Dorothea.*]

"Stonehenge," &c.—Stonehenge, a Pastoral, by John Speed, *temp.* James I., mentioned by Anthony à Wood. The name of Speed, in the Brit. Mus. Catalogue, affords no clue to such a work. Is it preserved in any collection of plays? J. W.

[Wood (*Athenæ*, vol. ii. col. 660.) says, "The said *Pastoral* is not printed, but goes about in MS. from hand to hand."]

Speddyll, or Spettell.—In an old book of churchwardens' accounts for the parish of Worksop, I find the two following items:

"1564. It. for the *speddyll* dore mendyng - - iiij*d.*
1565. It. payd for the gret leder settyn up to the spettell, in bred and ale - - - vj*d.*"

What is meant by the speddyll, or spettell?

J. J.

[May not these words refer to the 'spital or hospital connected with the Worksop Priory?]

Replies.

BANBURY ZEAL.

(Vol. vii., pp. 106. 222. 310. 512.)

Should the name of Whately not have turned up in that discussion, I would put in a claim for that worthy, if not for originating the distinction obtained for Banbury, at all events for fostering and maintaining the zeal for which that locality has acquired proverbial note.

The Rev. William Whately appears to have been Vicar of Banbury in the reign of James I., a Boanerges, indeed, if we may credit the report that he was called "the Roaring Boy of Banbury," with reference to whom Fuller says, "only let them (the Banbury folk) adde knowledge to their zeal, and then the more zeal the better their condition;" and as a proof that the inhabitants were then worthy of their pastor, we are told by his monument —

"It's William Whately that here lies,
Who swam to 's tomb in 's people's eyes."

Whately wrote several pieces; among the rest a sermon, entitled *Sinne no more*, being an interesting discourse upon a *most terrible* fire which occurred at Banbury in 1628, and is remarkably characteristic of the zealous preacher.

Coming into town this morning, and thinking as little about *Banbury zeal* as any of your readers, I lighted upon a heap of these sermons on a stall, a most beautiful Banbury reprint of 1827, with which I was so charmed, that I bought the whole lot at a price which, as we say in the city, "has not transpired," and shall not, lest it should in the eyes of some deprecate my bargain.

Now, as these books are in the primest order, uncut, and fit for any gentleman's library, I take the liberty to send you half a dozen copies, to be disposed of to any of your readers who will accept of, and value such a curiosity; reasonably enough, I think, excepting the Banbury antiquaries, who appear to have shown so little of the *old local staple* towards a spirited publisher. J. O.

THE LAST PRIOR OF DUNMOW.

(Vol. xii., p. 187.)

Geoffrey Shether, the last prior of Dunmow, was confirmed on Dec. 17, 1518, and his name occurs in 1529. This is all we can gather from Dugdale's *Monasticon*. Where to "find an account of him" is rather a difficult Query. Perhaps, in the reverse of fortune, he left the scene of his former affluence, and led a life too harmless and unobtrusive to merit any passing record in that busy age. A memorial, however, of him is preserved in the British Museum, in the shape of his book of household expenses. It contains an account of his payments for the 23rd to 26th of Hen. VIII.; and in the dearth of more historical evidence, your correspondent may feel interested in a few items from this homely document, which I had occasion very recently to refer to. I cannot trace any unusual indications of character from these items of expenditure. Like many of his order, the even tenor of his life appears to have been occupied as much with the simple duties of rural economy as with those of a devotional character. That he was a thrifty farmer is evident, from the many payments that occur for the "sowyng of Lente corne," "thresschyng of whete," "mendyng of the plowys," "spreddyng of dung," "mowyng," &c. Nor did Geoffry forget the conventical beer: he pays twelve pence to "ij men for kepyng of rokys frō my barley," and three shillings to "a woman for dryyng of malte" (MS. Additional, 20,021., ff. 6, 7.). At harvest time, he employed a large number of the labouring poor, both men and women. The priory lands yielded a goodly crop; and Prior Geoffrey expended in harvest wages, vij*li.* viij*s.* iv*d.* (fo. 7. b.), which seems to have so rejoiced his heart, that he bought new "harvest bowlys," expended fourteen pence for "haruest dysshes," and paid the comparatively large sum of four shillings and fourpence "for channgyng of vessels," his own "garnish," I suppose, not being adequate to that merry harvest feast. Perhaps to do honour to his higher guests, he purchased "iiij bottelse of wyn, xvi*d.*" That he indulged in the usual sports and festivities of the age, is pretty evident. "I boute," says he, "a cap for hawkyn, ij*s.* ij*d.*" (fol. 3. b.); and he pays a "horsleech" to give "a drynke to all my horses." He delighted in the songs and music of the minstrels, and found pleasure in the disport and jests of fools and players. Sometimes they came singly, but often in little companies, to the prior's hall, where they were well received, and always dismissed with "a rewarde." He gave xx*d.* as "a rewarde to my Lorde of Sussex players" (fol. 15. a.), and "to my Lorde of Suxcexe Coke, I gave," says he, "a rewarde of viij*d.*;" little dreaming, poor old man, that in two or three years after, all those rich lands which he knew so well how to enjoy, would be granted by Henry VIII. to my Lord of Sussex.

Two items occur, which may perhaps interest some of your readers, now that we hear so much of the Dunmow festivities:

"Item. A rewarde to the Lorde of Mysrulle of Dunmowe, viij*d.*"—Fol. 4. b.

"Item. Rewardes to ij Lordes of Mysrule, xij*d.*"—Fol. 9. a.

If Prior Geoffrey loved mirth, he was not neglectful of the poor; he gave constantly and liberally to their necessities, and entries for "almes," "maundy money," &c., are numerous. One item reads indicative of an amiability of disposition: "I gave," says he "a friende of myn, xj*d.*" (Fol. 16.) What became of the prior after the dissolution is doubtful; perhaps, like many others, he sank into obscurity and indigence, and, instead of his "venyson," his "botelle of red wyn," and his "creem and strawberries," which his household book tells us that he sometimes enjoyed, he had to learn the rigour of a more monastic but less agreeable regimen. F. SOMNER MERRYWEATHER.

Kentish Town.

"A PERFECT DESCRIPTION OF SCOTLAND."

(Vol. xii., p. 187.)

As your Halifax correspondent has favoured the readers of "N. & Q." with a reprint of the above libel, it is right that he should know that it originally came from Yorkshire; being the deputed splenetic production of one "Thomas Kirke, of Crookwige," in that county, several times printed. Mr. Kirke does not, however, enjoy the undisputed credit of this piece of scurrility, it being in Haslewood's *Catalogue* ascribed to Sir Anthony Weldon; who, in that case, not content with a ruthless attack upon James I., here extends his rancour to the whole Scots nation; and

I know that it was republished in 1788, with the name of the famous James Howel in the title as its author. In a copy of this latter, I have seen a note purporting that "the reprinting of this tract gave very great umbrage; there was at first some talk of prosecuting the publisher for a libel." I do not know the authority for this, but I hardly think Scotchmen, even then, would have disturbed themselves about it; and they can certainly afford to laugh at it, now that their pestiferous region has become a royal sanitarium, and its villanous inhabitants are admitted to have reached the southern par of civilisation. While upon the subject, it may not be amiss to put upon record a few other "Perfect Descriptions of Scotland and the Scots." There is, to give the poet precedence, Cleveland's *Rebels and Apostate Scot*; the first of which is sometimes found added to Kirke's book, and is the ebulition of a malignant upon the caption of his master, Charles I. The next is that which deals with the clergy: *Scotch Presbyterian Eloquence displayed*; quite a pet book in its day, often reprinted, containing much racy matter anent the ministers and their style of preaching, said to be written by Curate Calder, and answered in its own vein by George Ridpath. The next in the vituperative line, is the well-known *Letters from the Highlands*, 1754, usually called Burt's *Letters*. These are comparatively decent; and, although sarcastic enough, have, for the rough wit they exhibit, been deemed worthy of reprinting in the North. The last I shall notice, the vilest of the lot, and a fit companion for Kirke, is John English's *Travels through Scotland*, 8vo., London, n. d., but a subsequent publication to the last mentioned; the author having stolen for his frontispiece that plate from Burt, representing the fishermen landing from their boats upon the backs of females in *demi-nud* costume. J. O.

"*A Character of England*," *&c.* (Vol. xii., p. 187.).—The tract, *A Character of England*, *&c.*, mentioned above, is by John Evelyn, and is printed in the volume of Evelyn's *Miscellaneous Writings*, collected and edited by Mr. Upcott. The title-page there given to the above tract is the same as that given by your correspondent, with the addition of "originally printed in 1651." The quantity of letter-press does not however agree with that described by your correspondent.

F. C. B.

Diss.

A Perfect Description of the People and Country of Scotland, by James Howell, Gent., London, printed for J. S., 1649, was reproduced with exact title-page, and printed *verbatim* in No. 13. *North Briton*, and one hundred subsequent publications. It gave rise to the attempted *Assassination* by Dunn—the duel of Forbes—the hatred and detestation of the whole Scotch nation—the denunciation of Chatham—the, &c., &c. Curtius.

"CYBELE" AND "SIBYLLÆ," OR "SYBILLÆ."

(Vol. xii., pp. 110. 191.)

"The notion," observes Mr. T. J. Buckton, "that the priestesses of Cybele were Sibyllæ, is an original idea of Mr. Faber's." Your correspondent may find, in Jamieson's *Hermes Scythicus*, this identification made by a writer long anterior.

"Rhea was also called Ops, Cybele, Tellus. . . . . Rhea or the earth, although with the Greeks and Latins the wife of Saturn, was by the Scythians conjoined to Jupiter. Sif is thus defined by Gudmund Andreæ (*Lexicon Islandicum*, 1683): *Poetice Tellus, Uxor Jovis in Edda*; and by Verelius, as it occurs in the *Trojomanna Saga*, *Juno*, in Swed. *Jona*, *Sief*. Resenius renders it (*i. e.* Sief, Rhea, or Cybele) by the Latin term *Sibylla*."

In disparagement of Faber, he refers to Michaelis's *Commentaries on the Laws of Moses*, Smith's translation, vol. i. p. 142., where the learned Michaelis charges Professor Faber with plagiarism and incivilities, but he was the author of *Archæology of the Hebrews*, not of the *Mysteries of the Cabiri*. Why he refers on the subject of the Sibylline verses to this chapter in Michaelis, I cannot understand.

"Mr. Fox Talbot," adds Mr. Buckton, "following the Thracians in honouring Rhea-Hecate, has confounded Hecate with Cybele." Whilst so doing, does he not follow the originators of the worship of the Cabiri, established in Phœnicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete?

After having given examples of words showing that there is nothing improbable in supposing that Cybele was often pronounced Sybele, Mr. Fox Talbot observes: "It fortunately happens that I am able to adduce direct proof of this, since the name thus spelt is extant on a medal in Montfaucon (pl. 3. fig. 9.), with this legend, 'Sybele.'" To this and other arguments introduced by Mr. Fox Talbot, I will add the last words in the same chapter of Montfaucon: "Enthea nomen erat Cybeles aliud, quasi dicas, divina, seu fanatica, vel ενθουσιαστικη dea." Does not this characteristic designation of the goddess present a confirmation of the proposition that the Sibylls possessing the "entheus ardor" of vaticination, were entitled by the name of the same goddess? Bibliothecar. Chetham.

The following derivations of the proper names contained in your correspondent's note, may serve to throw some light upon the nature of those heathen deities. It is curious to note the fact of a living language (the Irish) being the key to

that from whence those deities were named, which appears to have been Phœnician.

Cybele, from Cēbeil, pronounced *Kaybeil*, *i. e.* Night Queen: note that *Cé*, night, is the root of χαος.

Sibyllæ, from Sithbille, pronounced *Sheebillé*, *i. e.* spirits of trees, or wood fairies. I think the decrees of these divinities were written on the leaves of trees.

Saturn, from Samhturn or turna, pronounced *Sawturn*, *i. e.* the sun blazing in all his fulness; and as the sun served to measure time, so he was said figuratively to eat his own children, the days, of which he was the author.

Chronos, from Crōun, *i. e.* Time.

Rhea, and *Rhea Hecate*, from Ré, pronounced *Ray*, the moon, and aicead, pronounced *ahead* *i. e.* veiled, "the veiled moon."

Jupiter, from Jubatair, pronounced *Youbāhair*, day's father, as name of the sun.

Neptune, from Naomhtoun, pronounced *Naveton*, *i. e.* lord of waves.

Corybantes, from Cuire-ban-Dé, pronounced *Koory-bān-Day*, *i. e.* the Society of the Goddess, or Priests of the Moon.

Uranus, from Oirreanna, pronounced *Oerranná*, *i. e.* the resplendent stars, shining in all their glory. FRAS. CROSSLEY.

SERVETUS AND COLLADON, ETC.

(Vol. ii., pp. 152. 187.; Vol. xii., p. 165.)

In connexion with Servetus, the discovery of the circulation of the blood, and Colladon, perhaps you will find room for the following extract from an article by M. Flourens, in the *Journal des Savants*, Avril, 1854:

"Servet a découvert la circulation pulmonaire. Le fait est patent. J'ai rapporté, dans ce *Journal* même (Voyez le N° d'Avril, 1849, p. 197.), le beau, l'immortel passage où il la décrit beaucoup mieux que ne le firent, plusieurs années après lui, Colombo et Césalpin. Leibnitz caractérise très-bien Césalpin par ces mots: 'André Césalpin, médecin, auteur de mérite, et qui a le plus approché de la circulation du sang, après Michel Servet.'

"Ici deux choses étonnent. Comment Servet, ailleurs si confus, a-t-il pu rencontrer cette lucidité admirable de quelques pages? Et, d'un autre côté, comment une découverte de physiologie, de pure et de profonde physiologie, se trouve-t-elle dans un livre qui a pour titre: *De la Restitution du Christianisme?* Il y a long-temps que je désirais m'eclaircir sur ce dernier point. L'obligeance de notre savant confrère, M. Magnin, m'en a fourni tous les moyens. J'ai vu, j'ai touché le livre de Servet. Un exemplaire de ce trop fameux livre est soigneusement conservé dans notre bibliothèque; et, pour comble, cette exemplaire, l'unique peut-être qui subsiste encore aujourd'hui, était l'exemplaire même de Colladon, l'un des accusateurs suscités par l'impitoyable Calvin contre l'infortuné Servet. Il a appartenu au médecin Anglais Mead, célèbre par son *Traité des Poisons*. Mead le donna à De Boze. Il fut acquis plus tard par la Bibliothèque Royale à un très-haut prix. Colladon y a souligné les propositions sur lesquelles il accusait Servet. Enfin, et pour dernier trait d'une trop irrécusable authenticité, plusieurs pages de ce malheureux exemplaire sont en partie roussies et consumées par le feu. Il ne fut sauvé du bûcher où l'on brulait à la fois le livre et l'auteur que lorsque l'incendie avait déjà commencé."

J. MACRAY.

ROMAN CATHOLIC BISHOPRICS.

(Vol. xii., pp. 125. 189.)

Although no less than five answers have been given to MR. THOMPSON's Query, the reader who is interested in details of ecclesiastical history will probably not regard another as superfluous. Two only of the five sees forming the subject of the Query have been positively identified; while, as to the remaining three, conjectures of different degrees of probability have been offered, some of which suggest other inquiries.

Of the ancient See of Mayo but little has been said by Ware (*Antiqq.*, p. 334. ed. 2., et *De Præsulibus Hiberniæ*, p. 244.), who states that it had been annexed to Tuam on the death of Bishop Celestine O'Duffy, in A.D. 1210. But Harris, in the additions which he has made to Ware's *Works* (Dublin, 1739, vol. i. p. 602.), adopts Ussher's account that the annexation had occurred in his time, A.D. 1559, when Eugene Mac Breohan was the last bishop. Harris in the same place gives an obviously imperfect list of the bishops, containing eleven names, the first being that of St. Gerald, who died in A.D. 697, and the last that of Eugene Mac Breohan, 1559. A revised and much improved copy of this list is given by Archdeacon Cotton in his valuable *Fasti Ecclesiæ Hibernicæ*, vol. iv. p. 49., Dublin, 1850.

A few years ago the Royal Society of Northern Antiquaries at Copenhagen addressed an inquiry to the Royal Irish Academy on the subject of this see of Mayo, and the succession of its bishops, of which, for some historical object, that society desired to be informed.

Archdeacon Cotton regards Rathlin as one of the churches now included in the diocese of Connor, evidently agreeing in opinion with A. B. R. and MR. FERGUSON, that it is the same with Rathlin Island on the northern coast of Ireland; while F. C. H. exaggerates it into "what is now the See of Down and Connor." Now to all this there is a very obvious objection, that if Rathlin Island ever was an episcopal seat, it had long ceased to be one in 1479, the date given in MR. THOMPSON's Query. The opinion of its having been the seat of a bishop rests on the slender foundation of a single passage in the *Annals of the Four Masters*, who, in the year 734, record the death of Flann Mac Ceallaigh, Bishop of Reachrainn; on which O'Donovan, the editor and translator of the *Annals*, observes that he is

unable to decide whether this be the Reachrainn (Rathlin or Raghery) Island on the coast of Antrim, or the other island of the same name (but now called Lambay) on the coast of Dublin ("in the east of Bregia"), where St. Columbkille had erected a church.

I adhere to the conjecture expressed in my former letter, that Mr. Thompson's Rathlin is either Rathcline in the diocese of Ardagh, or Rathlure, now included in Derry, but which is mentioned as a distinct see in the list of the suffragans which, at the Council of Kells in A.D. 1152, were assigned to each of the four Archbishops of Ireland. It appears also in the list of Irish sees given by Camden (*Britannia*, p. 735., Lond. 1607), and in those published by Carolus à St. Paulo (*Geographia Sacra*, p. 170., and *Notitiæ Antiquæ Ecclesiasticæ*, pp. 71. 84., Paris, 1641).

Mr. Mackenzie Walcott gives his opinion that the Maionensis and Argolicensis of Mr. Thompson's Query "were suffragans of English diocesans with titular sees." This conjecture is rendered probable by the instances of this kind which Archdeacon Cotton has given both as to Mayo and Enachdune (*Fasti*, vol. iv. pp. 50. 54, 55.). But I should, however, wish that Mr. Walcott would favour us with his reasons for having the same opinion as to the titular of Argolis.

I believe that F. C. H. has made a happy conjecture as to Carleus being intended for Caerleolensis, as the ancient See of Caerleon, in Monmouth, is excluded from consideration by the date 1498. Arterus.

Dublin.

ABSORBENT PAPER.

(Vol. xii., p. 175.)

In answer to "C.," I send a second Note regarding the rendering of the absorbent paper of some printed books hard and firm enough to carry common writing ink without blotting. I fear that little can be done to impart size to a portion of the leaf; if not liable to stain with the union of the dry and damp fabric, it might so stretch the paper in parts as to disfigure the volume. A book may be sized before binding, either in single leaves or sheets, being dipped at once to produce even texture. The consistency of the size may be regulated by the porous state of the paper. The best size is that produced from vellum cuttings,—clean parchment in strips, being first scalded, to remove impurities, and afterwards boiled with water to a jelly. This clear and beautiful matter is then fit, after straining, for immediate use (warm). I feel that were the work not of much value, or the notes many, pencil fixed with milk, or even without the addition of it, would be durable for ordinary purposes. Pencil drawings on sized paper may be fixed by holding the sheet over a dish of steaming water. I am well aware that some papers attract damp, from animal substances in them and injudicious keeping, but think vellum size would be as little likely as any to effect it. Papers that have had writings removed by lime and acids should be carefully washed, to rid them of such destroying agents, and be resized to preserve them from rot. Luke Limner.

Paris.

I have recently been obliged to render a German book printed on absorbent paper capable of bearing marginal references, alterations, &c., and this I have easily effected, with no damage whatever to the work, by *dabbing* on a solution of isinglass and *warm* water with a sponge; the paper soon dries, and is then perfectly sized, and will bear any amount of pen-and-ink work.

Translator.

H. C. meditates sizing the page every time he makes a note; I recommend him to adopt instead the plan of having small bits of paper isinglassed at the corners (Vol. i., p. 462.). I have used this plan for many years, and find it preferable to all others. M.

PHOTOGRAPHIC CORRESPONDENCE.

On the Employment of Distilled Water. — M. M. A. Gaudin, calculator to the Bureau des Longitudes at Paris, has published a letter in *La Lumière* on this subject; his idea is to do away with the employment of distilled water in photography almost entirely. If his views are correct, he will have conferred a great benefit upon those who take their cameras with them on a tour, as the carrying a large bottle of distilled water is always one of the greatest inconveniences. M. Gaudin says:

"River, spring, and well waters always contain certain salts in solution; that is to say, chlorides sulphates, and sometimes carbonates. The chlorides alone produce a precipitate with nitrate of silver; but it is so minutely divided, that it passes through a paper filter. In this case the liquid is turbid, but no chemist can prove that it is any the worse for that. In the preparation of positive paper it is a very minute portion of chloride of silver which is added to the chloride of silver constituting the effective condition of the paper. With negative paper it is still only a very small portion of chloride of silver which is added to the iodide of silver forming the base of the paper.

"If the chloride of silver so formed becomes agglomerated, it can be easily separated by a paper filter, and the bath, once clear, cannot be sensibly influenced by the sulphates which remain in solution and play a part analagous to that of the nitrates resulting from the formation of chloride and iodide of silver forming the base of the photographic papers. This is why M. Disdéri has said, very justly, 'Would you prevent water becoming turbid with nitrate of silver?—pour in first a little of the nitrate, and filter it after the chloride or any other precipitate peculiar to the water has become of some consistence; in

the end the water always will form a limpid solution with the nitrate of silver, and is altogether as good as distilled water.' It is this which M. Disdéri calls *preparation of distilled water without an alembic.* Without reference to the title, I believe that M. Disdéri is perfectly right, and the photographers who have a horror of a turbid bath can follow this method. Chloride of silver, contrary to iodide of silver, is completely insoluble in nitrate of silver, however concentrated it may be, when the salt of silver is neuter; but a few drops of acetic acid added to a turbid bath render it as limpid as if distilled water had been employed.

"A bath rendered clear by acetic acid is excellent for positive paper, and it is necessary in the case of negative papers, that the silver bath should be acidulated with acetic acid; the acetic acid therefore becomes the means of rendering the bath of nitrate of silver clear, notwithstanding common water may have been used.

"In photography on paper it appears to me evident, that the employment of distilled water is superfluous.

"For collodion negatives, in the case of portraits, we endeavour to obtain the greatest degree of sensitiveness, and one of the most efficacious means is to use fused nitrate of silver, that is to say, nitrate of silver as neutral as possible; consequently the addition of acetic acid to clear the bath rendered turbid by the chloride of silver in suspension injures its sensitiveness. In this case you must use water freed from chlorides by the process of M. Disdéri.

"Suppose a plate to be sensitized in a bath rendered milky by the use of common water, it is certain that the chloride in suspension can only increase its sensibility; for success in photography depends precisely on the combination of several different powerful photogenic substances, all tending to the same result.

"Moreover, the acetic and pyrogallic acid would render the solution clear, even before the commencement of the reduction of the silver. And if it remains turbid after the addition of pyrogallic acid, one may be quite sure that it is the iodide precipitated which has caused it, and not the chloride pre-existing in suspension, and which will have dissolved by means of the acid. Consequently, in the presence of the acids, the slight precipitate produced by common water will have always disappeared before the appearance of the image; and the collodion will not, any more than the paper, retain the least trace of the chloride in the state of a precipitate.

"The employment of distilled water itself, and rain-water, which nearly resembles it, often causes a failure in working with collodion, in consequence of its not being pure. Distilled water that one purchases, is often produced by the condensation of the steam issuing from the cylinders of steam-engines. This is always contaminated with organic matter, resulting from the decomposition of the oils used for lubricating the piston. When this is employed in the preparation of terchloride of gold, or the silver and pyrogallic acid baths, the silver and gold are reduced, and the operations fail. Rain-water, which has run over all the impurities on the roofs, produces an analogous effect. Drinking-water is, therefore, far preferable; one is always more certain of its quality.

"It is a very common opinion, that filtered water possesses superior qualities; if they are equally clear, common water is precisely the same: the filter can only retain the matters in suspension, and can in no way change the nature or the quantity of the salts in solution. These saline substances can have no injurious effect on paper or collodion, as I have just shown. If the collodion exhibits a saline deposit, one may be certain that it proceeds from imperfect washing. It is only the final washing of photographs on silver or collodion that requires very pure distilled water. The washing of photographs on silver, even, may be finished with common water, by rapidly evaporating the water on the surface. It will not fail to produce a saline deposit, but its continuity renders it indivisible; it is like a new varnish, which adds to the solidity of the picture and enriches its tones.

"In certain localities, however, if the last washing is not made with distilled water, stains are apt to be produced on vigorous pictures. I have found this to be the case in the mountainous district of the Department du Gard, but without being able to ascertain exactly the cause; there is no deposit, but a marbling of a bluish colour, caused, no doubt, by some combination of sulphur. When the water contains saline substances, it moistens the plate easily, whilst distilled water divides itself into small streams with the slightest heat. The water of the Department du Gard behaves in this respect like distilled water; but, on evaporation, there is a chemical action from some of its constituents upon the silver.

"In fine, I consider the employment of distilled water in photography to be a mania which sooner or later will pass away, except in the few cases which I have indicated."

M. A. Gaudin.

Single Stereoscopic Pictures. — The communication which I made to "N. & Q.," Vol. xii., p. 171., containing some suggestions for obtaining single stereoscopic pictures, has called forth a reply from a Mr. C. Mansfield Ingleby, of Birmingham, which I should not have troubled myself to notice, had it not contained assertions which, if left uncontradicted, might deter unprejudiced persons from trying the experiment.

The statement is to this effect, that no stereoscopic picture can be produced, unless two views be taken, and the same be viewed through a binocular apparatus, and that to get a single stereoscopic picture is simply impossible; and farther, that the method suggested in my communication is a pure delusion.

To this I must say, that had Mr. C. Mansfield Ingleby taken the trouble to try the experiment as described, he would in a moment have seen *that a stereoscopic picture could be produced* by the method, and that to a surprising extent, even with the imperfect apparatus described. From the remarks of Mr. Ingleby one would infer that he has thoroughly studied the theory of the stereoscope. If this is really the case, he has done so without much benefit, otherwise he would not so positively have denied a fact so easily verified, provided he had been gifted with ordinary healthy vision, and had no prejudice in the matter. If communications on subjects so little understood (as the best method of taking stereoscopic pictures appears to be), are to be ridiculed in this style (which Mr. Mansfield Ingleby has thought proper to adopt), it will certainly be the means of deterring those from giving hints (however crude they may be), which might afterwards, in experienced hands, lead to important results.

Geo. Norman.

Hull.

Replies to Minor Queries.

Ancient Cements (Vol. xii., p. 185.).—Will it be of any service to Mr. R. J. Allen to consult Weale's small treatises on *The Art of Making Foundations, Concrete Works, &c.*, and *On Limes, Cements, Mortars, &c.?* If these are of too rudimentary a character, there are treatises by Vicat, Smeaton, Pasley, and papers read before the

Members of the Institution of Civil Engineers, which enter fully into the subject. M. Vicat's and General Pasley's *Works* are far-famed.

R. W. HACKWOOD.

Milton's "Letter to Hartop" (Vol. xii., p. 205.). — The story of Milton having borrowed fifty pounds from Mr. Jonathan Hartop, and written an angry letter to him on repaying the loan, has been chronologically disproved by Mr. Keightley in his recent valuable *Life of Milton*. Mr. Hartop died in 1791, at the patriarchal age of 138; he was consequently born in 1653, and so must at most have been only ten years old when he is said to have made the loan to Milton. There is no reason for supposing that Milton's circumstances were ever so low as to require such a loan. D.

Oliver Cromwell's Watch (Vol. xii., p. 205.). — The watch, said to have belonged to Oliver Cromwell, of which an engraving is given in the *Gentleman's Magazine* for 1808, is now in the British Museum.

It is exhibited in one of the private rooms, to which admission can be gained on application.

MERCATOR, A.B.

Cromwell's Portrait (Vol. xii., p. 205.). — CESTRIENSIS asks: "Where is the portrait of Oliver Cromwell by Cooper, which Mr. Jonathan Hartop possessed?" I cannot answer for the original, but I possess an exquisite miniature of Oliver Cromwell, which I believe to be a faithful copy of the portrait inquired for. It is so perfect, that able judges have pronounced it undoubtedly an original. This it is not, because I knew the artist who painted it; and eminent as he was in his profession, he never produced a more elaborately finished miniature than this. F. C. HUSENBETH.

"*Perturbabantur*," *&c.* (Vol. ix, pp. 452. 576.). — One of your correspondents observes, "I never heard of any more lines of the same description." Rutilius has (*Itinerarium*, v. 449.):

> "Sic nimiæ bilis morbum assignavit Homerus
> Bellerophonteis sollicitudinibus."

The following note is by Sitzmannus, in his *Animadversiones, in loc.*:

> "Duobus verbis pentametrum clausit, cujus exemplum in omni Romana antiquitate non reperire potuit cl. Barthius ad Claudian. Paneg. IV. Consulatu Honorii, v. 560., ubi Rutilium nostrum elegantem ultimæ Romæ poetam indigetat."

The line in Claudian here referred to as an imitation is

> "Bellerophonteas indignaretur habenas."

Here, then, is an untrodden field for the aspirant to poetical fame, who, if he has the "mens divinior atque os magna sonaturum," may "render it so smooth, so green, so full of lively prospects on

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every side, that the harp of Orpheus was not more charming."

> "Νῶϊ δὲ ποιήεσσαν εἰς ἀκρώρειαν ἰοῦσι
> Τρηχεῖαν μάλα μῦθοι ἀταρπιτὸν ἐπρήϋναν."
>
> Orpheus, *De Lapidibus*.

I hope the following attempt will be succeeded by a *Panegyricum* or *Carmen triumphale*:

> "Armagedonii cives a mœnibus altis
> Occidentales obsidione diu
> Circumcingente Augustopolin impediebant."

BIBLIOTHECAR. CHETHAM.

"*Chronicle of the Kings of England*" (Vol. xii., p. 168.). — I have an edition of this work published by J. Fairburn, Broadway, Ludgate Hill, in 1812, with copious notes, extending the book to 286 full-sized octavo pages. It has the Preface, "Nathan Ben Saddi," &c. It carries the *Chronicle* on to the accession of George IV., and closes its fifty-first and last chapter thus:

> "Now these are the acts of all the Kings of England, from William the Norman unto this day; and, behold, here are their genealogies:
>
> "George the Third was the grandson of George the Second [and so on, down to, or up to] William Rufus, who was the son of William the Conqueror, who was the son of a W——."

The title-page is merely as follows:

> "The Chronicle of the Kings of England, from William the Norman to the Death of George III. Written after the Manner of the Jewish Historians: with Notes, Explanatory and Illustrative."

Can CLERICUS (D.), or "N. & Q.," tell me the name of the author of the continuation and notes?

A DESULTORY READER.

Jersey.

[There was an edition of this work, published at Nottingham in 1800, in which the *Chronicle* is continued to that year. It is without notes, but has added to it "The Chronicle of the Derby Blues." We have not seen Fairburn's edition.]

Sir Andrew de Harcla (Vol. xii., p. 145.). —

"Sir Andrew de Harcla of Westmorland, Kt., for his good service, and taking prisoner Thomas Earle of Lancaster, and other his abettors, the king's enemies and disloyal subjects, was by King Ed. II. in the sixteenth yeere of his reigne made Earle of Carliel, by girding him with a belt and sword (for so was the order of making earles in those times). Afterwards the same Andrew proved ungratefull both to his king and country in his warres in Scotland, receiving secretly from the Scotts a summe of money for to betray his master, for which he was apprehended by Sir Anthonie Lucie, Kt., and had judgement as followeth. Hee was led to the Barre in habit of an Earle, with a sword girt about him, hosed and spored. At which time the Lord Geffrey Scroope, Justice, spake to him in this manner, 'Sir Andrew, the King did unto you much honour, and made you Erle of Cardoill, and thou as a traytor unto thy Lord the King, laddest his people of this countrey, that should have holpe him at the Battaile of Beighland, away by the Countrey of Copeland, and through the Erldome of Lancaster. Wherefore our Lord the King was discomfited there of the Scotts, through thy treasoun and falsenes, and if thou haddest come be-

times, he had hed the maistery. And all that treasoun thou didst for the somme of gold and silver, that thou underfeng of James Duglas, a Scot, the King's enemee. And our Lord the King his will is, that the ordre of Knighthode, by the which thou underfeng all in honour and worship upon thy body been all brought unto nought, and thy state undone, that other Knights of lower degree now after the beware, the which Lord hath advanced hugely in diverse countrees of England. And all now take ensample by the, there Lord afterward for to serve.' Then commanded he a knave anoon to hew off his spurres off his heeles, and after he let breke the sword over his head, the which the King him gafe to keep and defend his land therewith, when he made him Erle of Cardoill. And after he let him unclothe of his furred taberd, and his hood, and of his furred cotys, and of his girdle, and when this was done, 'Andrew,' quoth he, 'now ert thou no Knight, but a Knave;' and so gave judgement on him, that he should be drawne, hanged, and quartered, and his head set on London Bridge; which was executed the last day of October, 1322." — *Holingshed*, p. 334.

Arms of Sir Andrew Harkley: — Ar., a cross gu.; in the first quarter a martlet sa. E. C.

Saint Swithin (Vol. xii., p. 137.). — The raining saint in Flanders is St. Godelièvе, and in Germany there are three raining saints. One of the days is the Seven Sleepers.

The legend for the raining for forty days attributed to a saint is perhaps a substitution for one belonging to a Wedenite or Wodenite god, as the phenomenon rests on a meteorological fact. Christmas became a substitute for Yule, the Paschal Feast for Easter, St. John's Day for Midsummer, and so forth. Hyde Clarke.

Dial Inscriptions (Vol. iv., p. 507.; Vol. v., p. 155.; Vol. viii., p. 224.). — I saw two dials lately in Yorkshire, one over the porch of Melsonby Church, the other in a house in the village of Middleton Tyas. On the former is inscribed "The night cometh;" on the latter, "Maneo nemini."

Melsonby Church is remarkable for its tower, resembling in the massiness of its masonry the keep of a Norman castle, and possessing this singular peculiarity, that the loopholes through which light is admitted into it are in the buttress. Amongst the heirlooms at the rectory is a portrait of the Rev. Wm. Smith, sometime rector, and author of *The Annals of University College*. Here, during Dr. Swire's incumbency, Lord Chancellor Eldon was a frequent guest, and in this house I believe he signed some important state documents.

The church of Middleton Tyas, of which the vicar has been non-resident during the whole of his fifty years' incumbency, stands at a distance from the village, and is in a sad state of decay and dilapidation. On the chancel wall is the following most extraordinary inscription:

"This Monument rescues from oblivion the remains of the Rev. John Mawer, D.D., late Vicar of this parish, who died Nov. 18, 1763, aged sixty; as also of Hannah Mawer, his wife, who died Dec. 22, 1766, aged seventy-two; buried in the chancel. They were persons of eminent worth. The Doctor was descended from the Royal Family of Mawer, and was inferior to none of his illustrious ancestors in personal merit, being the greatest linguist this nation ever produced. He was able to speak and write twenty-two languages, and particularly excelled in the Eastern tongues, in which he proposed to His Royal Highness Frederick, Prince of Wales, to whom he was firmly attached, to propagate the Christian religion in the Abyssinian Empire; a great and noble design, which was frustrated by the death of this amiable Prince, to the great mortification of this excellent person, whose merit, meeting with no reward in this world, will, it is to be hoped, receive it in the next, from that Being which justice only can influence."

E. H. A.

Humphrey de Bohun (Vol. xii., p. 146.). — L. M. M. is informed that Humphrey de Bohun, the fifth of that name, could not be a "companion" of the Conqueror, as he was living in the year 1241, and William died in 1087. He might be termed a *connexion*, through his mother Maud, daughter of Geoffrey Fitz-Piers of Ludgarshall, Earl of Essex. The Earl of Ewe or Angie, whose daughter Maude Humphrey de Bohun married, was Ralph de Isodon (son of Geoffrey de Luzigna, Earl of Aquitaine, and brother of Hugh le Brun), who married Alice, daughter and heir of Henry Earl of Angie in Normandy, and in her right was Earl of Ewe and Angie.

Arms of Earl of Ewe: — Barry of ar. and az.; over all a label of nine points. E. C.

Tree cast on the French Coast (Vol. xii., p. 204.). — The description of Prudentius appears to correspond with that of a tree to which were attached specimens of the *Lepas anatifera* of Linnæus, the bernacle shell, of which a representation is given in the Useful Knowledge Society's work, entitled *Habits of Birds* (p. 376.). Colonel Montague mentions his having seen a fir plank more than twenty feet long, which drifted on the coast of Devonshire, completely covered from end to end with bernacle shells. This is stated on the authority of Mr. Rennie. I have seen them detached from a vessel which had not been coppered, and had just arrived from the Mediterranean. When I first saw them on the dock quay, I took them at a distance for flowers, from the brilliancy of their colours and tufted appearance; but on examination, discovered the shell, which I had mistaken for a flower, attached to the very long stalk which forms the *foot* of the bernacle, and the tufts proved to be tentaculæ. (See "N. & Q.," Vol. viii. p. 224.) T. J. Buckton.

Lichfield.

Knewstubs (Vol. xii., p. 205.). — Of John Knewstubs (born at Kirby Stephen, Fellow of St. John's College, Cambridge, Rector of Cockfield, Suffolk, who died 29th May, 1624) an account may be seen in Brook's *Lives of the Puritans*, vol. ii. p. 308. See also Strype's *Life of Whit-*

gift, pp. 328. 572. 575; Strype's *Annals*, vol. i. p. 625.; vol. ii. p. 608., Append. p. 160.; vol. iii. p. 471., Append. p. 188.; Page's *Supplement to Suffolk Traveller*, p. 935.; Peck's *Desiderata Curiosa*, lib. vi. numb. 8. C. H. Cooper.

Cambridge.

There is a good account of this Presbyterian divine in Brook's *Lives of the Puritans*, vol. ii. pp. 308-12. If your correspondent A. Challsteth would like to extract the same, he can do so by calling on Wm. Brown, Jun., Bookseller.

Old Street.

Moustache worn by the Clergy (Vol. xii., p. 202.). — I cannot now refer to the "day and date" of *The Times* in which I read a graphic description of a "church parade" before Sebastopol. The clergyman, in black skull-cap, and flowing beard and moustache, preaching to his equally hirsute congregation, unmoved by bursting shells, and not even deigning to allow the possibility of "battle and sudden death" to disturb the calm diction of the practical sermon, which might have been with equal propriety addressed to a congregation of sleepy Londoners. James Graves.

Cold Harbour (Vol. ix., p. 107.). — "Cold" is a prefix applied to Roman situations, as is "Hunger," but I doubt if it means *cold*. It is sometimes in the form of "Cole." It is prefixed to *borough*, *hill*, *green*, *town*, *oak*, *ridge*, and other topographical terms. It is nearly as frequently applied to *ridge*, a Roman road, as to *harbour*, a camp or castle.

Harbour is found as a termination after a local name: as Cound *Harbour*, and Windy *Harbour* or Arbour.

There is no Cold Harbour, so far as I know, in Shropshire. Hyde Clarke.

Carnac (Vol. xii., p. 205.). — Your correspondent L. M. M. R. is certainly mistaken with respect to Carnac, which is not a Cromlech, as he seems to suppose, but one of the serpent temples, still retaining, where most perfect, eleven rows of stones, occasionally about seventeen feet in height, and presumed to have extended for eleven or thirteen miles in length, up to Lochmariaker, where the largest stones are found, now prostrate.

This must have been the most considerable temple of the kind in the world; and permit me, in turn, to suggest a Query or two. 1. How came the Egyptian name of Carnac to be applied to a place on the coast of Brittany? 2. What is the authority for calling these stone temples Druidical? Ancient writers tell us that the Druids lived in groves of oak, from whence they derived their name, but not that they haunted stones, which seems an older superstition than theirs. We generally find these stones set up in spots where oak would not grow; and the Druids are never noticed as worshippers of the serpent, but rather appear to have taught a better system of theology, and of the universe, contained in a multitude of verses, which their disciples were called upon to learn; and it seems to have been the horrid cruelty, not the profaneness of their rites, which obliged the Romans, in the first instance, to prevent any of their legionaries from being present at them, and afterwards to abolish and proscribe them altogether. Cæsar notices the origin of Druidism, *Disciplina in Britannia reperta*; but the serpent worship must have had its origin ages before Julius Cæsar lived or wrote. Outis.

Orkneys in Pawn (Vol. vii., p. 412.). — Reference is made to a MS. in the Cottonian Library in the British Museum (Titus C. VII., art. 71., f. 134.), "Notes on King of Denmark's Demand of the Orcades." Having examined the article, I subjoin a copy of the only note I observed on this matter:

"Orcades. 1587.

"Frederik, King of Denmark, told Daniell Rogers that the King of Scotts dallied with him, and that he had not answered him to make restitucion of the Orcades when he sewed for his daughter Anne to be his wife; neither kept promise in shewing suche tres (lettres) as he pretended to have from the King of Denmarke, by which it should appear that he weare released from the contract by wch his predecessors were bound at all tymes to be ready uppon the receipt of one hundred thousand gilders, to restore the Orcades unto the kingdome of Denmarke againe, wch he must needs have agayne, for that the state of his kingdome had putt him in mynde of his oath, wch he had made when he was contracted."

It is almost unnecessary to add that the King of Scots was James VI. of Scotland, first of England, married to the Princess Anne of Denmark.

W. H. F.

Ebury Street, London.

Harbingers of Spring (Vol. xi., p. 383.). — I think some record should be made of the paucity and fate this year of many kinds of birds which are summer visitants of England. The hirundines arrived very late; yet, after they came, many perished from cold and from lack of food. In an agricultural report from Nottingham in *The Times* for the first week in June, 1855, mention was made of many swallows having been found dead on the south side of woods, where they had evidently gone for shelter from the north-east winds. I know of two such cases in Norfolk; by the side of one wood, eleven dead swallows were picked up. The number of martins' nests was much fewer than usual; few houses having more than one half their usual complement, and some not even that. Cuckoos and nightingales were equally reduced in numbers.

As these birds arrived late, so they seem to take

their departure late; a friend having seen a cuckoo on Sept. 5, 1855. E. G. R.

History of the Post Office (Vol. xii., p. 185.).—The best book on this subject is the *First Annual Report, signed by Lord Canning and Mr. Rowland Hill*, issued by Eyre & Spottiswoode in February, 1855, 102 octavo pages. There is a long extract from this work in my *Official Guide to the Book Post, and Newspaper Act and Orders*. I believe it is not generally known, that a continuous and perfect series of documents in reference to the origin of postal communication, and its progress and development down to the present time, exists in the cellars under the General Post Office. It is a most luminous and valuable collection of historical, statistical, and official documents; and, I doubt not, would be accessible on proper application to Mr. Rowland Hill. James Gilbert.

49. Paternoster Row.

"*The Life of David*" (Vol. xii., p. 204.).—The writer of this Note does not wish to be known, but you may rely on the accuracy of his information.

Mr. Bates inquires about the author of the book entitled *The History of the Man after God's own Heart*. He will find an account of the book in Nichols's *Literary Anecdotes* (vol. viii. p. 227.). Mr. Godwin, in a letter to Mr. Hutchins, dated Jan., 1762, says that the impudent pamphlet is supposed to have been written by Dodwell. That is a mistake. The real author was Archibald Campbell, eldest son of Dr. Archibald Campbell, professor of Church History at St. Andrews. The same Archibald Campbell published in the same year (1762) a letter to the Rev. Dr. Chandler, from the writer of *The History of the Man after God's own Heart*. He was also the author of *Lexiphanes*, a book written in ridicule of Dr. Johnson, and of some other light, or rather very immoral productions. His father's history was a singular one. He was not considered in his own country an orthodox writer; but an English divine obtained much credit from a work which he stole word for word from Dr. Campbell. S. T. P.

Edinburgh.

"*Hermippus Redivivus*" (*antè*).—In a copy of this work, which I picked up the other day at a book-stall, is the following MS. note:

"The person whom Dr. Campbell, the author of the following work, meant to represent under the character of *Hermippus Redivivus* was Mr. Calverley, a celebrated dancing master, whose sister for many years kept a well-known school in Queen's Square, London, where likewise he himself lived. There is now a picture of him in the dancing school there, drawn at the great age of ninety-one, May 28th, 1784."

On the title-page in the same hand—

"By John Campbell, LL.D."

J. K.

No. 309.]

Grants from Queen Elizabeth (Vol. xii., p. 185.).—The grant in question will be certainly found at the Record Office, Carlton Ride, or the Tower.

L. B. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Society has just issued *The Roll of the Household Expenses of Richard de Swinfield, Bishop of Hereford, during part of the Years* 1289 *and* 1290; *Abstract, Illustrations, Glossary, and Index*, edited by the Rev. John Webb, M.A.S. When the *Roll* itself was issued, we felt that no adequate opinion of the real value of this publication could be formed until its completion. That has now been accomplished; and many a reader, who, unpractised in the almost hieroglyphical mysteries of an ancient abbreviated Roll, turned from the original text with a mingled feeling of wonder and disappointment, will, we are sure, upon reading the amusing and instructive abstract which now sees the light, not only thank the Camden Council for the publication of the original documents, but feel grateful to Mr. Webb for showing the importance and value of the *Roll*; for extracting so much amusement and instruction from a record apparently so obscure and insignificant, so much sterling metal from what at first seemed but a mass of dull useless earth. Mr. Webb is a scholar, and a ripe one; his reading is various and extensive, and using the entries of the record as pegs for much agreeable illustration, he has given us a picture of the daily life of the prelate, his clerks, his squires, and the retinue of his household—as quaint, minute, and brilliant as an illuminated miniature. In conclusion, we must express a hope that Mr. Webb will soon furnish the Camden Society, and the antiquarian world, with some fresh specimen of his skill as a careful, conscientious, and accomplished editor.

Lord Londesborough has accepted the Presidentship of the Middlesex Archæological Society. Whether we regard Lord Londesborough as a nobleman who has paid much attention to the subject of our national antiquities, as a judicious and liberal collector of them, or look to his experience as President of the Numismatic Society, &c., his acceptance of this office argues well for the Society, which seems, indeed, to be in favour with antiquaries and journalists. Our cotemporary, *The Athenæum*, has well pointed out the specialities in the metropolitan county which is to find work for this new offshoot of the old Society at Somerset House. "For example," says *The Athenæum*, "there is the Tower. Of all the monuments of past times in England, the Tower of London is first in interest. Indeed, it has no competitor. Its story is the history of England—a history of its court and of its people, of its best men and most beautiful women—of its wars, its pageants, its insurrections, its conquests, its reverses—of its manners, its arts, its arms, its laws, its religion, almost of its literature. Every room in the Tower is a record, every stone is monumental. Yet in our own day parts of this precious edifice have been dug up, thrown down, carted away, and rebuilt—walls have been scraped and inscriptions removed by ignorant men, without a word of protest, so far as we know, from these learned bodies. Care of the Tower would alone justify the establishment of a Middlesex Archæological Society. Then, there are—Brentford, a world in itself for the antiquary—Crosby Hall—the old prisons—Westminster Abbey—Old London Bridge—Old Change—Old St. Paul's—St. John's Gate—The Charterhouse—and a hundred others equally curious and important, most of

which are still open to a good deal of documentary and other illustration."

Mr. George Roberts, the historian of "Lyme Regis," the biographer of "The Duke of Monmouth," and editor of "Walter Yonge's Diary" for the Camden Society, is preparing for immediate publication (by subscription), *The Social History of the People of the Southern Counties of England in past Centuries; illustrated in regard to their Habits, Municipal Bye-Laws, Civil Progress, &c.* We have not room to enumerate a tithe of the curious subjects which Mr. Roberts proposes to investigate and illustrate; but we can promise that they are such, that with them a man of far less ingenuity and research than Mr. Roberts, could hardly fail of making a valuable and most instructive volume.

BOOKS RECEIVED. — *The Constitutional History of England, from the Accession of Henry VII. to the Death of George II.*, by Henry Hallam, in *Three Volumes*: Vol. I. This is the fourth volume of the new edition of Mr. Hallam's collected works. The value of Mr. Hallam's researches into the history of our constitution, is so generally admitted, that their publication in this neat and cheap form must be regarded as a great boon to all historical students.

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The Unity of Matter, a Dialogue on the Relation between the various Forms of Matter which affect the Senses, by Alex. Stephen Wilson. The proposition here sought to be proved is one virtually proposed by Newton, namely, that all forms of matter are derived from the same elements.

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C. M. I. *As the subject of an Index to the First Twelve Volumes is now under consideration, the proposed communication will be very acceptable.*

ROOME. *The inscription on the Stadthaus at Ghent,*

"Hæc domus odit amat," &c.,

is of frequent occurrence. See "N. & Q.," Vol. ix., pp. 492. 552. 602.; Vol. x., p. 273.

H. L. T. *Has our Correspondent consulted Roquefort's* Glossaire de la Langue Romaine, *or Le Roux's* Dictionnaire Comique?

R. W. HACKWOOD. *Sir Hugh Middleton was buried in the churchyard of St. Matthew, Friday Street. See* "N. & Q.," Vol. ix. p. 495.

J. K. *asks*, "*Why were the horn-books of children formerly termed battledores?*" *Bailey says*, "*Because they have much the same shape.*"

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Answers to other Correspondents in our next.

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LONDON, SATURDAY, OCTOBER 6, 1855.

Notes.

MARRYING TO SAVE LIFE.

In "N. & Q.," Vol. vii., p. 84., there is an extract from the *Life of Gustavus Vassa, the African*, stating that at New York, in 1784,

"A malefactor was to be executed on a gallows, but with a condition that if any woman, having nothing on but her shift, married the man under the gallows, his life was to be saved. This extraordinary privilege was claimed; a woman presented herself, and the marriage ceremony was performed."

Vassa was a credulous self-taught negro, and, with the best intentions of telling the truth, may have been Barnumised with this apocryphal story. For it is very doubtful whether such a circumstance occurred at the time and place mentioned; though it is most probable that at some period and some places condemned criminals were pardoned in this manner; and with the view of ventilating a curious subject, I beg leave to allude to two notices of it.

In the *Roxburgh Ballads*, there is a black-letter one, of the earlier part of the seventeenth century, entitled "A most sweet Song of an English Merchant borne at Chichester," which commences thus:

"A rich merchant-man,
That was both grave and wise,
Did kill a man at Emden towne,
Through quarrels that did rise.
Through quarrels that did rise,
The German hee was dead,
And for the fact the merchant-man
Was judg'd to lose his head."

When on the scaffold, the merchant-man's "last speech"

"Was no sooner spoke
But that, to stint his griefe,
Ten goodly maids did proffer him
For love to beg his life.
'This is our law,' quoth they,
'We may your death remove,
If you, in lieu of our good will,
Will grant to us your love.'"

The merchant declining the good offices of the maids, says to the executioner:

"'And now, thou man of death,
Unto thy weapon stand,'—
'Ah nay!' another damsel cried,
'Sweet headsman, hold thy hand.'"

Mollified by the last appeal of this unfortunate damsel, the Englishman consents to live:

"'Then beg my life,' quoth hee,
'And I will be thine owne;
If I should seek the world for love,
More love could not be showne.'
The people, on that word,
Did give a joyful cry,
And said it had great pity been
So sweet a man should die.

"'I goe, my love,' she said,
'I run, I fly for thee;
And, gentle headsman, spare awhile
My lover's life for me.'
Unto the duke she went,
Who did her griefe remove;
And with an hundred maidens more,
She went to fetch her love.

"With musicke sounding sweete,
The foremost of the traine,
This gallant maiden, like a bride,
Did fetch him back againe.
Yea, hande in hande they went
Unto the church that day,
And they were married presently
In sumptuous rich array."

The woodcut at the head of the ballad represents the "gallant maiden," in "sumptuous rich array," handing the "merchant-man" down from the scaffold, evidently to the great disgust of the "gentle headsman."

The other allusion to this curious custom is historical. I find it in Chastellain's *Chronique des Ducs de Bourgogne*, printed in that invaluable and interesting collection, *Choix de Chroniques et Memoires sur l'Histoire de France*, xv^e^ *Siècle*, Paris, 1837. It appears that in 1468, Hernoul, son of John de la Hamaide, lord of Haudion and Mainvault, cruelly murdered a citizen, because a canon, the brother of the murdered man, had given an adverse decision on a disputed point at the game of tennis. Charles the Bold, Duke of Burgundy and Count of Flanders, caused Hernoul to be arrested, and swore by St. George that he should die for his crime, "long or court" — by the rope or axe. In spite of the most powerful intercessions, Charles adhered to his resolution, and at the time when Bruges was crowded with visitors, to witness the arrival of Margaret of York, sister to our fourth Edward, Hernoul was led out to be executed. Chastellain, a cotemporary, and probably an eye-witness of the scene, tells us that the criminal was bound on a cart with cords, and dressed as richly as if he were going to a wedding. The cart was followed by a great crowd, and, to use the chronicler's own words,—

"Entr' aultres, y avoit multitude de povre folles femmes qui le sievoient, et qui crioient et ploroient pituesement sur ly, *et demandoient avoir en marriage*, qui toutesfois leur fut escondit. Car n'eust-on osé, par peur du Prince, ja-soit-ce que l'on eust bien volu avoir faculté de le povoir faire; car n'y avoit cely de la loy, qui meismes ne plorast de la pité du cas."

W. Pinkerton.

Hammersmith.

ANCIENT CHATTEL PROPERTY IN IRELAND.

The following Notes afford some information relating to the prices of cattle, corn, household utensils, &c., in Ireland in the fourteenth and fifteenth centuries. These notes have been made

from the Exchequer records of that country, upon which are to be found many enrolments calculated to throw much light upon the value of land, houses, and various kinds of merchandise and chattel property, from the time of Edward I. to a recent period. By the following entries it would appear that but little change took place in the cost of oxen, cows, sheep, and pigs, between the 8th of Edward II. and the 3rd of Henry V. The *affrus*, or bullock, which is valued, anno 8 Edward II., at two shillings, is appraised at the same price anno 3 Hen. V.; and the sheep appear to have been of less value in the latter than in the former reign, being appraised at fourpence instead of sixpence each. Peas and beans appear to have been cultivated to a great extent in Ireland at this early period of time, and were sent to Scotland in large quantities, together with wheat, oats, wine, and salt, during the wars between that country and England, the port at which they were received by the king's *receptores stauri* being that of Skymburness. It would appear also by these entries that peas and beans were then put into stacks in the same way as hay, wheat, and oats were preserved. By the first entry it is shown that the price of gold in Ireland in the year 1261–2 was ten shillings an ounce:

"Alexander Bard reddit compotus de 13*l.* 11*s.* 8*d.*, de 50 uncias auri, precii unciæ, 10*s.*"—*Pipe Roll*, 46 Hen. III., co. Limerick.

By the *Memoranda Roll* of the 8th Edward II., it appears that Richard de Clare's chattel property then consisted of (amongst other things) "xiij affros in scabie," worth 2*s.* each; "xxxj capita equicij," worth half a mark each; twenty-eight sheep, worth 6*d.* each; six lambs, worth 4*d.* each; "tria peria ferrorum arratri," worth 3*s.*; sixty-four acres of wheat, worth 4*s.* each; sixty-seven acres of oats, worth 4*s.* each; and three acres "hasti," worth 4*s.* each. (*Rot. Mem.*, 8 Edw. II., mem. 12.) Amongst the goods of Sir Walter le Bret, in the county of Tipperary, I find that his "affros" are valued at 5*s.* each; his "boves" at half a mark each; "septem cigni precij cujuslibet xl*d.*, sex pavones precij cujuslibet, xij*d.*;" the "vestura" of seventy-eight acres of wheat at 9*s.* each; two acres "ordei" at the same price; two acres of beans, "fabarum," at 5*s.* an acre; nine acres of peas (pis'), at 7*s.* an acre; and the vesture of sixty-eight acres of oats, at 5*s.* an acre. (*Rot. Mem.*, 8 Edward II., membrane 12.)

Amongst the chattel property of John de Boneville, anno 8 Edward II., I find "vij bobus et una vacca," worth 5*s.* each; "quatuor affros," worth one mark; five score of sheep (oves), worth 50*s.*; twenty-four pigs, worth 12*s.*; the "vestura" of fifty acres of land sown with wheat, worth 4*s.* an acre; the "vestura" of three acres of land sown with oats, worth 9*s.*; "uno affro," worth half a mark; "uno juvenco," worth 40*d.*; "duobus paribus ferrorum caruc'," worth 2*s.*; "una patena lavatoria et una pelvi," worth 5*s.*; and "duobus affris," worth 10*s.* (*Memoranda Roll*, 8 Edw. II., membrane 21.)

The chattel property of Master Walter de Istelep, the Treasurer of Ireland, which was deposited in the Sanctuary of Swerdes, in the county of Dublin, in the 19 Edward II., was found to consist of,—

"2 bullocks for carts (carectis), each worth	12*s.*
4 bullocks for cars (caructis), each	6*s.*
2 oxen, each	½ a mark
A cow and a calf	½ a mark
A heifer (juvenca)	½ a mark
36 sows and little pigs, each	6*d.*
40 hoggesters, each	8*d.*
3 iron-bound carts, one worth	18*s.*
Another	10*s.*
The third	½ a mark
2 swans	½ a mark
3 peacocks and 17 peahens, each	12*d.*
4 stacks of wheat of 40 crannocks, each crannock 4*s.*	4*s.* 1*d.*
2 stacks of wheat of 16 crannocks	same price
3 stacks of oats of 30 crannocks, each crannock	3*s.*
3 small stacks of oats of 15 crannocks	same price
Unum supm' of oats of 4 crannocks	same price
2 supm' of barley (ordei) of 8 crannocks, each crannock	40*d.*
1 stack of beans and peas, consisting of 3 crannocks of beans, each worth 40*d.*, and 3 crannocks of peas, each worth 3*s.*	
2 stacks of hay, one worth 20*s.*, and the other 10*s.*	
1 colt (pullū de equit')	3*s.*
1 iron cap (capellam ferri)	3*s.*
A brass pot	4*s.*
1 patell'	15*d.*
A small brass pot	6*d.*
1 pelium	2*s.* 6*d.*
5 stone of hemp (petr' canabi), each	5*d.*
4 pecks of hemp seed	9*d.*
Porr' in gardino	18*d.*
Turb' pro focali (turf for fires)	3*s.*
A table	40*d.*
30 acres of wheat, each	5*s.*
1 acre of beans	40*d.*
1 acre of peas	3*s.*"

It was found by an inquisition taken in the early part of Edward III.'s reign, that one Thomas of Fynglas, *cepit et elongavit Falconem gentilem*, belonging to the treasurer, which was valued at ten marks. (*Rot. Mem.*, 5 & 6 Edward III., mem. 20., dorso.)

In the ninth year of Edward III. (*Rot. Mem.*, 9 Edw. III., mem. 36.), the chattel property of one of the Baggot family was found to consist of—

"12 cows	price 4*s.* each
10 boviculos	14*d.* each
A bull	2*s.* 6*d.*
27 pigs	6*d.* each
160 sheep (non lactiferos)	10*d.* each
10 affros	3*s.* each
2 horses	40*s.*

2 other horses for carts - - - price	10*s.* each
Unum pullum equi infirmum - - -	40*d.*
Eleven score sheep (lactiferos) - -	8*d.* each
140 lambs - - - - - -	4*d.* each
4 books - - - - - -	10*s.*
Tres cistas - - - - - -	13*s.* 4*d.*
Coffr' t'ssat' - - - - - -	40*d.*
Duas capellas ferreas - - - -	2*s.*
3 baukers, virid' coloris - - - -	13*s.*
2 baukers, glauci coloris - - - -	5*s.*
Unum magnum maserium - - -	40*s.*
13 parapsid' - - - - - -	——
11 salsar' de peutir' - - - - -	5*s.*
Unam bigam ferro ligatam - - - -	½ a mark
Unam par' rotarum ( ) wayn ferro ligatarum - - - - - -	½ a mark
Duos veteres tomrellos ad cariandum fenum - - - - - -	12*d.*
Tres ( ) cum tribus lavatoriis - -	10*s.*
2 auder' - - - - - -	8*d.*
1 annelt' cum duobus maliolis et duabus taugis ( ) - - - - -	4*s.*
Duos libros pro capella - - - -	26*s.* 8*d.*
Unum missale - - - - -	½ a mark
Unum tropum cum ( ) - - -	40*d.*
4 causul' cum 5 manutergiis - - -	13*s.* 4*d.*
4 candelabra pro capella - - -	2*s.* 6*d.*
3 cruetos de peutir - - - -	4*d.*
Unum ferrum ad faciendum obl' - -	2*s.*
Duas ollas argentes - - - -	40*s.*
Unam coupam argenteam cum coopertorio et unum ciphum ar ( ) cum alio coopertorio - - - - -	26*s.* 8*d.*
Tres alios ciphos argenteos - - -	20*s.*
Duas patellas - - - - -	2*s.*
Unum possinetum - - - - -	6*d.*
Duas fornaces - - - - -	——
Unam magnam cunam cum quatuor trendellis et aliis vasis ad pandoxandum - - - - - - -	10*s.*
4 cussinos - - - - - - -	4*d.*
Unum par de jannibeus et unum par de quisens - - - - - - -	40*d.*"

One Walter de la Hyde's property in the seventeenth year of Edward III., consisted of, —

"18 cows and 18 calves, each cow with calf - - - - - -	40*d.* each
9 cows without calves - - -	40*d.* each
12 juvenc' - - - - -	20*d.* each
9 boviculi - - - - - -	16*d.* each
18 pigs and young pigs - - -	8*s.*
15 affros - - - - - -	2*s.* each
18[a] wheat and 30[a] oats - - -	2*s.* per acre
62[a] wheat and 62[a] oats - - -	2*s.* per acre
30[a] wheat and 50[a] oats - - -	2*s.* per acre."

It appears by the *Memoranda Roll* of 3 Hen. V., membrane 17., that a chest ("una cista") containing divers goods, namely, "una centura argenti, ad valorem," 40*s.*; "duo ciphi argenti precij cujuslibet ciphi," 20*s.*; and five marks of silver money were cast upon the sea-shore at Baldoyle, in the county of Dublin.

By the same record, membrane 24, dorso, it appears that the lands and chattels of the hospital of St. John of Jerusalem in Ireland, were appraised in consequence of a debt of 112*l.* 17*s.* 4½*d.*, due by that hospital to the king, and upon this occasion parcels of their land were valued at 4*d.*, 5*d.*, 6*d.*, and 12*d.* an acre; 120 acres of wheat are valued at 40*d.* per acre, twenty-three "affros" at 2*s.* each, twelve oxen at 40*d.* each, thirty sheep at 4*d.* each, twelve pigs at 12*d.* each, a water-mill at 40*s.*, "unum missale precij," 40*s.*, "duo gradalia," 13*s.* 4*d.* each, "unum antiphonarium," 10*s.*, "duos formases," each worth 20*s.*, "duas ollas eneas," 9*s.* each; "duas lez belles eneas," half a mark each; "et unum braserium" at half a mark; "duas plateris, quatuor discos, et novem sauseris," 4*s.*; "ducas calices," 13*s.* 4*d.* each; and "unum maserium quod dicitur godzerium," half a mark.

James F. Ferguson.

Dublin.

LETTER FROM CHARLES I. TO CHIEF JUSTICE HEATH.

Having already communicated to the readers of "N. & Q." an extract or two from the papers of Sir Robert Heath, the last Chief Justice of England during the reign of Charles I., perhaps the following original paper from the same repository may not be out of place, more particularly as I can find no notice on the subject of the circuits of the judges in the pages of Clarendon, or in any other work which I have consulted on the period of the Great Rebellion. Ev. Ph. Shirley.

Houndshill.

"Charles R.

"Trusty and welbeloved, wee greet you well. Out of our desire that justice should be duely administred in all the parts of this o[r] kingdome to all o[r] loving subjects, according to our knowne lawes, and according to the auncient coarse w[ch] hath been held for our judges to ryde their circuits twice in the yeare, wee gaue speciall directions that you should hold yo[r] summer assizes in the seuerall counties to w[ch] you are assigned, and wee were then hopefull that the distracc̄ons of the tymes would not haue been any impediment unto you to performe that service.

"But seeing wee are now informed that this cannot be done in many and in most places of this realme without much inconuenience to yo[r]selves and those who should attend you, or haue busines before you, wee are well pleased to referre it wholly to yo[r] good discrec̄ons to forbeare those places whither yo[r]selues conceaue you may not goe with conuenient safety, and our subjects who shall want the benefitt of yo[r] labors must excuse both us and you, and expect and pray for better tymes. Given under o[r] signet at o[r] C[rt] at Oxford, the fourth day of July in the nineteenth yeare of o[r] raigne. [1643.]

"To our trusty and welbeloved S[r] Robert Heath, K[t], Cheife Justice of our Bench, and Justice of Assize for o[r] Counties of Berks, Oxon., Gloucester, Monmouth, Hereford, Wygorn, Salop, and Stafford."

FOLK LORE.

Cure for Measles. — My nurse declared that I and my brother and sister were cured of the above by having some hair cut from the nape of each

of our necks, and then separately placed between two slices of bread and butter. She says she watched anxiously for a strange dog to pass (no other being efficacious). She then gave him the bread and butter, and as he ate it without loathing, she was sure we should be cured. He then went away, and of course never came again, for *he* died of the measles — miserably, no doubt, poor fellow, having travelled off with the disease of three affected children! AVON LEA.

Cure for Rickets. — The last time in London I saw the "operation" for rickets performed by passing a child over the back and under the body of a donkey, was in Hoxton market-place, in May, 1845. The operation was thus performed. The mother of the child took the patient in her arms, and began with the odd number 1, whilst the proprietor of the donkey repeated the even number; and thus the poor creature was passed over and under, no other word except the numbers being spoken by either individual. I saw about twenty or thirty passes, and then grew tired; but I took care to be well informed respecting the method of cure, which was kindly tendered by a spectacled spectator; and for the benefit of the readers of "N. & Q.," I register it. The passings required are 9 times 9 = 81. No other word must be spoken, and the passing of the child once more or less annuls the efficacy of the operation. AVON LEA.

Harvestman. — A large kind of daddy longlegs, called the harvestman, is under superstitious protection at this season, as it is considered unlucky to kill him. HYDE CLARKE.

Seventh Son of Seventh Son. — We had an Irish boy in our office who went of errands, &c. He occasionally came late, for which he varied his excuses. At last its frequency occasioned me to speak very sharply, when he replied, "I wouldn't help it sir, I'm sure I wouldn't; I've only bin on an act o' mercy." "What act of mercy?" "Ye see, sir, I'm a seventh of a seventh, an' I touches for sickness, an' I've bin to two childer this morn, sir, a long way." What I gathered from him was this: it was necessary that he should touch fasting; that his hand should be crossed with silver (generally a shilling), though from the *very poor* a fourpence would suffice, and from the rich half-a-crown was necessary; and that his charge should not be questioned. The boy was very ignorant; he looked upon me as worse than a heretic for smiling, and admitted that his "practice" yielded him more than his situation at our office. He was from Connaught; was a posthumous child, which he considered made his touch the more efficacious. He seemed to imply that some saint blesses the posthumous; but on this point he was not communicative, as our creeds differed. Can any of your readers inform me of the name of this saint? AVON LEA.

Weather Proverb. — If the accompanying weather proverb is not generally known, perhaps it may find a niche in "N. & Q."

"A pear year,
A dear year."

E. S. W.

THE EARLS OF ANTRIM.

There is something so interesting in the following extract, which I have cut out of a Dublin newspaper of July 30, giving an account of the funeral of the late Earl of Antrim, that I think it worthy of being recorded in "N. & Q.:"

"At two o'clock the family vault of the MacDonnells in Bunnamairge, unclosed its gloomy portals, after an interval of sixty-three years, for the reception of the late Lord Antrim's remains. We have always been disposed to render due credit to Somhairle Buidhe (Sorley Boy) for the taste displayed in the selection of this locality as his last resting place. What more appropriate grave for the chiefs of his house than this hoary ruin, originally founded by his great rival MacQuillin, and occupying a position so singularly picturesque at the foot of that glen which their fierce struggles have rendered for ever historical! The wild and romantic beauty of this district is proverbial. The quiet fields, waving with luxuriant crops, surround the old cemetery, and contrast strongly with the sun-burnt and sheep-nibbled grass on the graves within. On the one side, the Mairge, Mixture (so called from its uniting the waters of two mountain streams), 'murmurs at its own sweet will' onward to the sea; whilst on the other, the green slopes, known as the Warren, and presenting at this season a rich verdant carpet, decked with the glowing wild-thyme, stretch away in the direction of Fairhead.

"On entering the vault, we observed that it already contained six coffins; among which were those of Sorley Boy, his son Randal the first Earl, and his grandson Randal the second Earl and first Marquis of Antrim. 'After life's fitful fever they sleep well.' The first was the conqueror of the Route and Glynns, who expelled the MacQuillins, and was a match for the bravest of Queen Elizabeth's generals. The second was the friend and correspondent of Archbishop Ussher, enlightened for his times, and impressed with the importance of peace by witnessing so many of the ruinous effects of war. He received a plenary grant from James I. of the lands which his father had conquered, and immediately devoted himself to the improvement of his estates. The third played a distinguished but deceitful game in the great political arena of his day. No party could trust in him, and yet his ashes here repose under very eulogistic epitaphs, written in no fewer than three languages.

"It occurred to us as somewhat remarkable that these former Lords of Antrim sleep their long sleep in Bunnamairge, unattended by their ladies. The three above-mentioned had wives from the princely house of O'Neill. Sorley Boy was married to Mary, the sister of Hugh Mac, a Baron O'Neill, of Dungannon. She was a woman of distinguished piety; and her death is recorded by the Four Masters in very complimentary terms. She was honoured with a grave in Armagh — that odorous region, so attractive to Irish saints, whether dead or alive. The first Earl's wife was the beautiful Alice O'Neill, a stately

dame, but not so saintly as her predecessor—at least, if we are to believe the traditionary criticism of Ballycastle. The third Earl, and first Marquis of Antrim, was twice married. His first wife was the rich and splendidly connected Duchess of Buckingham; and his second the gentle Rose O'Neill, who doated on the proud MacDonnell, and brought with her as a dowry the six parishes comprised in the three estates of Edinduff-carrick, or Shane's Castle. None of these noble ladies repose in Bunnamairge. Indeed there is only one female occupant of the vault—Lady Anne, Countess of Antrim, who died exactly a century ago."

SIMON WARD.

PARALLEL PASSAGES.

I.

"When he is drunk," &c.,

. . . . . "or about some act
That has no relish of salvation in 't,
Then trip him, that his heels may kick at Heav'n,
And that his soul may be as damned and black
As Hell, whereto it goes!"

Hamlet, Act III. Sc. 3.

. . . . . "Let them not dare
To mutter for their souls a gasping pray'r,
But in the utt'rance chok'd, and stab it there!
'T were witty handsome malice, could you do 't,
To make 'em die and make 'em damned to boot."

Oldham, *Satires on the Jesuits*, i. 306.

II.

"While some no other cause for life can give,
But a dull habitude to live."

Oldham, *To the Memory of Morwent*, § 5.

"Warrington, with nothing to do but," &c. &c., "and no particular motive for living, except the custom and habit of it."—"Thackeray and his Novels," *Blackwood*, Jan., 1854.

III.

"Altho' your frailer part must yield to Fate,
By every breach in that fair lodging made
Its blest inhabitant is more displayed."

Oldham, *To Madam L. E. on her Recovery*, 106.

"And as pale sickness does invade
Your frailer part, the breaches made
In that fair lodging still more clear
Make the bright guest, your soul, appear."

Waller, *A la Malade*, p. 112. (Bell's Edit.)

Who does not know the converse thought in Waller?—

"The soul's dark cottage, batter'd and decay'd,
Lets in new light thro' chinks that Time has made."

IV.

"And should you visit now the seats of bliss,
You need not wear another form but this!"

Oldham, *Ibid.* 115.

"Moria pur quando vuol, non è bisogna mutar ni faccia ni voce per esser un Angelo."

Lord Herbert of Cherbury, Life, p. 36.

Versified thus by Moore:

"Die when you will, you need not wear
At Heaven's Court a form more fair
Than Beauty here on Earth has given:
Keep but the lovely looks we see,
The voice we hear, and you will be
An angel ready-made for heaven!"

Moore's *Works* (one vol. edit.), p. 83.

V.

"Verse, the great boast of drudging fools, from some,
Nay, most of scribblers, with much straining come:
They void 'em dribbling, and in pain they write,
As if they had a strangury of wit."

Oldham.

"And strains, from hard-bound brains, eight lines a year."

Pope.

The Times, in one of its "leaders," some time since, employed a kindred image when it spoke of some monarch labouring under a "diarrhœa of decrees."

VI.

"I could not love thee, dear, so much,
Loved I not Honour more."

Lovelace, *To Lucasta.*

"Landor says truly, 'Love is a secondary passion in those who love most; a primary in those who love least. He who is inspired by it in the strongest degree, is inspired by honour in a greater.'"—Mrs. Jameson's *Common-Place Book* (1854), p. 27.

VII.

A repetition, not a parallel:

"So all we know of what they do above,
Is that they happy are, and that they love."

Waller, *On the Death of Lady Rich.*

. . . "For all we know
Of what the blessed do above,
Is that they sing, and that they love!"

Waller, Song, *While I listen, &c.*

VIII.

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Julius Cæsar.

And still more, Edmund's speech, beginning—

"This is the excellent foppery of the world," &c.

King Lear, Act II. Sc. 2.

"Burden not the back of Aries, Leo, or Taurus, with thy faults, nor make Saturn, Mars, or Venus guilty of thy follies. Think not to fasten thy imperfection on the stars, and so despairingly conceive thyself under a fatality of being evil."—Sir J. Browne, *Christian Morals*, quoted in *Blackwood*, July, 1855, p. 61.

IX.

"For grief is proud, and makes his owner stout!"

King John.

"Grief! thou art classed among the depressing passions. And true it is that thou humblest to the dust; but also thou exaltest to the clouds. Thou shakest us with ague, but thou steadiest like frost."—De Quincy, *Autobiogr. Sketches* (1854), p. 20.

HARRY LEROY TEMPLE.

Occasionally there have appeared in "N. & Q." several instances where the same thought has occurred to different writers, especially poets. I send one or two parallel passages which will assist in showing how easily an idea may be conceived

by different authors without any intention or suspicion of plagiarism:

"*Una.* From her fayre head her fillet she undight,
And layd her stole aside: Her angel's face,
As the great eye of heaven, shyned bright,
And made a sunshine in a shady place."
Spenser, *Faery Queene*, book i. canto 3. st. 4.

"*Romeo loq.* I'll bury thee in a triumphant grave.
A grave? O, no; a lanthorn, slaughter'd youth,
For here lies Juliet, and her beauty makes
This vault a feasting presence full of light."
Shakspeare, *Romeo and Juliet*, Act III. sc. 3.

"Pausing in wonder I look'd on,
While, playfully around her breaking
The waters, that like diamonds shone,
She moved in light of her own making."
Moore, *Loves of the Angels.*

"The lady, while her courser paw'd the ground,
Alighted; and her beauty, as she trod
The enamell'd bank, bruising nor herb nor flower,
That place illumined."
Rogers's *Italy*, ii. p. 13.

"Up the staircase moved a luminous space in the darkness,
Lighted less by the lamp than the shining face of the maiden."
Longfellow, *Evangeline*, part i. 3.

The ancient Romans had a saying, —

"Whom the gods love die young."

"The doom
Heaven gives its favourites — early death."
Quoted without reference in Miss Bunbury's *Life in Sweden*, ii. p. 42.

"His princess never knew an earthly love;
She vow'd herself to Heaven, and she died young."
L. E. L., *Minstrel of Portugal.*

"Whom the gods love die young, was said of yore,
And many deaths do they escape by this."
Byron, *Don Juan*, canto iv. st. 12.

"Whom God loves best he soonest taketh to himself."
(The reference I do not know.)

"Her 'prentice hand she tried on man,
And then she made the lasses, O!"
Burns.

Baronei family proved to be the most ancient:

"You must understand, therefore, that they were formed when Nature was in her infancy, and before she was perfect at her work, and that the rest of mankind were all created afterwards. . . . In a word, their faces resemble, for all the world, what children make when they first learn to draw. Nature then, you will allow, was in its first and earliest state when they were created, consequently they are the most ancient of all others."— Boccaccio, *Decameron*, 6th day, Novel VI.

A. H.

Stoke Newington.

Minor Notes.

Bishop Patrick (?) and the Latitudinarians. — As the delegates of the Clarendon Press have undertaken an edition of Patrick, it may not be unseasonable to direct attention to the letter in *The Phœnix* (ii. 498.), which is commonly referred to as giving the best account of the Latitudinarians. The letter is from S. P. at Cambridge to his friend G. B. at Oxford, and bears date June, 1662. We know from Burnet, and from Patrick's *Autobiography*, that Patrick was a follower of Whichcot, Smith, and the "Cambridge Platonists," or "Latitudinarians," and the time agrees.

It may be added, that an account of this remarkable school is one of the many desiderata in our literature. A mere history of the name *latitudinarian* would be of great interest. A few materials for such a sketch may here be referred to, in the hope that they may elicit fuller information. Jurieu's *Religion du Latitudinaire*, Rotterdam, 1696; Burnet's *Own Time* (fol. ed.), vol. i. p. 188.; Warwick's *Memoirs*, p. 89.; Duport's *Musæ Subsec.*, p. 58. The titles of a feeble attack on the Latitudinarians by John Warly, Fellow of Clare Hall, and of a defence by Edward Fowler, Bishop of Gloucester, are given by Watt.

J. E. B. Mayor.

St. John's College, Cambridge.

"*Noise" in the sense of Music.*—This term is not, as by many supposed, limited to Shakspeare's time, but occurs as lately as 1660, when a Parliamentary committee drawing up a list of persons and things to be provided for his Majesty's reception (Charles II.'s Restoration), catalogues *inter alia*:

"Beale's galley and a standard.
"Beale and Simpson, and a choice *noise* of trumpets.
"Singleton's music."—*Commons' Journal*, May 10th.

J. W.

Omission of Editors.—Professor de Morgan's remarks in Vol. x., p. 363., &c., on the omission of Boswell's editors to rectify his blunders, reminds me of some similar instances in works frequently edited. At present I will confine myself to two cases:—One in White's *Nat. Hist. of Selborne*, Letter xxii., Jan. 2, 1769:

"In reality, there are hardly any towers or steeples in all this county. And perhaps, Norfolk excepted, Hampshire and Sussex are as meanly furnished with churches as almost any counties in the kingdom."

I cannot say what is the case in Hampshire and Sussex; but I should imagine that any ecclesiologist would allow, that Norfolk is better furnished with churches than any county except Northamptonshire and Lincolnshire. Yet all editors have allowed this passage to escape without comment. The next instance is from Percy's *Reliques*, the ballad of King Estmere, stanzas 8. and 42:

"And thus they *renisht* them to ryde,
On two good renisht steeds," &c.

In the Glossary, Percy gives no explanation of

No. 310.]

the word *renisht;* except saying that it is "perhaps a derivation from *renileo*, to shine."

All subsequent editors of Percy whom I have consulted, have passed the word by without comment. Nor does it occur in Halliwell's *Dictionary*. I can suggest no explanation of it, and perhaps as none of his editors could, they have wisely passed it by.

Jamieson, *Scot. Dict.*, gives: "*Renye*, v. to rein. *Renye*, s. a rein." Or, perhaps the correct reading may be "furnished:"

> "And thus they furnish'd them to ride,
> On two good furnish'd steeds."

E. G. R.

Huns and Frisians.—In Bede's *History of the Church*, book v. ch. ix., among the other tribes enumerated as taking part in the English invasion of Britain, are the Hunni. This has commonly been read *Huns;* and as the other tribes enumerated are German, the presence of this supposed Uigur element has not been accounted for. I consider the Hunni are to be identified with the Hunsing, one of the four great branches of the Frisians enumerated in the laws of the Anglo-Varini and Frisia, and whose name might well be taken as a synonyme or representative of the Frisian clans.

Hunning and Hunsing are equivalent forms of the collective in *-ing:* as Bulling and Bulsing, Walling and Walsing, Kenning and Kensing.

This gives another evidence, in addition to those of Sir Francis Palgrave, of the large and direct share our Frisian brethren took in the invasion of Britain. On this point the collection of evidence is still desirable; and the topographical nomenclature of South England, when carefully searched and compared with that of the Frisian countries, will supply many facts.

The clan of the Hunning or Hunsing undoubtedly took part in the invasion of Britain, for their name is found in every part of England: as in the places Hunnington, Hunningham, Hunsingore, Hunsten (three), Hunten (two), Hunsden, Hunden (two), Hunstenworth, Hunstanten, Hunworth, Hunsworth, Hunscote, Huncote, Hunscoat, Hunslet, and Hunwick; and a more careful search would recognise many more.

The singular of Hunning, giving name to the collective, I do not know. There is a collective much like this in form, Honning; but it is the plural of Hone, and I consider it as a distinct word, and not as a dialectic variation. Hyde Clarke.

"*Jower.*"—It has often occurred to me, that many curious words and phrases might be rescued from oblivion, if a list of such as are made use of by witnesses at assizes, sessions, &c., were from time to time recorded in "N. & Q." For example: in an action for wages, brought by the crew of a fishing-boat against their employer, at the last Norfolk Summer Assizes, one of the witnesses completely posed the court by describing the crew as "right-on *jowered* out:" meaning, as explained by Forby, "exhausted with labour and fatigue." I would suggest as an etymology Anglo-Sax. geopeðan, "to subdue" (Bosworth).

E. G. R.

Dr. Bliss's New Edition of Wood's "Athenæ Oxonienses" (Vol. xii., p. 205.).—No more has appeared of this new edition, except the volume containing the "Life of Wood," in consequence of the bankruptcy of the Society which undertook to publish the work. Would it not be an undertaking worthy of the University of Oxford to complete this edition? It is understood that Dr. Bliss, whose untiring habits of bibliographical research are well known, has made most important and valuable additions to his former edition of Wood; additions which he intended incorporating in his long-looked-for reprint. Surely the learned University, which has sent from its press so many valuable works, will not suffer this monument to the literary fame of its great men to remain in darkness. X. Y.

Queries.

WHAT ARE WE TO DO WITH OUR PAMPHLETS?

What is to be done with our destitute and criminal children, is one of the greatest and most difficult social problems of the present day. They exist, and cannot be got rid of. They are worse than worthless in their present condition, yet they may be made so valuable, and turned to such an account, that the mere cold calculating politician, to say nothing of the Christian philanthropist, asks, with deep anxiety, What are we to do with them?

What these poor outcasts are to the body social, tracts and pamphlets are to our libraries. They exist, and can not be dispensed with, even if we were so disposed. Rich in material, and capable of being turned to the very best account (we should like to know how much of Macaulay's forthcoming volumes he has gathered from such sources), they are frequently, for want of some mode of keeping and arranging them, almost useless. Ragged, untidy, in the way when not wanted, never to be found when required for purposes of reference, they are literary pests, for which it is to be hoped some system of wholesome reformation may be devised.

Among the readers of "N. & Q." must be many who know at once the value and the worry of this numerous and unfortunate class. Will any who have succeeded in bringing them into order give us the benefit of their experience? In the admirable library collected by George III., and now

deposited in the British Museum, they were, I believe, kept in boxes,—an obvious and very satisfactory arrangment, where there is library room enough. They have now, I hear, been *separately* bound, — a still better arrangement to those to whom the question of expense is no object. But it is obvious that the former system requires an amount of space, and the latter an amount of outlay, beyond the reach of many lovers of literature. To bind, and not bind *separately*, is most inconvenient. The writer recently bound up as a volume what he believed to be a complete collection upon the particular subject to which they referred. But it had scarcely been sent home from the binders, when a tract, not known to be in existence upon the subject, was found. The volume is consequently incomplete, and there is a ragged companion to it waiting to be put into a corresponding binding.

Before writing to "N. & Q.," I have made some inquiries upon the point, of parties likely, as I thought, to give useful hints. Almost all have said, *bind separately*; but, as I have before remarked, this involves a very considerable expense, unless some such scheme as the following could be adopted, and, if practicable, its adoption by any working bookbinder, would, I think, very well repay him.

Books are now, almost as a rule, issued to the public in cloth boards. Those boards are all prepared before the book is stitched. The books when stitched are glued into the covers. The cost of such covers depends of course upon their size, material, and lettering. It is stated that plain cloth covers for 8vo. pamphlets, without any lettering, might be sold at about three shillings a dozen; if so, something like a remedy for the evil complained of is at hand, for it is obvious that the fixing a pamphlet into a cover, either by glueing or stiching, is a work which may be done at home. The plain man may place a neatly written label on the back of the cover; while he who can afford it, may send his pamphlets to be properly labelled by his bookbinder.

This is certainly the most practical suggestion, which has reached me privately. If you kindly give insertion to this Query — What are we to do with our pamphlets? — it may be the means perhaps of calling forth better suggestions, and of confirming or contradicting the statement which has been made as to the prices at which such covers as I have described might be sold to collectors. A Lover of Pamphlets.

Minor Queries.

Verses in French Patois.—I saw signs of print on the lining of a box purchased at Poictiers, and rubbing off the outer pap er, came to some verse-, which I send in the hope that you will insert the following lines, and that I may be told in what dialect of French is the language. Has it dictionary and grammar? What are the accessible works in it?

"Pierr.

On molin à l'aiw tott l'annaie,
Nutt è jou, vo l'leï tourné,
Sè todi l'minm kantité d'fleur
Et â minm tin l'minm kâlité.

"Paul.

Ta raison, Pierr, min to l'mâleur,
Sè ki costrè dê mëie di pu.

"Pierr.

I n'coss nin tan si t'considèrr
Lê zak'sidin ê lê dis'du
Kon molin-â-vin r'sû to ferr.

"Paul.

No n'toum'ron nin d'akoër, valè!
Et pui chal, ji n'veu noul bell plinn.

"Pierr.

Si s'nê ki l'plinn, ça sê po d'choë.
Ka mi ji n'veû nîn n'routt ki jinn."

W. W. H.

"*An angel now, and little less before.*"—A line has been adopted for epitaph on a lady:

"An angel now, and little less before."

Can any of your readers inform me whence it is taken? Henry Grainger.

Dramatic Poems.—Who is the author of a volume published under the title of *Dramatic Poems*, 8vo., 1801? The names of the poems are "Eitha and Aidallo," and "Leonora." There are also some remarks on tragedy and pastoral in the volume. R. J.

Glasgow.

Mytens the Painter.—I shall feel obliged if any of your readers can inform me of the date of the death of Daniel Mytens the elder, which is omitted in various notices of this eminent portrait painter to which I have referred. Horace Walpole (*Anecdotes of Painting*, vol. ii.), who appears to be the chief authority made use of in the biographical notices, mentions that none of his works are found in England after 1630, but that there is a painting by him at the Hague, dated 1656. I have a portrait inscribed "A.D. 1663, Mytens F.," and am trying to ascertain if he was still living in that year. If not, the picture is the work of his son, also Daniel Mytens, who was a painter of some reputation in Holland. A Subscriber.

"*Ertenki Mani.*"—It is said that the founder of Manicheanism painted symbolical pictures to set forth his theosophic views, and that these pictures were long known in Persia under the name of *Ertenki Mani*. What is the meaning of *Ertenki?*

Did the form of those symbols resemble that of the bardic ᚌᚑ? Do the names of Enoch and Mani appear in any of the astrological works of the fifteenth or sixteenth centuries, associated with visions of an extraordinary character? In what work of this class shall I find the complaint, that "the vulgar people mistook the name of god for God himself"? T. Stephens.

Family of Lee of Alt Hill: Cardinal Fesch. — I extract from Baines's *Lancashire* the following:

"At Alt Hill, Ashton-under-Line, stands an old habitation, formerly possessed by the Lees, whose heiress married Jonathan Pickford, Esq., of Macclesfield."

I should be glad to be favoured by any correspondent with particulars of the family of Lee referred to, and whether it was a branch of the old Cheshire family of that name.

Also, whether anything is known of the family connexions of Cardinal Fesch, which eminent individual, it seems unnecessary to add, was uncle by the half blood to the first Emperor Napoleon. I wish to ascertain in what degree of relationship (and I have always understood a very near one) a Col. Fesch stood to the cardinal. I am not aware when Col. Fesch deceased; but his widow, Mrs. Fesch, then of Devonshire Square, remarried, on Aug. 4, 1787, Joseph Green, Esq., of Newington, Surrey. A Constant Reader.

"Ganapla." — We meet in a Welsh poem with the words "dysg Ganapla;" which may mean either the learning of a person named Ganapla, or Ganaplic learning. Will any reader of "N. & Q." learned in Rabbinical tradition, or in the Cabalistic lore of the sixteenth century, inform me whether this Ganaplic learning has any relation to the Jewish Cabbala? T. Stephens.

Heraldic Query. — Perhaps some of your heraldic readers may give me a clue to the families to whom the following coats of arms are attributable. They are painted on some old portraits in my possession, which belonged originally to the family of Coghill of Hertfordshire, and are in the panels of a hall, together with many portraits of that family.

I have blazoned the arms as correctly as my limited knowledge of the science will allow.

The first is a gentleman in a white dress, apparently of the time of Elizabeth, and if we may suppose the chevron in the first quarter to be wrongly coloured, as the fesse in the second manifestly is (through the ignorance probably of some rash restorer), he may be one of the family of Sutton, whose coheiress the first Henry Coghill, of Aldenham, married.

He bears quarterly, first, Argent, a chevron gules between three bulls passant (sa?), sable.

2nd. Sable, a fesse gules between three birds argent (?), beaked and membered gules.

3rd. Per chevron, sable and argent, three mullets counterchanged.

4th. Argent, a fesse gules, between two chevronels sable.

The panel below him contains a young lady dressed much in the fashion of Mary, Queen of Scots, and has in the corner an escutcheon bearing, Argent, a lion rampant sable, armed and langued gules, between three fleurs-de-lis sable (?).

A neighbouring panel has the portrait of Dennis Viel, or Vyrle, whose daughter John Coghill (father of Henry) married, having his arms on the dexter side, and on the sinister, argent, a bend raguly sable, whose owner I should like to know.

Beneath the portrait of John Coghill, which bears his arms with those of Vyrle, is a picture of an old lady in a dress of the fashion of Queen Mary of England, and the following arms rudely painted: Quarterly, 1st and 4th, ermine a fesse between three horses courant, sable. 2nd and 3rd. Sable a fesse vair (the blue is obscured or become black), between three boars' heads erased, argent.

Henry H. Gibbs.

Hampstead.

The Conquest of Ireland. — In the *Anglo-Norman Poem on the Conquest of Ireland by Henry II.*, edited by Francisque Michel, there are apparently two omissions. At p. 21. there is probably a line wanting between the two following verses:

"Son demeine latinier,
Desque à Gales fud cil passé."

At p. 24. another line also appears to be omitted between the following verses:

"Pur la vile asaillir
La cité asailli à tute sa force."

And at p. 86. another line is perhaps omitted between these verses:

"Robert i vint de Quenci,
De Ridelisford i vint Water."

The original manuscript is deposited in the library at Lambeth Palace, and I will feel greatly obliged if the librarian or any other gentleman will be kind enough to say whether the copy, as it is printed, is or is not correct.

James F. Ferguson.

Dublin.

First Folios of Shakspeare. — In Dr. Johnson's *Life of Milton* I find that "the nation had been satisfied from 1623 to 1664, that is, forty-one years, with only two editions of the works of Shakspeare, which probably did not together make *one thousand copies*."

Is any thing more known at this day of the number of copies of which the first two folios of Shakspeare consisted originally?

Has any credible, trustworthy statement ever been made regarding the number of copies of the four folio editions respectively supposed to exist at the present time? H. C. K.

Wheble the Printer. — Can any correspondent of "N. & Q." furnish information as to who are the personal representative or representatives in business of Mr. John Wheble, the well-known printer, and who was for many years publisher of *The County Chronicle?* Mr. Wheble died in Sept. 1820. W. P.

Ellises of Kent. — From the time of Edw. II. there flourished at Stoneacre, in Otham, near Maidstone, and at Burton in Kennington, near Ashford in Kent, a family of the name of Ellis, of whom was William Ellis, Esq., M.P. for Canterbury, and Attorney-General to Richard II., which at an early period bore for arms, Or on a cross sable, five crescents arg.; and for crest, a female piper, her hair dishevelled, or. These were the arms and crest of the Ellises of Kiddall in Yorkshire, said to be first assumed by Sir Archibald Ellys during the Crusades; and it is presumed, therefore, that the Ellises of Kent are descended of this stock.

During the reign of Elizabeth, Burton was alienated by Stephen Ellis, or by his son Thomas Ellis, who with his brother, Thomas Ellis, of Hertingfordbury, co. Herts, were living 1597. In 1710 Stoneacre was sold by Edmund Ellis, its then owner.

I should be much obliged for any information of the descendants (if any) of the aforesaid Thomas Ellis of Kennington, and of Edmund Ellis, who left a large family.

In parts xv. and xvi. of the *Topographer and Genealogist*, are published all the known pedigrees of the Ellises and Fitz-Ellises. W. S. Ellis.

Hurst-Pierpont.

Dr. Johnson's Brother Nathaniel. — Some years ago, I purchased at a sale in this city, with other Johnsonian relics, a letter, written by Nathaniel Johnson (a brother of *our* Dr. Johnson) to his mother at Lichfield; in which he makes mention of his brother "scarcely using him with common civility," and other interesting family matters; among them he says, "I believe I shall go to Georgia in about a fortnight." Can you inform me when he died, or if he went to Georgia? His death is recorded on the slab which covered his father's and mother's grave, in St. Michael's church in this city. T. G. L.

Lichfield.

Ukases. — I shall be obliged if any of your readers can tell me what levies have been made in Russia since 1849, or will refer me to ukases on this point. R. J. A.

No. 310.]

"*Elliott's Library has been sold*" ("*Times*," *Sept.* 20*th*, p. 1.). — Can any of your readers inform me whether the above refers to the library of the late eccentric Worcestershire clergyman and antiquary? if so, I should like to know through what man of business it has been sold, and if a catalogue could be seen. J. K.

Hatton Garden.

Towns in the Crimea and the Caucasus. — Notices of, or references to the same, will oblige.

R. J. A.

Thomas Perceval, F.S.A. — Can any of your readers favour me with the time of decease of the well-known antiquary, Thomas Perceval, Esq., F.S.A., of Royton Hall, Lancashire, born, I believe, in 1719, and living in 1762? Alpha.

The Martinière College at Calcutta. — I am informed that there is in Calcutta a college called "The Martinière," founded by a "liberal" Roman Catholic, for the combined education of Roman Catholics and "the four denominations" of Protestants: and that at a meeting of representatives of the five "denominations" (including Dr. D. Wilson, the Bishop of Calcutta), a standard of doctrine for the regulation of the religious teaching in the said "Martinière" college was actually agreed upon, to the satisfaction of the *five* denominations! A former "principal" of this Martinière college is now one of the association secretaries of the Church Missionary Society. Can any of your readers supply full and authentic information as to the origin, history, progress, and present position of this said "Martinière" college, at Calcutta? And can they supply a copy of that remarkable doctrinal document which could satisfy churchmen (including Bishop D. Wilson), four denominations of Protestant dissenters, and Roman Catholics? C. H. Davis, M.A., Oxon.

Minor Queries with Answers.

Rev. C. Love. — Who were the descendants of the Rev. Christopher Love, Presbyterian minister, who was beheaded about the middle of the seventeenth century, and where is the best account of his life and labours to be met with? Inquirer.

[The longest biographical account of Christopher Love is contained in No. 3945. of the Birch and Sloane MSS. in the British Museum. For printed sources consult Neal's *History of the Puritans*, vol. iv. pp. 39—46., edit. 1822; Brook's *Lives of the Puritans*; Crosby's *History of the Baptists*; Thomas Manton's *Funeral Sermon for C. Love*; and a modern work called *The Gospel Atlas*, No. I.]

"*History of William III.*" — Who is the author of the following work, *The History of King William III.*, in three parts, London, 1702, 8vo.? The

dedication is to the queen, but the author studiously avoids subscribing his name. He states in his preface

"That he has divided his History into three parts, according to the three remarkable periods of the Prince of Orange's life. The first comprehends all the time from his birth to the beginning of King James's reign; the second contains the reign of that unfortunate monarch; and the third that of King William."

I may as well communicate to you all the information I have been able to gather respecting the author of the above work, though at the same time I do not vouch for the truth of the statement. I have heard it stated that the author's name was David Jones, captain in the King's Life Guards; that he was eye-witness of the principal transactions recorded in the book; that he is the same David Jones who translated Mons. Pezron's *Antiquities of Nations* from the French; and that he was native of a place called Llwynrhys, in the parish of Llanbadarnodyn, Cardiganshire. Is this statement correct? or are there any authentic particulars on record respecting the life and writings of the writer? EVAN JONES.

Lampeter, Cardiganshire.

[The author of *The History of William III.* was Abel Boyer, a lexicographer and miscellaneous writer, who is better known as compiler of the *French Dictionary*, 1699, 4to. He died at Chelsea, Nov. 16, 1729. David Jones was author of *The Secret History of Whitehall*, 2 vols. 8vo., 1697; and *Life of King James II.*, illustrated with medals, 1702, 8vo.]

Jewell and Hardinge. — What is a Jewell and Hardinge? It occurs in many entries of church goods in olden times, and in churchwardens' accounts. It was evidently a book in great request at one time, as I have noticed it in many entries about the year 1600, described as —

"One boke . . . Hardinge and Jewell;"

or, —

"Payd for a Jewell and Hardynge."

But I am not sufficiently versed in ecclesiastical matters to know its contents. R. W. HACKWOOD.

[This is one of the works published during the keen controversy between Thomas Harding and the Apologist of the Church of England. Harding was first called forth by the challenge pronounced by Jewel from St. Paul's Cross, in the Lent of 1560. The *Answer* of Harding to that defiance was put forth in January, 1563; and was followed, in about two years and a half, by *A Reply to Mr. Harding's Answer to the Challenge of Bishop Jewel, in Twenty-seven Articles*, 1565; which produced a rejoinder from Harding. A few months, however, before the publication of this *Reply*, Harding had been again in the field; for his principal work, the *Confutation of a Book called An Apology for the Church of England*, had come forth in April, 1565. The *Confutation* again gave rise to Jewel's great performance, *A Defence of the Apology of the Church of England against Harding*, 1567. In the course of the next year, 1568, Harding published the following work: *A Detection of Sundry foul Errors, Lies, Slanders, Corruptions, and other false Dealings, touching Doctrine, and other Matters, uttered and practised by Mr. Jewel, in a Book entitled A Defence of the Apology, &c.* Jewel delayed all notice of this *Detection* till the appearance of the second edition of the *Defence*. This edition was completed in December, 1569, together with a Preface, in which Harding's *Detection* is calmly refuted. The paragraphs, or passages, from Harding's books are always printed immediately before the answers to them; so that the reader is enabled to compare the disputants with each other. See Strype's *Annals*, and Le Bas's *Life of Bishop Jewel.*]

Baldwin Hamey, Phil-Evangelicus Medicus. — Can you give me any information concerning Baldwin Hamey, Phil-Evangelicus Medicus, to whom Adam Littleton addressed some verses which are appended to his Latin Dictionary? I have looked in many biographical works for some notice of him, but have not so much as found his name mentioned. E. L.

Highgate.

[Dr. Baldwin Hamey, born April 24, 1600, was the son of Baldwin Hamey, alias De Hame, doctor of physic of Bruges in Flanders, by Sarah his wife, daughter and heiress of Peter Oeyles, merchant, of Antwerp. Having studied at Leyden, Baldwin the younger was incorporated Doctor of Physic at Oxford, February 4, 1629. In the year following he was admitted candidate of the College of Physicians, London, afterwards fellow, censor, anatomy reader, elector, register and consiliarius of this college. He was a great benefactor to this college; was the author of a *Treatise on the Quinsey*; and wrote some memoirs of medical men, which he left behind him in MS. He retired to Little Chelsea the year before the fire of London, and thereby saved his library. At Chelsea he liberally contributed towards the erection of the steeple, and gave the great bell, which bore his name upon it. Dr. Hamey declined a knighthood, and the offer of being first physician to Charles II. He died May 14, 1676, and was buried in Chelsea Church. Faulkner (*Chelsea*, vol. i. p. 147.) speaks of a MS. Life of this amiable person, written about a century ago, by his relation, Mr. Palmer. For farther particulars of him, consult Wood's *Fasti* and Lysons's *Environs.*]

The Soke. — Will MR. GUNNER, or any of your Winchester correspondents, inform me what or where *The Soke* in Winchester is? The word occurs in an inscription on a tablet to the memory of a lady who died in the early part of the eighteenth century, and who is described as formerly of that place. R. W. HACKWOOD.

[Milner (*History of Winchester*, vol. ii. p. 198.) gives the following account of *The Soke*: — "Having passed over the bridge going to the city gate, we are in what is called *The Soke*, or borough of Winchester, so called from the Saxon word *Soc*, which signifies a free district or domain, enjoying the privilege of having courts held and justice administered in it. The Soke was formerly of great extent and exceedingly populous. Even so late as the days of Henry VIII. and Elizabeth, it was very considerable for the number of its inhabitants. Strictly speaking, it comprehends all the streets and buildings to the south, as well as the east of the city. Hence even Wolvesey Palace and the college were described as being within the district of The Soke. At present, however, it is only taken for that part of Winchester which is situated on the east side of the river."]

The Vicar of Bray. — In this highly celebrated song an expression occurs which I feel somewhat at a loss to understand. I have never been able to comprehend *precisely* what was meant by the expression "pudding time," which occurs in the first line of the fifth stanza of this celebrated song. It is reasonable to suppose, however, that it means opportunely, "in the nick of time:"

"When George in pudding time came o'er."

And again I am at a loss as to the origin of the phrase "cat-in-pan," which occurs in the third line of the same stanza:

"I turn'd a cat-in-pan once more,
And so became a Whig, Sir."

I have made application to several literary men without being able to obtain any satisfactory answer in either case. Is it known who was the writer of this celebrated song? J. H. O.

Leeds.

[Our correspondent has rightly conjectured the meaning of "pudding time," being in the nick of time. Formerly dinners commenced with pudding, as they frequently do among the humbler classes at the present time. "I came in season, as they say, in pudding time." (Withal's *Dictionarie*, 1608, p. 3.) Whatever may have been the origin of the phrase "cat-in-pan," which it is not easy to trace, it has now come to mean a desertion from his party; a turncoat; one who has changed his principles κατὰ πᾶν, totally; which explains the verse in the "Vicar of Bray:"

"When George in pudding time came o'er,
And moderate men look'd big, Sir,
I turn'd a cat-in-pan once more,
And so became a Whig, Sir."

Dr. Pegge has remarked, that "there being no connexion between a *cat* and a *pan*, the rise of the phrase is very intricate, all owing to a corruption of speech; for the word, no doubt, is *cate*, which is an old word for a *cake* or other omelet, which being usually fried, and consequently turned *in the pan*, does therefore very aptly express the changing of sides in politics or religion; or, as we otherwise say, 'the turning one's coat.'" Consult the *Gentleman's Magazine*, vol. xxiv. pp. 67. 212.; vol. lxxxii. pt. i. pp. 228. 308. 429. 627.; and Nares's *Glossary*, p. 77.]

Charter to the Town of Leeds. — Was a charter granted to the town of Leeds in the reign of King John? If so, in what year, by whom, and who were the attesting witnesses? A quick reply by the Editor of "N. & Q." or a contributor, will much oblige. R. W. D.

Seaton Carew, co. Durham.

[The curious charter of privileges to the burgesses of Leeds, dated 9 John, is given in Whitaker's *Loidis and Elmete*, p. 7. It thus concludes:—"Et, ut hæc mea donatio et concessio rata et inconcussa perseveret in posteris præfatæ cartæ sigillum meum apposui — Test. Adam de Reinvile, Ivone de Lindesenibus, Wilmô de Stapleton, Adamo de Beiston, Hugoni de Swillington, Wilmûs Pictaviculus [sic], Radulpho de Leedes, qui hanc cartam scripsit et multis aliis. Dat. apud Leedes in Crastino Beati Martini anno Coronationis Regis Johannis nono."]

The Manningtree Ox. — Will you allow a Query to be asked relative to the origin of the following expression in Shakspeare's First Part of *Henry IV.*, Act II.? —

"That roasted Manningtree ox, with the pudding in his belly."

There is no local tradition of any such event having taken place in this town, where the only things usually cooked whole are sprats and red herrings, for which articles it may be designated the land of Goshen.

An Inhabitant of Manningtree.

[Manningtree was formerly a famous place for feasting and sports, and Shakspeare probably alludes to the roasting of an ox at its annual fair, which was held by exhibiting a species of stage-play called "morals," or "morality;" thus noticed by Thomas Nashe in his poem, *The Choosing of Valentines:*

"Or see a play of strange moralitie,
Showen by bachelrie of *Manning-tree*,
Whereto the countrie franklins flock-meale swarme."

Steevens, who was a native of Essex, says, that Manningtree and its neighbourhood are famous for richness of pasture. Some ox of an unusual size was, he thinks, roasted there on an occasion of public festivity, or exposed for money to public show. The pudding accompanied the ox at other fairs:

"Just so the people stare
At an ox in the fair,
Roasted whole with a pudding in 's belly."
"Ballad on a New Opera, 1658," Nichols's *Poems*, vol. iii. p. 202.

See Malone's *Shakspeare*, by Boswell, vol. xvi. p. 295.; and Nares's *Glossary*, p. 309.]

Replies.

POLLARD OAKS.

(Vol. xii., pp. 9. 54. 195.)

I have been struck with a memorandum of Mr. Gantillon's regarding pollard oaks. As I had never heard of such a practice, and it seemed to me a curious idea, I inquired in Bedfordshire and Berkshire, where I have since been, but could hear nothing. Last week I went to shoot near Warrington, and having met Mr. Selby, a well-known and very intelligent gentleman of that neighbourhood, and who has to do with estates there, I mentioned the subject to him, and he promised to inquire.

I have this day received the enclosed, which, with the letter, is at your service. C. Fox.

Addison Road, Sept. 24.

Leigh, Manchester,
Sept. 21, 1855.

General,

You did me the favour at the Palten Arms to ask my opinion as to the origin of pollards. On referring to an old black-letter copy of Tusser, chap. xxix., under the head of "Januarie's Husbandrie," he says:

"Some burneth a lode at a tyme in his hall,
Some never leave burning, till burnt they have all,

Some making of havock, without any wit,
Make many poore soules without fier to sit.

"If frost do continue, this lesson doth well,
For comfort of cattle, the fewell to fell;
From every tree, the superfluous bowes,
Now prune for thy neate, thereupon to go browes.

"In pruning and trimming all maner of trees,
Reserve to eache cattle their properly fees;
If snow do continue, shepe hardly that fare,
Crave mistle[1] and ivye for them for to spare.

"Now lop for thy fewell old pollenger[2] growen,
That hinders the corne or the grasse to be mowen;
In lopping and felling save edder[3] and stake,
Thine hedgis as needith, to mend or to make.

"In lopping old Iocham, for feare of mishap,
One bough stay unlopped, to cherish the sap,
The second yeare after, then boldly ye may,
For dripping his fellowes, that bough cut away.

"Lop popplar, and salow, elme, maple, and prye,
Well saved from cattle, till somer to lye;
So far as in lopping, their tops ye do flinge,
So far, without planting, yong coppice will springe."

In a book called the *Farmer's Kalendar*, date 1771, I find the following:

"I do not in this kalendar mean to treat of the planting trees, as that is the business rather of landlords and gentlemen than farmers; but with the aquatics the case is different. If any part of the fences of the farm are situated in low, wet, or boggy places, it is a chance if thorns prosper well. The best method of repairing them is to plant trunchions of willow, sallow, alder, &c., for hedge stakes, and also along the bank for plushing down afterwards, which will insure the tenant a great plenty of firing; and in such situations, *and waste spots that cannot well be better improved, it will answer extremely well to him to set longer trunchions for pollard trees; they will repay the expense with great profit.*"

From Woodfall's *Law of Landlord and Tenant*, 6th edition, p. 229., I extract the following:

"It has been held to be a good custom, that copyholders in fee shall have the loppings of pollengers, and the lord cannot, in such case, cut the trees down, for that would deprive the copyholder of the future loppings (pollengers or pollards are such trees as have been usually cropped, therefore distinguished from timber trees)."

From all which it may be inferred that pollards are of ancient date, that they have been deliberately cultivated to furnish periodical growths for the use of the tenant in providing him with fuel, poles, hedgestakes, &c., and that such periodical growths have anciently been considered as belonging to the tenant and not the landlord.

I may remark, by the way, that Dr. Johnson appears to have been in error in this matter; he defines pollenger "brushwood," and quotes Tusser as his authority:

"Lop for the fewel old pollenger grown,
That hinder the corne or the grasse to be mown."

Misled by Tusser recommending the pollenger to be lopped, that it may not hinder the corn or grass from being mown, he appears to have imagined the obstacle was on the ground, and not to have reflected that though the shade of a heavy-lopped pollard might have injured the crops, or the fallen branches, if left, impeded the mower, corn was not very likely to have been sown amongst brushwood or meadow grass, to have co-existed with so overbearing a neighbour, or that, if it did, lopping would not have removed the impediment to the free action of the scythe.

I am afraid this is very tiresome, and can hardly hope you will read it, but I beg to subscribe myself,

General,
Your obedient and very humble servant,
William Selby.

[1] Query mistletoe, said by Parkinson in his *Herbale*, ed. 1640, "to grow rarely on okes with us, but on sundrie others, as well timber as fruite trees plentifully, in woods, groves, and the like in all the land."

[2] Pollenger and pollard are synonymous. Bailey's *Dictionary*, ed. 1731.

[3] Edder, query "binder." Eder breche is the trespass of hedge breaking. The header or binder, the top of the hedge.

A POSSIBLE TEST OF AUTHORSHIP.

(Vol. xii., p. 181.)

The worthy Professor, and other correspondents who take an interest in this subject, may find some pleasure in looking over the subjoined table; in the preparation of which, the experiment proposed in the above communication has to some extent been made, and, even partial as it is, the results are somewhat interesting. The 2000 words from each author are taken consecutively (except in one instance), and are divided into separate five-hundreds; simply for the purpose of allowing comparison to be made between the lesser numbers in each individual case, or in the various examples:

	Authors' Names.	Number of Letters in 2000 consecutive Words.						
		1st 500 Words.	2nd 500 Words.	1st 1000 Words.	3rd 500 Words.	4th 500 Words.	2nd 1000 Words.	2000 Words.
1	Sir W. Scott - -	2350	2425	4775	2455	2368	4823	9598
2	Hitchcock - -	2419	2361	4780	2445	2322	4767	9547
3	Dickens - -	2252	2309	4561	2286	2292	4578	9134
4	W. Irving - -	2386	2214	4600	2124	2280	4404	9008
5	Goldsmith - -	2127	2235	4362	2275	2291	4566	8924
6	Addison - -	2105	2157	4262	2116	2196	4312	8578
7	Gough - -	2127	2151	4278	2082	2058	4140	8413
8	Haliburton -	1984	1955	3939	1949	1925	3874	7819

The peculiarities of "Sam Slick's" orthography are certainly very manifest in No. 8.; and it will be seen how nearly in this, and in many of the examples, the result of even one 500 words agrees with another. Where there is any re-

markable difference, as in the third 500 of No. 4., the increase or decrease does not appear spread with any degree of equality over the whole number, but occurs generally within the space of less than 100 words. In the case of Sir W. Scott (the instance above referred to), the first 1000 words are taken from *The Black Dwarf*, and, to avoid passages containing dialogue, the second 1000 from *The Legend of Montrose:* so that they can scarcely perhaps be rightly summed up together as 2000 *consecutive* words; but as each 500 give so close a result, for the sake of comparison with the other examples, they are so considered in the table. It was found necessary to steer clear of the parts containing dialogue (as in the first 1000 words in *The Black Dwarf*), as in that case Sir Walter ranked between Nos. 7. and 8.: the result being 2169 and 2041 letters only per 500 words, or 4201 per consecutive thousand (a second thousand, roughly taken for the sake of proof, gave 4256); so that it becomes evident that in making the comparisons on a large scale, care must not only be taken to avoid passages containing technical terms to any great extent, but also to avoid those containing a mixture of dialogue and narrative; or, at all events, dialogue must not be compared *with* narrative.

In the above experiment, made merely for amusement, the *authors* were selected entirely at random, and also the *works* from which the examples are taken. There are doubtless many others who would show a much wider difference: for instance, I should say that the difference in result between Haliburton and Carlyle, or Ruskin, would be something considerable; and that our American friend would in both cases be beaten by "long-chalks." And, of course, if the experiment were made on a large scale "as a test of authorship," care would be taken to select the most favourable specimens of each author's style. I subjoin the names of the works from which the above examples are taken, and "the cue" in each case, as it is not worth while to occupy more of your valuable space by inserting them in this note: so that should any of your readers have courage enough to carry out the experiment to its full extent, they may take advantage, by applying to you, of the 16000 words already examined; though I think it will be found a difficult matter to steer clear of dialogue for the 10,000 consecutive words in the cases of Sir W. Scott and Dickens.

R. W. Hackwood.

No. 1. *Legend of Montrose* (*Waverley Novels*, Library edition, 1852), p. 194. l. 14., "according."

No. 2. Hitchcock's *Religion of Geology* (Collins's edition), p. 22. l. 14., "globe the."

No. 3. *Bleak House*, p. 4. l. 29., "thus."

No. 4. *Sketch Book* (new edition, Murray, 1826), p. 12. l. 11., "of."

No. 5. *Vicar of Wakefield* (Willoughby, 1841), p. 12. l. 11., "months." Or, chap. ii., paragraph beginning "Some months."

No. 6. *Spectator* (No. 3.), "soon." Paragraph commencing, "I had very soon."

No. 7. *Oration on Habit* (Tweedie, 1854), p. 6. l. 24., "grandeur."

No. 8. *Wise Saws and Modern Instances* (2nd edition), p. 9. l. 21., "out. The."

CAMBRIDGE JEUX D'ESPRIT.

(Vol. xii., p. 52.)

In the year 1844 (I think), Mr. J. Brame, of St. John's College, Cambridge, proposed and opened a debate at the Union Society on this subject, "That the abolition of monasteries, in the reign of Henry VIII., was an unjustifiable and impolitic measure; and their re-establishment would be highly beneficial to the country." After *three* nights' hot discussion it was put to the vote, and the numbers were —

For the motion - - - - - - -	88
Against it - - - - - - -	60
Majority for the motion - - - -	28

The occasion was too good to be passed by, and accordingly the following *jeu d'esprit* was very extensively circulated among the under-graduates:

THE VISION OF ST. BRAHAMUS.

Touching the Restoration of Monasteries.

"—— Cujus, velut ægri somnia, vanæ
Fingentur species."

St. Brahamus reposeth from his pious exercises.

"St. Brahamus had fasted
From ten o'clock till four,
Then a little slice of pork he took —
I'm told he took no more.

"He took a little Audit ale
For his poor stomach's sake;
He sat him down in his arm-chair,
And strove to keep awake.

"He yielded unto no light thoughts
That rose his mind within;
But found the devil in his doze,
And sorrowed for his sin.

St. John bringeth unto him the Ladye Margaret, and reproveth him for giving place to the infirmity of his flesh.

"St. John unto the sleeper came,
That by the fire was set;
And he led in his hand a saintly maid, —
The Ladye Margaret.

"'Rise, sluggish spirit, look upon
Her countenance divine;
I lead her to thee, sinful man,
A pearl thrown unto swine.'

"St. Brahamus bestirred himself
(For his saintly zeal was rare);
But he could not shake away his sleep
Nor rise from his arm-chair.

"'We thought to find thee combating,
With spirit strong and fresh,
The world's temptations manifold,
The devil and the flesh.

While the sins of his country are unatoned for.

"'But since thou'st grown less vigilant
To purge thy country's sin,
Thou shalt bear all the weight thereof,
Till thou canst rescue win.'

"St. Brahamus bestirred himself
(Yea, with unwonted zeal),
And it seemed he did a monstrous weight
Upon his body feel:

"As if the cross of Waltham Cress
Were on him suddenly thrown,
And Grinstead Abbey's walls and roof
Were added thereupon.

"And crash came goodly convents
And churches fall'n to bits,
And buried him deep in his troubled sleep,
And fluttered his five wits.

"And still the tempest thickened,
And higher grew the pile,
But ever he'd a wink of the ladye through a chink,
And the light of her bright smile.

St. Brahamus converseth with the ladye de profundis.

"St. Brahamus within him groan'd,
For he was sore dismayed,
And thus to the blessed Margaret
His orison he made:

"'O Margaret, bright Margaret,
What may all this betide?
How long must I be buried thus,
All sick and squashed inside?'

"Then said the clerkly Margaret,
'Donec templa refeceris,
Atque ordines monasticos;
Delicta majorum lues.'

St. Brahamus maketh a proposition.

"'O Margaret, bright Margaret,
Don't lay it on so thick,
I'll get up a joint-stock company,
And I'll do it like a brick.

"'I'll get up a joint-stock company,
And found a convent here,
And a nunnery fair in Barnwell Town,
And I'll be all night there.'

"'Now hold thy peace, thou monk unclean,
Or thy door I ne'er shall enter;
For a Johnian is ever a Cretan in soul;
Prava bestia, tardus venter.

The Ladye Margaret's prophecy.

"'But I'll have monks throughout the land,
And veilèd sisters too;
Who shall spend their lives in charity,
With nothing else to do.

"'And because this people is gone astray,
Like sheep on a precipice,
Our friars shall instruct them every one,
After his own device.'

. . . . . .

She leaveth a token with St. Brahamus.

"So she left him a parchment sealèd fair,
Which the Bramian Rule did state,
Likewise a speech made ready for him,
To speak at our debate."

No. 310.]

It is hardly necessary to say that this skit was composed by a Trinity man. Query, Who?

C. Mansfield Ingleby.

Birmingham.

HAMPDEN'S DEATH.

(Vol. viii., pp. 495. 647.)

The following particulars, although they come rather late, may not prove uninteresting to your Hampden correspondents.

An account of the patriot's death, as related by Robert, Earl of Essex, said to have been given by an eye-witness, is extracted from the *Town and Country Magazine* for 1817, p. 27.:

"'You know,' said Sir Robert Pye (Hampden's son-in-law), 'it is commonly thought my father-in-law died by a wound he received at Chalgrove Field from the enemy, but you shall hear the exact truth of the matter, as I had it from my father himself, some time before he expired.'"

The account then describes the manner in which Hampden loaded his pistols, and concludes with stating, —

"That on examining Hampden's unloaded pistol, it was found charged up to the top by the attendant whose duty it was to load the same. And the other pistol being in the like state, occasioned its bursting, and wounding Hampden's arm in such a shocking manner, that he received his death-wound thereby, and not by any hurt from the enemy."

Echard the historian fully confirms this statement (see his *History of England*, quoted in Noble's *Cromwell*, vol. ii. p. 98.), asserting that he had been informed on the *best authority*, that Hampden's death, which took place some days after he was wounded, arose from the bursting of a pistol, which belonged to a case of pistols presented to him by Sir Robert Pye, his son-in-law, adding, that when Sir Robert visited Hampden in his last illness, he exclaimed, "Ah! Robin, your unhappy pistol has been my ruin." In confirmation of these statements was found a book from Lord Oxford's collection, communicated to the editor of *Anecdotes of Distinguished Persons* (vol. i. p. 396.), by the late H. J. Pye, Esq., Poet Laureate, who was lineally descended from Hampden in the female line, containing the account which follows:

"Two of the Harleys, and one of the Foleys, being at supper with Sir Robert Pye, at Farringdon House, Berks, on their way into Herefordshire, that gentleman related the following account of Hampden's death. That at the action of Chalgrove Field his pistol burst, and shattered his hand in a terrible manner. He however rode off and got to his quarters, but finding his wound mortal, sent for Sir Robert Pye, then a colonel in the Parliament army, and who had married his [eldest] daughter, and told him that he looked on him as in some degree accessory to his death, as the pistols were a present from him. Sir Robert assured him that he bought them in

Paris of an eminent maker, and had proved them himself. It appeared, on examining the other pistol, that it was loaded to the muzzle with several supernumerary charges, owing to the carelessness of a servant, who was ordered to see that the pistols were loaded every morning, which he did, without drawing the former charge."

It would therefore seem, from the weight of traditionary authority, that the great patriot lost his life accidentally, and was *not* slain on Chalgrove Field by the enemy. ANTIQUARIUS.

FIRE.

(Vol. xii., p. 205.)

Goguet's *Origine des Lois*, &c. (pt. i. bk. ii.) will furnish ample evidence of the discovery of the use of fire and the means of procuring it amongst savage people, some of whom were still without this knowledge 330 years ago. The flaming sword and cherubim mean, I believe, lightning* and clouds† respectively. The circumstances recorded in Genesis iv. and viii. imply the fact of the discovery of the use of fire and means of producing it, which, as regards civilised nations, reaches far beyond the commencement of history, and forms a portion of mythology, or mixture of history and natural philosophy in their crude state, now difficult to interpret. In the mythological origin of *Thoth*, as stated by Stroth, we have in the order of descent: 1. *Air.* 2. *Fire.* 3. *Winds.* 4. Κολπία (which appears to be יְהֹוִה קֹל), the voice of God, and his wife Βάαυ, Night, (the בֹּהוּ of Moses‡). 5. From these descended *the Age*, or *the First-born.* 6. From him *Race* and *Progeny.* 7. From Race came *Light*, FIRE, and *Flame.* 8. From *Light*, μαμρουμος (*sine prole*) and out-door people, Ὑψουράνιος, the father of 9 hunters (*sine prole*) and fishermen. 10. Χρυσὼρ=Ἡφαίστος=Vulcan. 11. *Artificer* (*sine prole*) and *natives.* 12. From the latter *the husbandman.* 13. From him Αμυνος and Μαγος. 14. From these, Μισωρ, Egyptians, and Σιδύκ the Just (these discovered salt). 15. *Thoth* is the son of Μισωρ; and the Dioscuri=Cabari=Corybantes=Samothracians, who first discovered the art of navigation, are the children of Σιδύκ.

The above genealogy is Phœnician, and is based on the quotations of antiquity in Philo Judæus and Eusebius.

The Grecian mythology is too long to detail in the above manner; but the following will show the Grecian æra of *fire*:—1. Chaos. 2. Erebus, Nox, and Terra. 3. From Terra came Cœlus=Uranus. 4. From Terra and Cœlus came, 5. Titan, Saturn, the Cyclops, Oceanus, Hyperion, Japetus, Tethys, Ops=Rhea, Thea, Venus, and Mnemosyne. 6. From Japetus, by Clymene (a daughter of Ocean by Tethys), came 7. Atlas, Prometheus, &c. Prometheus, as the discoverer of *fire*, has found in Eschylus a poet who will carry down the nature and consequences of his discovery to the remotest ages.

It is said he stole fire from the chariot of the sun, which may mean that he discovered naphtha*, volcanic, or other spontaneous production of fire. He carried it in a ferrule, meaning he produced it by friction. The story of making a man, which Minerva invested with life, means that the plastic power of fire, by skill, produced a life-like image. Pandora's box refers to the mischiefs brought on man by the arts of civilisation, as compared with the simplicity of the pastoral state. The story of the eagle of Jupiter devouring his liver without consuming it, means that the rain and wind might put out a fire, whilst the air kept it burning. When night came, Jupiter's power ceased. (Hesiod. *Theog.* 523.) That Hercules should set Prometheus free, and overcome Jupiter, means that strength and art should construct edifices to defend men from the weather.† Most of the mythological conundrums are susceptible of a *simple* explanation; indeed this must necessarily have been the case, otherwise the uneducated masses would have been unable to select the god who required worshipping by sacrifice for the particular benefits he bestowed, or which he was supposed to be specially employed in imparting.

The above has relation to European civilisation. A like result will be obtained by referring to Egyptian, Persian, Indian, and Chinese antiquities; namely, that the discovery of the use of fire reaches to remote ages, and the discoverers are unknown. T. J. BUCKTON.

Lichfield.

If, as is supposed, the Book of Job was written before the time of Moses, then "the flaming sword of the cherubim" (Gen. iii. 24.) is not the first mention made of fire, for (Job i. 5.) we read of "burnt offerings," and (verse 16.) of "the fire of God." A. C. MOORE.

PHOTOGRAPHIC CORRESPONDENCE.

Fenton's Photographs from the Crimea.—If we ever felt called upon to vindicate a step which some of our readers, interested solely in literary matters, may think "N. & Q." was not strictly justified in taking—namely, devoting a

* 2 Sam. xxii. 13—15.; Ps. xviii. 12. 14.

† Compare Homer's *Cloud-gatherer* with Ps. xviii. 10, 11.; lxxx. 1.; and 2 Sam. xxii. 11, 12.

‡ Gen. i. 2.

* Rosenmüller on Gen. iii. 24.; Strabo, xvi. p. 1078., ed. Almelov. The cherubic images were symbolic of fertility and the attributes of Jehovah. See Ezek. i. 4—28.; Rev. iv. 6, 7., the latter with special reference to Babylon.

† ". . . . . Manet sub Jove frigido Venator."—Hor. *Od.*, lib. i. 1.

small portion of our columns to the endeavour to promote an art, then in its infancy, but which we felt destined to become, to all lovers of truth, one of the most important ever discovered—of course we allude to photography—we think we may do so now most triumphantly by saying, "Go and see the photographs from the Crimea!" An exhibition of deeper interest was never opened to the public. It is a pictorial and running commentary on the graphic narrative of *The Times'* "Special Correspondent." The stern reality stands revealed to the spectator. Camp life, with all its hardships, mixed occasionally with some "rough and ready" enjoyments, is realised, as if one stood face to face with it; and after viewing, with deep emotion, the silent gloom which overshadows the *Valley of the Shadow of Death*, the eye rests with yet deeper feelings on the *Tombs on Cathcart's Hill*. The eleven views which form *The Panorama of the Plateau before Sebastopol*, and those of *The Plains of Balaklava*, are striking examples of Mr. Fenton's skill as a photographer; while the admirable manner in which he has selected his groups, illustrative of camp life, show his artistic taste. For many, however, the exhibition will possess a yet deeper interest in the portraits which it preserves — not only of many who are yet spared to receive the thanks of a grateful country for their noble endurance of suffering while waiting for the day that should enable them to display a more active, if not more unflinching courage — but of many, alas! who have laid down their lives in that distant land in the great and holy cause of their country's honour, and for the safety of Europe.

We trust that the success of this exhibition will be such as to justify Mr. Fenton for his exertions and risks. We are glad to add, for the sake of those who may not have the opportunity of visiting it, that copies of the principal photographs are printed for sale.

Single Stereoscopic Pictures. — May not the misunderstanding between your two correspondents, Mr. Geo. Norman and Mr. C. M. Ingleby, relative to this subject (Vol. xii., p. 171. 212. 251.), arise from each not comprehending what the other would define as a "stereoscopic" picture. Of course, each means a picture that gives rise to the impression of viewing a *solid* body; but then comes the difficulty, how is it to be viewed? Because one picture is useless in a stereoscope, while two could not readily be combined without it. The fact is, that a picture taken as Mr. Norman suggests, with proper precautions, would have a wonderfully stereoscopic effect *if viewed by one eye only;* but by bringing both eyes to bear upon it, the delusion would be dispelled, in consequence of the uniform convergence of the axes revealing the fact, *that all the parts are equally distant from the observer*, which is not the case where two images are combined by means of a stereoscope. Geo. Shadbolt.

Replies to Minor Queries.

Old English Proverbs (Vol. xii., pp. 185. 233.). — I think No. 7. is explained, but not No. 1. We all know the *meaning* of the proverb, and the phrase of *breaking no squares* is well understood to this day. The question is, to what does the proverb allude? What was the square to which an inch was of so little consequence? Possibly some edible sold in squares, so rough at the edges, that the breaking off a strip of an inch long left the square as saleable as before. Some of your readers may perhaps light on an elucidation. M.

No. 310.]

Rosemary used in making Love (Vol. xii., p. 206.). — In reference to rosemary being of use in making love, and the quotation from *Hudibras* given by your correspondent A. Challsteth, I cannot explain, better than Zachary Grey does in the Note given in answer to Mr. Challsteth, what Butler means in his verses. But to show that, in Spain at least, rosemary is considered as connected with love, I send you the following Spanish proverb:

"Quien pasa por romero, y no lo quiere coger,
Ni tiene amores ni los quiere tener!"

The late Lord Nugent, when I repeated the proverb to him many years ago, wrote the following free but pretty translation of it:

"Who passeth by the rosemarie,
And careth not to take a spraye,
For woman's love no care hath he,
Nor shall he, though he live for aye!"

C. Fox.

Christopher Urswick and Christopher Bainbridge (Vol. xii., p. 105.). — Christopher Bainbridge, Cardinal Archbishop of York, died in Italy by poison in 1514. Christopher Urswick, formerly dean of York, died rector of Hackney, 24th March, 1521. A stone monument, erected by himself in 1519, still remains in the church there, and his will, dated in the month of October previous to his death, will be found at Doctors' Commons. I trust your correspondent E. Foss will be satisfied that no "late discovery" by Mr. Rawdon Brown or any one else can possibly roll these two individuals into one.

Urswick was installed Dean of Windsor, 20th Nov., 1495. Upon his resignation in 1505, Bainbridge succeeded to the office. I think it not improbable that some documents, in which the two deans would be referred to only by their Christian names, may have mislead those early writers who confound their identity. With the enlarged means of reference now accessible, the mistakes of Mr. Rawdon Brown would be ludicrous, if it were not for the damage done to the cause of historical science. L. A. B. W.

3. Sherborne Street, Islington.

Opinion of an English Bishop on Mixed Marriages (Vol. xii., p. 206.). — I believe that two of the three Queries made by your correspondent H. P. may be correctly answered thus:

1. The bishop who was consulted (1805) by a lady as to whether she could conscientiously marry her daughter to a man who was alien to the Anglican Church (although neither Catholic nor Protestant), was Dr. Shute Barrington, Bishop of Durham. [Qy. Bishop Watson? See *antè*, p. 232.]

2. The lady who consulted him was Lady Sherborne, whose third daughter, Frances Mary Dutton, sister of the present Lord Sherborne, married

(April 26, 1806) the Russian Prince John Bariatinski, and died the year following. F. J. C.

Is copying a Sermon Felony? (Vol. xii., p. 166.). — It is a great error to suppose that copying a sermon is felony. It is not a felony. The proposition that it is, assumes that the person who copies a sermon steals and carries away some personal chattel belonging to the author, and thereby commits a larceny, which is felony.

Now the person who copies a sermon uses his own paper, pen, and ink, or he steals those articles; if he steals them, he is guilty of a larceny of those articles; but if he uses his own paper, pen, and ink in copying the sermon, he takes nothing, and carries away nothing but what belongs to him.

The only offence which the copyist commits is the infringement of the author's copyright; but unless the person who copies the sermon publishes it, or proposes to do so, the author seems to be without remedy. If the transcriber publishes, or proposes to publish the sermon, he may be restrained by an injunction in Chancery from doing so, and will be answerable in damages for the injury to the author's copyright, to the extent of what he may have published.

It is obvious that sermons are subject to the same law as other compositions. Applications to the Court of Chancery for injunctions to restrain the publication of pirated works are not unfrequent; but whoever heard of an indictment for copying or pirating a sermon, or any other work, or part of a work? No one. And yet, if an indictment would lie for such an act—and it would lie if the act were a felony—such a proceeding would often have been resorted to, as much more expeditious and effectual, and infinitely less expensive, than a suit in Chancery. J. G.

Exon.

On the words "Parson," "Clerk," &c. (Vol. xii., p. 160.). — In my remarks on the word "curate," I suggested that under the Marquis of Blandford's proposed new Act of Parliament, the term "rector" should be applied to the incumbents of old — the "Mother Churches," and that the incumbents of newly formed districts should be termed "curates," or "vicars," according to the patronage; while the term "clerk in orders" should be used to express the office of the stipendiary assistant.

On consideration, I think I should correct myself in one point: viz., in suggesting that all the incumbents of such districts should be termed "vicars," be the patrons who they may (for after all they are in any case deputies for the rector of the mother church); and for this reason, the word "curate" often occurs both in the prayers and in the rubrics of our Prayer-Book to denote the *pastor*, whether incumbent or curate; and hence it would be better, in any new use of the term, to leave the word "curate" gradually to *resume* its *Prayer-Book meaning*.

As to the names of newly formed districts in Lord Blandford's proposed bill, I would submit that the simple use of two terms — "civil parish" and "ecclesiastical parish" — would fully meet the case, and preserve the old landmarks, while giving due effect to ecclesiastical legislation.

Thus, the "civil parish" of St. George's, Hanover Square, would then comprise the "rectory" of the "ecclesiastical parish" of St. George's, Hanover Square, and the "vicarages" of the "ecclesiastical parishes" of St. Michael's, St. Peter's, &c. C. H. Davis, M.A., Oxon.

Nailsworth.

Chancellors under Fifty (Vol. xii., p. 227.). — Many are the chancellors who have been honoured with that dignity before they attained the age of fifty. We may reckon, besides those you have already enumerated, the following:

	Born	Chanc. or Keeper
Archbishop Becket	1118	1155
Geoffrey Plantagenet, Archbishop of York	1153	1181
Thomas de Cantilupe, Bishop of Hereford	1219	1265
Henry de Burghersh, Bishop of Lincoln	1290	1328
Thomas de Arundel, Archbishop of Canterbury	1352	1386
John Kempe, Archbishop of York	1380	1426
Cardinal Wolsey	1471	1515
Sir Thomas More	1480	1529
Lord Audley	1488	1532
Sir Nicholas Bacon	1509	1558
Sir Christopher Hatton	1540	1587
Sir John Pickering	1544	1592
Archbishop Williams	1582	1621
Bulstrode Whitlocke	1605	1648
Francis North, Lord Guilford	1637	1682
Lord Cowper	1665	1705
Lord Talbot	1684	1733
Lord Hardwicke	1690	1737
Lord Thurlow	1730	1778
Lord Eldon	June 1751	April 1801

I have not included many, who, if their birth-date could be satisfactorily ascertained, might probably be added to the list. Edward Foss.

[We follow our correspondent's example by adding the dates to the six names we mentioned in p. 227.

	Born	Chanc. or Keeper
William of Wykeham	1324	1367
Cardinal Beaufort	1376	1403
Sir Thomas Beaufort	1377	1410
Archbishop George Nevil	1432	1460
Lord Coventry	1578	1625
Lord Clarendon	1608	1657

Ed. "N. & Q."]

Old Deeds (Vol. xii., p. 185.). — By all means preserve them; any one of them may prove to be the centre link of a chain of evidence, hopelessly useless while its extremities are disconnected. L. B. L.

"*Old Nick*" (Vol. xii., p. 228.). — Mr. Matthews thinks me, as Joseph Scaliger called Montaigne, "un hardi ignorant." In return, I may regard him (to use the words of good Thomas Fuller) as "like those antiquaries who are so snarling, one had as good dissent a mile as an hair's breadth from them." I presume a Query may be hazarded in a publication which opens a wide mouth for the reception of doubts of all kinds, when at least there is some show of reason for them. Is it not reasonable, *primâ facie*, to refer an existing name to an existing idea of the being named? — a ludicrous name to a ludicrous idea? May not another derivation be fairly called by comparison far-fetched, which is borrowed from a dead mythology, a foreign nation, and an almost forgotten hero? Such a derivation may nevertheless be the true one, but does not the *onus probandi* lie on those who propose it? I am far from wishing to disparage the dignity and antiquity of any title of his Satanic majesty, for I am of the mind of Sir Topas, and (mark, Mr. Matthews) "would use the devil himself with courtesy."

As to the last-mentioned name, although I am kindly "reminded" that it is a modification of *Dol*, fastus, superbia, I must prefer the authority of Junius and Skinner, who both derive the word from the Greek Διάβολος. F.

"*Place not to be mentioned to ears polite*" (Vol. xii., p. 183.). — Some nuns at Paris, in reading the little chapter, "Fratres, sobrii estote et vigilate, quià adversarius vester," omitted the next word "Diabolus," as unfit to be pronounced, and substituted a sacred name, says Prudhomme, *Miroir de Paris*, iii. p. 24.

Mackenzie Walcott, M.A.

Closing of Rooms on account of Death (Vol. iii., p. 142.). — I have a note that, at Ham House, near Richmond, the residence of members of the Dysart family, there is a room which is kept closed on this account, and has been so for years. There is, I believe, some story current with reference to and accounting for the circumstance; perhaps some of your correspondents may be able to furnish a correct version of it.

R. W. Hackwood.

Mail in "Black-Mail" (Vol. xii., p. 224.). — Your correspondent B. H. C. hazards a conjecture respecting the origin of the word *mail*, in the compound *black-mail*, and pronounces it "a corruption of *macle* or *mascle*, which was used to denote the meshes of a net; probably from *macula*."

I may observe, that the technical term "black-mail" is of very ancient date, as indeed any one would conjecture who considered the usages to which it refers; but Skinner does not appear able to trace it beyond the old Scottish border feuds; it is not found in Minsheu, Junius, or Johnson. *Blak-mal* is an old German term, signifying *tributum de non agendo rapinas*, and I imagine that the termination *mal* has nothing whatever to do with pieces of "money" or "small metal plates," or any thing connected with "armorer," or "macles or mascles," or even with "maculæ." It is no other, in my opinion, than the old German "*mal*, solennitas," as Schiller renders it.

The following are some examples of its use: *maheldag*, dies desponsationis; *gemal*, conjux; *gemahela*, sponsa; *mahal*, curia; *mal*, census, *i. e.* signum jurisdictionis; to which may be added *blak-mal*, meaning literally the black due.

There are other words of the same form in the old German, more or less distinct from the above, viz. *mal*, signum, nota; *mal*, conventus judicialis; *mal*, a die for money; *mal*, *meila*, macula; *mal*, *mahala*, a wallet or bag.

Likewise in the Anglo-Saxon we have *mal*, *mæl*, a portion, part, whence our word meal; *mal*, *maal*, *mæl*, a spot; *mal*, a speech, discourse, assembly, place of assembling; whence perhaps *Mall* in Pall Mall; also *mal*, *formal*, tribute, toll, due. H. C. K.

Trees, their Age (Vol. xii., p. 213.). — I have the following Note. I am not aware whether the substance of it has already appeared in "N. & Q." with reference to this subject:

"The oldest tree on record is the cypress of Somma in Lombardy, supposed to have been planted in the year of the birth of Christ, and on that account looked on with reverence by the inhabitants; but an ancient chronicle at Milan is said to prove that it was a tree in the time of Julius Cæsar, B.C. 42; it is 123 feet high, and 20 feet in circumference at one foot from the ground."

In the *Penny Magazine* there is a cut and description of the celebrated chesnut tree which stood, or still stands perhaps, on Etna, and which is 196 feet round near the ground.

Sir R. Philipps, in 1832, mentions that "A sitting room, 12 feet in diameter, was lately shown in London, hollowed from an American walnut tree, 80 feet in the trunk, and 150 feet in the branches." R. W. Hackwood.

The largest, and perhaps, therefore, the oldest tree in the world of which I am conversant, is an eucalyptus, or gum tree, standing near the foot of Mount Wellington, near Hobart Town, in Tasmania. Its diameter is full 30 feet, but its height cannot be distinctly ascertained, as its entire head and branches are above the rest of the forest, and the government will not allow the surrounding trees to be felled, for fear of any injurious consequences to the vegetable monster. I think, however, that I am well within the mark when I allow 250 feet for its height.

A Circumnavigator.

Epitaph (Vol. xii., p. 208.).—In the epitaph on Ralph Tyrer, surely the line in Italics—

"My sister wed me,"

refers to an academical, not a matrimonial, connexion. It merely means that as Cambridge educated him, so Oxford embraced him afterwards. In other words, he was a member of Cambridge, incorporated, or admitted *ad eundem*, at the sister University. I have no means of referring to authorities at the present moment, but I am tolerably confident I shall find it so when I have. P. B.

Brighton.

"*Handbook*" (Vol. vi., pp. 72. 173.).—With reference to a Query as to the antiquity, &c., of this phrase, I have just stumbled upon a small volume published in 1814, entitled *A Handbook for modelling Wax Flowers*. This is the earliest use of the phrase I have met with. It is evidently, however, only a more Anglicised version of the word "Manual." W. H. L.

Berwick-on-Tweed.

[Or rather of the German *Handbuch*. — Ed. "N. & Q."]

Abbé Carlo Féa (Vol. xii., p. 86.).—Your correspondent W. H. F. will find an account of him, and a list of his writings, in tom. lxiv. p. 35., of the *Supplement to the Biographie Universelle*.

Ἀλιεύς.

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Miscellaneous.

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We are compelled, by pressure of matter, to omit our usual Notes on Books, *and to postpone until next week many interesting papers which are in type. Among them,*—Dryden, Pope, and Curll's Corinna; Lines from Aldenham Parish Register; The Lord of Burleigh; Roundles in Old Mansions; Early Deed relating to Eton, *&c.*

King James's First Army List, 1688. *We have great pleasure in inserting the following announcement of the approaching publication of this valuable contribution to the history of the important period to which it refers.*

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J. L. (St. James's Club.) *There can be no doubt that Hood was the author of* The Song of the Shirt.

Victor. God save the King. *The words and music of the National Anthem are unhesitatingly attributed to* Henry Carey *by Mr. Chappell, in his valuable* Collection of National Airs, pp. 83., *&c., and* 193., *on evidence which we think conclusive. Our Correspondent may also consult Clark's* History of God save the King.

Replies to other Correspondents next week.

Erratum.—Vol. xii., p. 220., *for* "French parson," *read* "Welsh Saxon."

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LONDON, SATURDAY, OCTOBER 13, 1855.

Notes.

DRYDEN, POPE, AND CURLL'S "CORINNA."

Mr. Carruthers, in his *Life of Pope* (p. 30.), speaking of Henry Cromwell, the friend of the poet in his wild days, says:

"He [Cromwell] had done more than take a pinch of snuff out of Dryden's snuff-box, which was a point of high honour and ambition at Will's: he had quarrelled with him about a frail poetess, Mrs. Elizabeth Thomas, whom Dryden had christened Corinna, and who was also known as Sappho."

Most of the readers of "N. & Q." will know that the lady referred to was the person who transferred Pope's early letters to Curll for publication, and duly suffered in *The Dunciad:* but can any of them tell me the foundation of the story above quoted? I suspect it has no other than some lines in a poetical epistle attributed to Pope, and published in one of Curll's "surreptitious" volumes; from which epistle Mr. Carruthers subsequently quotes some verses. The lines alluded to are as follows:

"What mov'd you, pray, without compelling,
Like *Trojan* true, to draw for Helen—
Quarrel with Dryden for a strumpet?
(For so she was, as e'er showed r—p yet;
Tho' I confess she had much grace,
Especially about the face.)
. . . . . .
. . . . from my soul I judge
He [Dryden] ne'er (good man) owed Helen grudge,
But lov'd her full as well, it may be,
As e'er he did his own good lady."

Because Dryden, in a letter, christened Mrs. Thomas "Corinna," and "would have called her Sappho, but that *he heard* she was handsomer," Mr. Carruthers seems to have assumed that she was Dryden's mistress: and because he believed her to have been afterwards the mistress of Cromwell, he appears to have come to the conclusion that the lady who "had much grace, especially about the face," was no other than the famous Mrs. Thomas, the conveyer of the Pope letters to Curll. If the reputation of his friend was well-merited, Pope might have drawn upon a list as long as Leporello's; but the poem evidently refers to some particular lady who jilted the author of *Absalom and Achitophel* for Mr. Cromwell (who appears to have got the title of "Beau Cromwell," by wearing red brecches, a tie wig, or a long black unpowdered periwig, no hat, and "not so much as the extremities of clean linen in neckcloth or cuffs"); and as the story was probably derived from himself, I have no doubt that it was highly creditable to that gentleman's gallantry and power of fascination. But the lines not only do not mention any such names as Elizabeth Thomas, Corinna, or Sappho, but it is clear from the play upon the name of the Trojan lady, that they refer to some modern frailty whose name was Helen. If it were not so, the second line, quoted above, would be pointless, and the subsequent repetition of the name would have no meaning. Dryden does not appear to have had any personal acquaintance with Corinna, nor does Corinna, though ready enough with a fiction at most times, and always anxious to make the most of her acquaintance with "glorious John," pretend that she had ever spoken to him. The history of their acquaintance is simply this:—Mrs. Thomas, then a stranger to Dryden, took it in her head to forward to him a copy of verses, which, with a letter, she left for him at a certain coffee-house which he frequented. Dryden read them; or, at all events, praised them. They had come to him anonymously; but he says, in his reply, "I continued not a day in the ignorance of the person to whom I was obliged: for, if you remember, you brought the verses to a bookseller's shop, and inquired there how they might be sent to me. There happened to be, in the same shop, a gentleman, who, hearing you speak of me, and seeing a paper in your hand, imagined it was a libel against me, and had you watched by his servant, till he knew both your name and where you lived, of which he sent me word immediately. I have lost his letter; I remember you live somewhere about St. Giles's, and are an only daughter." Mrs. Thomas lived then with her mother in Dyott Street, Bloomsbury. Though Dryden wrote to her two other letters, the last of which is dated December 29, 1699, the first two have no dates, but they all refer to the poems which Corinna sent him at the coffee-house, and which he only returns in the last letter; so that, although he apologises for having kept them so long, it is probable that the correspondence extended over a very short period. Dryden was then nearly seventy; and it is evident, from these three letters, that he felt himself to be sunk into the vale of years, and well nigh at his journey's end: for he speaks repentantly of his literary levities, and recommends his fair correspondent to "avoid the licences which Mrs. Behn allowed herself, of writing loosely, and giving some scandal to the modesty of her sex;" and adds, "I confess I am the last man who ought in justice to arraign her, who have been myself too much a libertine in most of my poems; which I should be well contented I had time, either to purge, or to see them fairly burned. But this I need not say to you, who are too well born, and too well principled, to fall into that mire." In the third letter he speaks of being always crazy, and at that time worse than usual, by a St. Anthony's fire in one leg. Of this complaint he died on May 1, in the following year—four months after; so that the closer intimacy with Corinna, the jilting and the quarrel with Crom-

well (if they happened at all), must have happened during this time, and Beau Cromwell's triumph, if true, could not have been much to boast of. It is curious that when Mrs. Thomas, some years after, undertook to furnish Curll with some particulars of Dryden's life, she had nothing to tell, save that he was born in a certain year, in a certain family, and that he had lived in Gerard Street, Soho; upon which she proceeds at once to the fatal erisipelas in the leg, and winds up with her long story of the funeral—an invention of her romantic brain, which was adopted, with a slight reservation, by Johnson, and believed to be true for nearly a century.

This is, in my opinion, not the only mistake that has been made about Mrs. Thomas, *alias* Corinna, by the editors of Pope. In the published letters of Pope to Cromwell, and of Cromwell to Pope, the name of "Sappho" is frequently found. If the name always refers to the same lady, and that lady was the mistress of Cromwell, it is quite clear that she was Pope's mistress also—that, in fact, he must have shared his mistress with his friend. That this evidence of the young poet's depravity did not startle Mr. Bowles, is not surprising; but that Mr. Roscoe, who would not allow the possibility of Pope's indulging in a little double-dealing about the publication of the letters, should have accepted Mr. Bowles's notes without remark, is extraordinary. Pope, in his letter to Cromwell, dated March 18, 1708, says:

"I do not know one thing for which I can envy London, but for your continuing there. Yet I guess you will expect me to recant this expression, when I tell you that Sappho (by which heathenish name you have christened a very orthodox lady) did not accompany me into the country. Well, you have your lady in the town still; and I have my heart in the country still, which being wholly unemployed as yet," &c.

And in another letter:

"I made no question but the news of Sappho's staying behind me in the town would surprise you. But she is since come into the country."

Again, three years after, he talks of writing by "two pair of radiant lights," &c., and adds:

"You fancy now that Sappho's eyes are two of these my tapers, but it is no such matter; these are eyes that have more persuasion in one glance, than all Sappho's oratory and gesture together, let her put her body into what moving postures she pleases."

This, I suspect, was a compliment to the "fair-haired Martha and Teresa brown," who were probably present, and gratified by hearing the letter read aloud before sealing. But who was this Sappho—this mysterious lady, famous for her oratory and gesture—who, not content with corrupting the youthful poet in town, must accompany him into the country to pollute the neighbourhood of his virtuous and peaceful home with her unhallowed presence? Some of your correspondents, who are so well informed on the subject of Pope, will, I hope, give us a hint. I cannot help suspecting, that she was some very respectable and virtuous friend and neighbour of the Popes—a "very orthodox lady"—who simply happened to be sometimes in town and sometimes in the country; and who was as innocent as she was ignorant of all the fine sayings and gallant gossip which Mr. Cromwell and young Mr. Pope, in his temporary character of a sad dog, thought fit to say and to write about her. Mr. Bowles, however, in a note to the first of these extracts, expressly declares that the Sappho referred to is no other than "Mrs. Thomas, who sold the letters of Pope to Curll when she was in distress;" and still farther to fix the poet with the honour of a close intimacy with the supposed mistress of Mr. Cromwell, finds one of the letters to several ladies, in which a "Mrs. ——" had assured Pope that, but for some whims which she can't entirely conquer, she would go and see the world with him in man's clothes. The "Mrs. ——" was, in an early edition, printed "Mrs. T——;" and, according to Mr. Carruthers, who apparently quotes from the original at Maple-Durham, it was originally written "Mrs. Teresa" [Blount]—the letter having been, in fact, addressed to her sister, Martha Blount; but Mr. Bowles (if he had really seen the letter in manuscript), being misled by faint ink, or unaided by that zeal for the poet's fair fame, which might have improved his eyesight on the occasion, reads it "Mrs. Thomas;" and adds in a note, "so it is in the original." After this fashion we have the case made out against Pope, and another great poet added to the list of the fair Corinna's conquests. Whether she jilted him also for Cromwell, or jilted Cromwell for Pope, is not expressly stated. Mr. Bowles and Mr. Roscoe would appear to have been of opinion, that, wiser than of yore, she managed in this case to gain the one without relinquishing the other. In a letter of Pope to Cromwell, dated May 7, 1709, he speaks of—

"The time now drawing nigh, when you use, *with Sappho*, to cross the water in an evening to Spring Gardens," &c.—

and then makes a joke about the lady, too wicked for the columns of "N. & Q."

On another occasion, he has composed a still more wicked *rondeau*, in imitation of Voiture, which he desires his friend Cromwell "to show Sappho." Another time he writes, "If once you [Cromwell] get so near the moon, *Sappho* will want your presence in *the clouds* and inferior regions." There is another allusion, in one of Pope's letters to the same gentleman, to "the lady in the clouds," from which the expression would appear to have had some meaning. To the name "Sappho," on one of these occasions, Mr. Bowles says in a note, "Mrs. Thomas." This completes the inferential charge against Pope;

but there is a suppressed postscript to one of Pope's letters, which throws a little light upon the matter:

"P.S.—My Sappho (as you heathenishly christen her) is more properly your Sappho, having been alone this half year in town. My service, pray, to *the other Sappho*, who, 'tis to be hoped, has not yet cast herself headlong from any of the Leucades about London; altho' her Phaon lately fled from her into Lincolnshire."

From which it appears, first, that there were two Sapphos; and secondly, that one of them, to whom the poet and his gay companion so lightly gave that "heathenish name"—a name of no very good odour in the days of the Behns and the Manleys—became Mr. Cromwell's Sappho, or Mr. Pope's Sappho, by the mere fact of her residing alone for six months in town or country. Your correspondent, The Writer, &c., has given a momentary glimpse of a Mrs. Nelson; a person who appears to have written verses, and to have been one of Pope's early Catholic friends, a "very orthodox lady," and an occasional visitor of the neighbourhood of Binfield. Could this be the lady?

To know who was Mr. Cromwell's Sappho is not important; but even here, I suspect, the editors are mistaken. That Cromwell knew Mrs. Thomas—that he gave originals and copies of his correspondence with Pope to her, four or five years after that correspondence had ceased—and that, twelve years after, he alluded to her in his letter to Pope explanatory of how she obtained the copies, and calls her "this Sappho"—everybody interested in the subject knows. But every woman who dabbled in literature was occasionally called Sappho in those gallant and witty times. Pope, in his lines to Lady Winchelsea, says:

> "In vain you boast poetic names of yore,
> And cite those Sapphos we admire no more."

Sappho is the name he continually gives to Lady Mary, though he thought fit to say that he was "far from designing a person of her condition by a name so derogatory to her as that of Sappho—a name prostituted to every infamous creature that ever wrote verse or novels."

Mrs. Thomas's *nom-de-plume* was, as we have seen, "Corinna;" and she does not seem to have been ever called "Sappho," save on the occasion referred to, where the name appears to have been applied as a scornful epithet, on account of her dealings with Curll, poetical and prosaic. On the other hand, it is curious that Corinna herself tells us of a "Sappho" to whom Cromwell expressly gave that name. In a letter of hers to Mr. Uvedale, published by Curll, and dated as early as April 20, 1703, she says:

"You will confess, I know you will, that Mrs. Martland has learning, &c., sufficient to atone for the vices, folly, and ill nature of a much larger city than Winchester. How can you complain of solitude? or how can you call that place dull where our English Sappho resides? *Sappho was the name Mr. Cromwell chose for her*, and not undeservedly; her excellent verses requiring a nobler epithet, if the records of time had afforded it."

Mr. Uvedale does not seem ever to have heard of his illustrious neighbour; but it appears that Mr. Cromwell knew her before he knew young Mr. Pope.

The memoir of Corinna, in Cibber's *Lives*, says:

"Mr. Pope had *once* vouchsafed to visit her in company with Henry Cromwell, Esq.;"

and the story is repeated in Chalmers and elsewhere. Mr. Carruthers is evidently of opinion that he had visited her more than once. In his *Life of Pope* (p. 81. *note*) he intimates that it was not unlikely that the celestial machinery in the *Rape of the Lock* was "suggested to Pope by a passage in one of Dryden's letters to Mrs. Thomas," and adds, "*a lady with whom Pope was then very intimate.*" The letter referred to by the above was written before December 29, 1699, and was not published till 1735: so that as Pope had not thought of his celestials in 1712, when he published the first draught of the poem, Mr. Carruthers's surmise means that it is probable that Pope, profiting by his supposed "very intimate" acquaintance with Corinna, obtained a private view of the precious document (which contains, after all, only a passing allusion to a very well known work translated into English and sold for many years by Mr. Curll) between the year 1712 and the year 1714, when he had added the machinery: and hence the sylphs and gnomes, and all that render that poem so "airy, ingenious, and delightful." All this strikes me as "considering too curiously." I do not believe, notwithstanding these authorities, that Pope had any acquaintance with her, save by name. If she had been his mistress, it is absurd to suppose that Cromwell gave her, as precious relics, the letters of his own (supposed) rival; but still more improbable is it, that if such had been the case, that industrious caterer for her employer Curll, who preserved the letters to Cromwell so carefully, should have had no letter to herself to show, or even anecdote to tell, of the famous Mr. Pope in his wild and wicked days.

W. M. T.

AN EARLY DEED RELATING TO ETON.

The original deed, of which the following is a copy, was formerly in the possession of Thomas Martin, the well-known antiquary. If not too long for your space, it may interest some of your readers. Although wills giving property to ecclesiastical institutions in consideration of masses for the soul of the testator are very often met with, deeds of this nature are not so common. The college or other institution preserved the

instrument by which the property was conveyed, but the donor's kindred, after the first generation or two, at all events, were not so careful of the deed which their ancestor received in exchange. The escape of this deed from destruction is the more remarkable, that from its date it must, within a very short period after it was made, have become valueless to every one but Margaret Darker the annuitant. The provision for the payment to her is evidently an afterthought, and is added in a different handwriting. A. F. B.

Diss.

"This Indenture, made the vjth day of July, in the twentie yere of the reigne of Kyng Henry the Eight, betwen Mast' Roger Lupton, P'voust of the Kyng's College of o^r blessed Lady of Eton, nygh Wyndesor, in the countie of Buks and the said college on that on' partie, and Thomas Smyth, otherwyse callid Thomas Butler, of the p'sche of Eton in the said countie, on the other partie, Witnessith that the said P'voust and College of Eton aforesaide coven'ntith and grauntith for theym and their successours, and them and their successours byndith to the said Thomas Smyth, otherwyse callid Thomas Butler, and his executours, that the same P'voust and College of Eton and their successours shall hold and keepe a solempne annyv'sarie w'in the same college church of Eton yerly whiell the world shall induer, with the hole quere of the same college, and all the same annyv'saries specially and p'napally to be holden and kepte for the soule of the said Thomas Smyth, the soulis of his father and mother, the soule of Basill Bowman, and for the soulis of all those that the said Thomas is bounde to p'y for, and for all Crysten soulis. The said annyv'sarie to be holden and kepte yerly for ev' the day of the deth of the said Thomas Smyth, otherwyse callid Thomas Butler, that is to say, with placebo and derige by note with vi lessons, with laudis on' nygt excepte in pascall tyme, and on the morow masse of requiem; and the said P'voust and College shall yerly p'vyde, orden, and have at ev'y such annyv'sarie an herse to be sett in the myddis of the body of the church of the said college, coverid and apelid convenyently for the same, and a cross to be sett upon the said herse with four tap's of waxe, and all the same four tap's to be lyght and continually bren all the time of ev^y such placebo and derige laudis and massis of requiem; and the same P'voust and College and their successours shall cause the bellis of the same college to be solemply ronge at ev^y of the said annyv'saries in like man' and forme as they do or have don at other lyke annyv'saries or obitts holden within the said college. In witness wherof bothe the p'tis above said, ether to other intch'ngeably have put to their sealis the day and yere above wryten. P'vyded alwey that Margaret Darker shall have yerly during here lyfe of the said college xiij*s.* iiij*d.* sterlyng after the decesse of the said Thomas Smyth."

[Seal of the college affixed.]

"THE LORD OF BURLEIGH."

I have lately stumbled upon Hazlitt's narrative of *The Lord of Burleigh*, on which Tennyson appears to have founded his beautiful poem; for both the essayist and the poet represent "the Lord of Burleigh" as taking his bride to "Burleigh House by Stamford Town," immediately upon the celebration of their marriage — a statement which I imagine to be unfounded. Hazlitt says:

"The late Earl of Exeter had been divorced from his first wife, a woman of fashion, and of somewhat more gaiety of manners than 'lords who love their ladies' like. He determined to seek out a second wife in a humbler sphere of life, and that it should be one who, having no knowledge of his rank, should love him for himself alone. For this purpose he went and settled incognito (under the name of Mr. Jones) at Hodnet, an obscure village in Shropshire. He made overtures to one or two damsels in the neighbourhood, but they were too knowing to be taken in by him. His manners were not boorish, mode of life was retired; it was odd how he got his livelihood, and at last he began to be taken for a highwayman. In this dilemma he turned to Miss Hoggins, the eldest daughter of a small farmer, at whose house he had lodged."

The "one or two damsels" spoken of by Hazlitt may, I fancy, be reduced to one. This was a Miss Masefield, the daughter of a gentleman-farmer, residing at the Buttery Farm. Mr. Jones, or, to supply the full name under which he passed, Mr. John Jones, visited with the Masefields, and loved, and was beloved by, the daughter. But it was a mystery how Mr. Jones got his living. At certain seasons of the year he was invisible; so, as those were the good old days of Paul Clifford and gentlemen highwaymen, it was logically concluded that Mr. John Jones must be a "knight of the road." When, therefore, he proposed for the hand of Miss Masefield, though accepted by the young lady, he was rejected by the papa and mamma, who (giving Mr. John Jones the benefit of the doubt as to his being a highwayman) considered him to be their daughter's social inferior, and "no match" for her. Mr. John Jones was consequently sent about his business, and his visits at the Buttery Farm were ruthlessly brought to an end.

These particulars I have (time back) frequently heard from a (lineal) Miss Masefield, and also from my mother's mother, who came from the Newport neighbourhood. I never heard either of them speak of "the Lord of Burleigh" having passed as "a landscape painter." Tennyson seems to make this his profession as an excuse for his income.

On another point, too, they were at variance with the poet and with Hazlitt. Mr. John Jones purchased land in the neighbourhood of Hodnet (or Bolas), built a house thereupon, and lived in it, with his wife, for some few years. During this time she lived in complete ignorance of her husband's real rank. He served some parish situation at Bolas, either as overseer or churchwarden. In this official position he had to attend Shrewsbury Sessions, where he was noticed by one who, pointing him out to a brother magistrate, said, "Have you ever seen the overseer of Bolas before to-day?" "Not to my knowledge,"

answered the other. "I think you have," said the first, "I feel quite confident that it is Cecil, with whom we were at school, and who has been missing for so long." The other magistrate then recognised him, but they did not disturb his incognito.

Being disappointed in gaining the hand of Miss Masefield, "the lord of Burleigh" then took more notice of the beautiful and amiable daughter of his landlord, Mr. Hoggins, of Hodnet (the village in which Bishop Heber was born), who, being a "small" farmer, did not think it derogatory to his dignity to marry his daughter to a person who was in the position of his lodger, Mr. John Jones.

This romantic union between two people of such unromantic names as Sarah Hoggins and John Jones, was duly consummated; and the happy couple lived together at their newly built house for some few years (as it has been stated to me), until the changes in the husband's family led to his taking that journey to Burleigh House which Tennyson has immortalised.

This account will be found to harmonise with the probabilities of the case much more so than the versions of Hazlitt and Tennyson. The former states, "It is said that the shock of this discovery was too much for this young creature, and that she never recovered from it." The latter supplies (or rather suggests) the lapse of time between the shock and its fatal effects:

> "So she droop'd and droop'd before him,
> Fading slowly from his side;
> Three fair children first she bore him,
> Then, before her time, she died."

We will not wound the poet's feelings by supposing that these three children were born at one birth, or even that two-thirds of them were twins; we must therefore presume that they were born "in due season," and that some few years had elapsed before the birth of the third. It is therefore very evident that the "fading" of the countess must have been an unusually slow one, and that the "shock" was protracted much beyond the customary limits. Q.E.D.

Has Tennyson any authority for the statement contained in the last eight lines of his "Lord Burleigh"?

CUTHBERT BEDE, B.A.

LINES FROM ALDENHAM PARISH REGISTER.

I am not aware whether the following lines have ever been printed; but if not, I think, for their quaintness and good feeling, they deserve embalming in the pages of "N. & Q."

They are written, in a hand of the time, at the end of that portion of the earliest register-book of the parish of Aldenham, in Hertfordshire, which was appropriated to christenings, and the last date in which is 1658.

I presume they are by the Rev. Joseph Some, vicar of Aldenham ("a very prudent, pious, and learned man," according to Walker; but one of "the scandalous century," according to White); who was ejected from his living in 1643, and restored 1660. The handwriting appears to be his.

"Lord have mercy upon us. 1665."

"Reader, whatever thou art, rich or poore,
Rouse up thyselfe, for Death stands at y^e^ door.
If God says strike, He must and will come in;
For Death, we know, is the reward of sin.
His very breath is so infected growne,
He poisons every one he breathes upon;
He is the riche man's terror, makes him flye,
And beare away his bagge as loath to dye.
What shall the poore doe that behind doe stay?
Death makes them rich by taking them away.
But what shall poore men doe y^t^ here doe live?
'Tis surely fit y^e^ rich should comfort give,
And weekly means unto them still afford:
Oh, such rich men shall be rich in the Lord!
Death startles all, but more y^e^ guilt of sin,
W^ch^ sinful man long time hath lived in,
Doth make them fearful of that punishment,
Due unto sin for time that's evell spent.
Oh, why was this not thought one long agoe,
When God expected our repentance soe?
Seaven yeares sence, a lettell plaug God sent,
He shoke his rod, to move us to repent.
Not long before that time, a dearth of corne
Was sent to us, to see if we would turne;
And after that, there's none deny it can,
The beasts did suffer for y^e^ sin of man.
Grasse was soe short and small, that it was told,
Hay for fower pound a load was dayly sould.
These judgements God hath sent even to cite us
Unto repentance, and from sin to fright us.
Oh stubborn England! childish and unwise,
Soe heavy laden with iniquities,
Returne, returne, unto thy loving Father.
Returne, I say, with speed soe much the rather
Because His Son, thy Saviour, pleads thy cause,
Though thou hast broken all His holy lawes.
Say to thyself, my sins are cause of all
God's judgements y^t^ upon this land doe fall;
And sin's the cause that each one doth complaine
They have to much, sometimes to little raine.
Say to thyself, this plague may be removed
If I repent, as plainly may be proved
By Nineveh, the city great and large;
For God hath given unto His angels charge,
To strike and to forbear as He sees fitt.
If it be soe, then learne thou soe much witt,
To use thy best endeavours to prevent
A plague, w^ch^ thou mayst doe if thou repent.
Let all infected houses be thy text,
And make this use, that thine may be y^e^ next.
The red-crosse still is used as it hath been,
To shew they Christians are y^t^ are within;]

And, 'Lord have mercy upon us,' one the door,
Pute thee in mind to pray for them therefore.
The watchman that attends the house of sorrow,
He may attend upon thy house to-morrow.
Oh, wher's the vow we to our God hath made
When death and sickness came, with axe and spade,
And hurled our brethren up in heaps apace —
Even forty thousand in a lettell space!
The plague among us is not yet removed,
Because y^t^ sin of us is still beloved.
Each spectacle of death and funerall
Pute thee and I in mind we must die all."

I have copied both grammar and orthography exactly, I believe; and I should say they are rather better than the average of the time.

Does any other writer mention the plague here spoken of as occurring "seaven yeares since," *i. e.* in 1658?

I beg to add, that my heraldic Query (Vol. xii., p. 265.) related to the same parish as this present Note. HENRY H. GIBBS.

Frognal.

MILTON MSS. IN STATE PAPER OFFICES.

[We have always advocated the transfer to the British Museum of those MSS. at the State Paper Office, which are no longer required to be concealed from the eyes of historical and literary students. We are therefore glad to see the subject brought forward in other journals; and think we may promote the object by transferring to our columns the following paragraph from the *Illustrated London News* of Sept. 22nd; more espccially since it contains matter of interest to all the admirers of Milton and his writings.]

"In the State Paper Office are still deposited the manuscript of Milton's *Treatise on Christian Doctrine*, and a letter addressed by him to Bradshaw in favour of Andrew Marvell, dated February 21st, 1652-53. As the interest attaching to these documents is wholly literary, not political, a correspondent suggests that they should be removed to the British Museum, where they would be much more easy of access. To illustrate this, our correspondent says: 'I beg to recount the difficulties which I experienced lately in obtaining a sight of the Milton manuscripts. It has been supposed by some of the poet's biographers that the letter to Bradshaw is in Milton's own handwriting — a circumstance which would prove that he could not have been totally blind at the date of the letter in Feb., 1652-53, although Du Moulin had in the year previous upbraided him with his blindness. The existing evidence seemed to indicate that Milton was totally blind in 1652; and I thought it also improbable that the poet should mis-spell the names of his friends Marvell and Weckerlyn in the letter alluded to as published by Todd. To see the document was, therefore, the only way to settle the point. I applied at the State Paper Office in Duke Street, Westminster, and was informed that it was necessary to have an order from the Home Secretary. I accordingly addressed an application to Sir George Grey, stating my object, and mentioning the name of a nobleman who permitted me to use it in reference to the application. Three days elapsed, and no answer came. I then wrote a second note, recapitulating the circumstances of the case, and stating my anxiety to return to the North. Another day passed without an answer. On mentioning the circumstance to a friend, he said, "As your application has no reference to politics, you are not likely to get an answer; go to the Home Office, and inquire personally into the matter." Following this advice, I went to Downing Street, and was informed that such applications were submitted to the Master of the Rolls, but that I might consult Mr. Waddington, the Under Secretary, on the subject. Mr. Waddington confirmed the statement as to the necessity of receiving the sanction of the Master of the Rolls; but, in consideration of my anxiety to leave town, he politely gave me an introduction to the Master. Thus fortified, I set off for Chancery Lane. The Master of the Rolls had gone to the country, and the time of his return was uncertain! "Is there no person with authority to open such letters in the Master's absence?" "You had better apply at the Secretary's office, No. 3." The Secretary's office was shut; it was open only from eleven to one o'clock, and it was then past one. So much trouble and solicitation about a small matter seemed more than enough; but I had some curiosity to pursue it to the end. At eleven o'clock next morning I presented myself at the Secretary's office. There *was* a gentleman who opened such letters in the Master's absence. I was directed to him, and was told that he only opened the letters when Sir Francis Palgrave was not in town. To Sir Francis I was next sent, and there I was at last successful. With his well-known courtesy, Sir Francis instantly gave the order, and I repaired once more to the State Paper Office. My object was gained, but at the cost of how much unnecessary delay and trouble? Had the documents been in the Museum, a few minutes would have sufficed for the purpose. The letter, as I conjectured, was not in Milton's handwriting. It is in a fine current hand of the time, quite unlike that of the poet, nor does it resemble any one of the three hands employed on *The Treatise on Christian Doctrine*. The letter fills a page of foolscap folio, and the seal used is that of Milton; bearing his arms, the spread eagle. Perhaps it is some excuse for the incivility of Sir George Grey, that my application was made towards the close of the Parliamentary Session. Nothing could exceed the politeness of the official gentlemen whom I had occasion to consult; but it is obvious that the Milton MSS. are not in the "right place."'"

HISTORY OF PRIME MINISTERS.

In a catalogue of second-hand books* recently

* One result of my correspondence with "N. & Q." is the occasional receipt of a catalogue of second-hand books. Instead of "result," I had written "advantage;" but I can scarcely use that word with propriety, as to me such catalogues generally present temptations which the state of my exchequer, and the already overcrowded shelves of my library, prohibit me from listening to. I wish, however, to thank those bibliopolists who have so favoured me, and especially Mr. Kerslake of Bristol. Two of his catalogues, containing his part of the controversy respecting the autograph of the "Perverse Widow" ("N. & Q.," Vol. x., pp. 161. 234. 453.) have been sent to me; and if I have not been able to purchase any of the tempting lots there offered, I have compensated for my default, and immortalised Mr. Kerslake's lucubrations, by binding them with my set of "N. & Q." — H. M.

issued by Mr. W. A. Hamilton, of Lamb's Conduit Street, I find the following:

"*Prime Ministers.* Short History of Prime Ministers in Great Britain, 8vo. (scarce). 2*s.* 1733."

I was not aware that this is a scarce pamphlet. I possess a copy. On the title-page is the following apposite motto from *Juvenal:*

"Nam qui nimios optabat honores,
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.
Quid Crassos, quid Pompeios evertit? et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe Locus, nullâ non arte petitus."

By "prime ministers," the writer does not mean what we now understand by the term *premier;* but those favourites of royalty who have been allowed to usurp to themselves a power beyond the control of constitutional law. He commences his history with "Odo, Bishop of Bayeux and Earl of Kent," prime minister to William the Conqueror, and closes it with the Earl of Strafford. His references, which are numerous, are chiefly to Kennet's *History of England;* and the pamphlet thus closes:—

"I shall conclude this short abstract of history with the observation of as wise a politician as ever England bred:—'That there never yet was a prime minister in Britain, but either broke his own neck, or his master's, or both; unless he saved his own, by sacrificing his master's.'

"As the reader may perhaps be desirous to behold, at one view, the diverse casualties of the sundry prime ministers above mentioned, I have here subjoined a table of them:—

"*Prime Ministers.*

Died by the halter - - - - -	3
Ditto by the axe - - - - -	10
Ditto by sturdy beggars - - - -	3
Ditto untimely by private hands - -	2
Ditto in imprisonment - - - -	4
Ditto in exile - - - - - -	4
Ditto penitent - - - - - -	1
Saved by sacrificing their master - -	4
Sum total of prime ministers - - -	31"

Who is the "wise politician" whose saying is here quoted? Who wrote the pamphlet? Has the subject been discussed elsewhere? if so, where, and by whom? H. Martin.

Halifax.

Minor Notes.

"*Ink*," *its Derivation.*—Pancirollus says that a kind of ink, which was used by emperors alone, and forbidden to others, was called *encaustum;* from which he derives the Italian *inchiostro.* From the same source we may derive the French *encre*, and the English *ink.* B. H. C.

Treacle is the modern form of "Thériaque" (de Venise), a confection of viper's flesh; and is used in that sense by our old divines, and is very different indeed from molasses.

Mackenzie Walcott, M.A.

"*Place's Ware.*"—*Museum of Practical Geology*, "Catalogue of Specimens illustrative of British Pottery and Porcelain," p. 165. Francis Place died in 1728, according to Walpole's *Anecdotes of Paintings, &c.*, in which is a notice of him, vol. v. p. 118., edit. London, 1828. In p. 120. he says, from Thoresby's *Ducatus Leodiensis*, —

"Mr. Place discovered an earth for, and a method of making porcelain, which he put in practice at the Manor House of York."

And in a note he adds, —

"His pottery cost him much money; he attempted it solely from a turn to experiment; but one Clifton of Pontefract took the hint from him, and made a fortune by it. I have a coffee-cup of his ware; it is of grey earth with streaks of black, and not superior to common earthenware."

Mrs. Allan Frazer, of Hospital Field, near Arbroath, Scotland, is a descendant of Francis Place, and possesses many of his papers and drawings, and also a small oil portrait of himself, in which he is represented with one of his brown cups on the table before him. Mrs. Frazer has one or two pieces of this ware, and there is another in the possession of Mrs. Wyndham at Salisbury, a descendant of Place's son-in-law, Wadham Wyndham; the latter article is a small brown earthenware jug, made with double sides, the outer case being perforated with ornaments in the form of leaves, &c. Place's drawings, in pen and ink, are many of them interesting, being views in the neighbourhood of London, and in other parts of England; they are much in the style of Hollar, of whom also there are many drawings in Mrs. Frazer's collection, which had been given by him to his friend Place. I looked through a number of his notes in 1853, when they were obligingly shown to me by Mrs. Frazer, but I could find nothing in them relating to the manufacture of pottery. W. C. Trevelyan.

Wallington.

Whimsical Will.—The following will in rhyme was written by William Hunnis, a gentleman of the chapel under Edward VI., and afterwards Chapel Master to Queen Elizabeth:

"To God my soule I do bequeathe, because it is his owen,
My body to be layd in grave, where to my friends best knowen;
Executors I will none make, thereby great stryfe may grow,
Because the goods that I shall leave wyll not pay all I owe."

G. B.

Coffee as a Deodorizer.—Fresh roasted coffee, either in the berry or ground, is a deodorizer.

Coffee may be used beneficially to protect game on a journey.

Carefully clean your game, wrapping the heads, if bruised, and covering wounded parts with absorbent paper. Place in box, basket, or hamper, and then sprinkle over some fresh coffee, and pack up. Hares, birds, or other game, may thus be preserved fresh for several days. A teaspoonful of ground coffee will be sufficient for a brace of birds, or even for several brace. Care must be taken to pack so as not to allow the coffee to be lost on the journey. In the larder, charcoal or other deodorizer may be used; but even in such places coffee will answer the purpose.

The taint of decomposition may be removed by deodorizers, if game is left in its blood; but careful cleaning is recommended, as, after all, cleanliness is the best deodorizer.

ROBERT RAWLINSON.

Comneni.—The inference from Gibbon (*Decline and Fall*, vol. xii. c. lxviii. p. 241.) is, that the "imperial families of Comnenus and Palæologus are extinct;" which he states on the authority of Ducange (*Fam. Byzant.*, p. 195.). That this was not the case a few years ago as respects the Comneni, appears from the *Memoirs of the Duchess d'Abrantes*, wife of Junot (vol. viii. p. 270.), where the late Emperor Alexander is represented as asking her the question: "Are you not a Comneni?" To which the Duchess replied: "My mother was, Sir." "Well," said he "you are of blood royal, and we sovereigns are bound to aid our *relations* in distress." The Duchess often mentions an uncle and cousin, named Comnenus, as then living. T. J. BUCKTON.

Lichfield.

Lewis's Collections for the History of Printing.—In the Life of Joseph Ames, prefixed to his *Typographical Antiquities*, p. xxii., it is stated that Mr. Lewis of Margate first suggested to Mr. Ames the idea of writing the History of Printing in England, and that Mr. Lewis himself had collected materials for such a subject. This collection was in Mr. Ames's possession when he compiled his valuable work, and of which he made considerable use. At Mr. Ames's sale, the folio volume containing Lewis's papers was purchased by Mark Cephus Tutet, F.S.A., and at the sale of the latter by Mr. Herbert. This curious collection subsequently passed into the private library of the late William Pickering, at whose sale, December 12, 1854 (lot 109.), it was purchased for the British Museum, and is now among the Additional MSS., No. 20,035. J. YEOWELL.

Queries.

PRESENT OF DARICS TO THE EAST INDIA COMPANY.

The following passage occurs in Mr. John Nicholls's *Recollections and Reflections during the Reign of George III.* (London, 2 vols. 8vo., 1822):—

"I was informed by the late Warren Hastings, that while he was Governor-General of Bengal, he sent as a present to the Directors of the East India Company, one hundred and seventy-two dareics. They had been found buried in an earthen pot, on the bank of a river in the province of Benares. The dareic is a gold coin of the ancient Persian empire, deriving its name from the Persian emperor Darius, and having on its reverse an archer. In allusion to this reverse, Agesilaus, King of Sparta, said, "He had been driven out of Asia by 30,000 archers," by which expression he meant that he had been forced to relinquish his expedition by the efforts of those orators in the different republics of Greece who had been bribed with Persian money. Perhaps the dareic is the most rare gold coin that is come down to us from ancient times. There is one in the British Museum, and I believe there is another in the collection of coins belonging to the King of France. I never heard but of one more, and I forget in whose collection it exists. Mr. Hastings told me, that when he sent these coins to the Court of Directors, he considered himself as making the most munificent present to his masters that he might ever have it in his power to send them. Judge of his surprise when he found, on his arrival in England, that these dareics had been sent to the melting-pot. I do not know the names of the directors of that year; they were fortunate in not having been tried for this act by a jury of antiquarians."—Vol. ii. p. 203.

Can any of your correspondents throw light upon this story? At what time, and by whose order, were the 172 darics sent home by Mr. Hastings consigned to the melting-pot? L.

LETTERS OF KING EDWARD THE SIXTH.

Having undertaken to edit, for the Roxburgh Club, the "Literary Remains of King Edward the Sixth," I shall feel much obliged to any reader of "N. & Q." who will inform me of the existence of autograph manuscripts of that prince; but more particularly of the present fate of the following:

1. A Latin letter to his sister Mary, dated Hunsdon, Jan. 11.; and

2. A Latin letter to Queen Katherine from Hunsdon, May 12.

Translations of these were published in Halliwell's *Royal Letters*, 1846, vol. ii. pp. 5. 8., as derived from the Rawlinson MSS.; but the Rawlinson MSS. in the Bodleian Library have been searched in vain for them.

3. Letter to Queen Katharine on her marriage with the Lord Admiral Seymour, dated from St. James's, June 25. It was printed by Strype in his *Ecclesiastical Memorials*, from "MSS. penes

me;" but does not now occur among his papers in the Lansdowne Collection. Query, what has become of it? JOHN GOUGH NICHOLS.

Minor Queries.

King Bomba. — What is the origin of this *sobriquet?* and when and by whom was it first applied to the present King of Naples? J. H.

Aquaria or Vivaria. — As the favourable season has arrived for commencing an aquarium, will any reader of "N & Q.," who has had experience in such matters, favour one anxious to begin, and to whom expense is an object, with a few hints as to their management? — and tell me, for instance, if, after stocking a *marine* aquarium (using artificial sea-water), any of the animals die, and the water is poisoned by sulphuretted hydrogen, can I recover the salts by evaporation? and is there any way by which I can rid of the poison, and save the expense of fresh salts? A. Y. M.

Abbott Lawrence. — In the obituary columns of the *Gentleman's Mag.* for this month, there is a short memoir on the Hon. Abbott Lawrence, formerly ambassador to this country from the United States. It asserts that

"He was descended from John Lawrence, who emigrated from England with Governor Winthrop in 1630, and took the freeman's oath at Groton, on the 17th April, 1637."

From some very scanty memoranda in my possession, it appears that a daughter of Lord Effingham married a Mr. Townley, and had issue Mary Townley, who was married to Joseph Lawrence. They had issue John Lawrence, whom I believe to be the individual in question, as this John Lawrence went to America; and it is stated that records at New York confirm the genealogy thus far. I believe these Lawrences originally resided at Chard, in Somersetshire and its immediate neighbourhood. I have been informed that several persons in New York have at different times borne the name of Effingham Lawrence.

As I am particularly interested in tracing the genealogy of this John Lawrence, and also of ascertaining if any of his descendants are living in this country (which I believe to be the case), I should feel greatly obliged to you, or any correspondent of "N. & Q." who could either supply me with some information on the subject, or refer me to some source from which I could obtain it.

E. H. V.

Bayswater.

Reporters. — It would be interesting to be furnished with a list of the names of the various distinguished individuals who commenced their career as reporters, and who subsequently attained to great literary eminence. Such a list, apart from its general interest, would act as a stimulant to the study of that most useful, but most neglected art, the art of short-hand writing. BYROM.

Bells at Hedon: Wightman the Bellfounder. — On examining the inscriptions and legends on the bells in Hedon Church, I find on a border of small bells, and leaves cast round one of the bells, a shield between every two, bearing the letters S. S. Ebor. I shall be obliged if you can give me any information as to what is the meaning of these letters, S. S. Is any thing known of William and Philip Wightman, who appear to have been bell-founders in 1686-7? G. R. P.

Hedon.

Etymology of Ile, Ivel, and Yeo. — Will any of your correspondents kindly give me the etymology of *Ile*, *Ivel*, and *Yeo*, the names of a river in Somersetshire? X. Y. Z.

"*Treatise on Real Presence.*" — Who was the author of a book entitled *A Treatise showing the Possibilitie, &c., of the reall Presence of our Saviour in the blessed Sacrament?* A woodcut in the title. At Antwerp: imprinted by Joachim Trognesius, 1596, 8vo. T. G. L.

Lichfield.

Vesek. — Can any of your readers tell me the equivalent for this Russian measure of liquids in English measure? R. J. A.

"*Essay on Mental Tillage.*" — Can any of your correspondents kindly inform me who is the author of the *Essay on Mental Tillage*, from which the following is an extract? —

"Instruct your son well yourself, or others will instruct him ill for you. No child goes altogether untaught. Send him to the school of wisdom, or he will go of himself to the rival academy, kept by the lady with the 'cap and bells.' There is always teaching of some sort going on, just as in fields vegetation is never idle."

Who is the lady referred to? and what the origin and explanation of the phrase, "cap and bells"? EASBY.

Outram Arms. — What are the arms of Robert Outram of Woodhouse, in Derbyshire? About the beginning of the seventeenth century his daughter married Thomas Eyre, after that marriage called Eyre of Woodhouse, by Dronfield. V. A. R.

Calmady and Wescombe Families. — Would MR. ELLACOMBE, or any of your correspondents, kindly give any information they may possess as to the families of Calmady and Wescombe, with any account of their alliances with each other?

Also, who Sir Martin Wescombe, Bart., mar-

ried. He was Consul at Cadiz in the middle or latter end of the seventeenth century; and his son, Sir Anthony Wescombe, married the daughter and heiress of —— Calmady, Esq., and died at his house in Holles Street in 1752. Is there not a family of Calmady now residing near Plymouth, who are descendants of this ancient house? Sir Martin Wescombe was the first baronet of that name, and it is very singular that Burke, in his *Extinct Baronetcies*, does not mention who he married, or where he resided in England. It is recorded in some MSS. that a "Waldo Calmady makes Robert Wescombe, Gent., gamekeeper of the manor of North Curry Chantry, by deputy, dated 8th of June, 1731."

Is there not a place called Peerer in Surrey, where this Wescombe family once resided? and is there any trace of them in that locality now?

INVESTIGATOR.

Bank.—What is the origin of this word as applied to a place where money is kept, and how long has it been in such use?

The earliest instance I know is to be found in our translation of Luke xix. 23.:

"Wherefore then gavest not thou my money into the *bank?*"

W. T. M.

Hong Kong.

Gorleston, Suffolk.—In the early part of the sixteenth century, a monk of the Augustine Priory at Gorleston, wrote an account of that place. A MS. copy of this work was in the possession of Sir John Castleton, Bart., who died at Gorleston in 1777, after having resided there for fifty-five years as vicar. He is said to have made a collection of Roman and Saxon antiquities found in that locality.

Several histories at Gorleston (one in black letter), and other accounts of the antiquities found there, have, it is believed, been published. I shall be much obliged for any information as to where any such work, or any drawings of the former antiquities of this place, can now be seen.

CHARLES JOHN PALMER.

Great Yarmouth.

Mortars and Howitzers.—Can you give me the derivation of "mortar," as applied to the weapon used for shell practice, the material commonly employed for building purposes, and the "pestle and mortar" (what is a pestle?)? *Unde derivatur* howitzer? CENTURION.

Athenæum Club.

Marie de Medicis.—Enclosed I forward you a stanza of four lines which are under a half-length bust of a lady crowned with the ruff, temp. Eliz. The lady appears to be Marie de Medicis, wife of Henry IV. of France, and the portrait is painted on panel, and has the corners cut off, so as to make it appear octagonal. I shall be glad to know if any correspondent can give me any account of the portrait and lines enclosed:

"L'art a fait voir en ce tableau
Jusau ou [Jusqu'où] peut la nature atteindre;
Mais combien seroit le [il] plus beau
Si la vertu se pouvoit peindre!"

JOHN NURSE CHADWICK.

Inscription to the Samian Sybil.—In a copy I possess of the celebrated picture of the Samian Sybil, on the book which she holds in her hand is the following line,—

"Salve casta *suon* per multaque passa puella."

I am told that another copy has the word as *syon*. Can any of your correspondents say what it is in the original, and for what the word stands, or from whence the line comes?

PINACOPHILUS.

Lost MS. of a Monk of Roche.—Mr. Hunter, in his *Deanery of Doncaster*, states that about a hundred years ago there existed in the possession of Mr. Canby of Thorne (Yorkshire), a MS. written by a monk of Roche Abbey, and bearing on Yorkshire parochial history, of which De la Pryme makes considerable use in his *History of Hatfield*. Can any of the learned readers of "N. & Q." afford any information respecting this valuable document? J. H. AVELING.

Chapeltown, near Sheffield.

The double-queued Lion of the Heralds.—Reading lately some recent antiquarian publication, I found an interesting notice of this rather uncommon bearing, accompanied by some ancient verses, descriptive of its symbolical meaning, &c. Unfortunately I neglected to "make a note" of it. Having paid the penalty by an unavailing search through several hours, I now apply to your numerous readers interested in heraldry, requesting them to place the notice "when found" in your pages, for its better preservation and more easy reference. E. D.

Wotton Queries.—Perhaps some of your correspondents could inform me if the undermentioned were connected with the family of Lord Wotton of Boughton Malherbe, in Kent. As they were about the person of the sovereign at the same time, I fancy they must be of the same stock, although I cannot trace the relationship:—

Thomas Wotton, servant to the queen of Henry VII.: arms, barry of six, argent and gules, three crescents ermine (vide Harl. MSS., Nos. 6065. and 1541.).

Edward Wotton, doctor of physic to Henry VIII.: arms unknown.

I am also anxious to ascertain how the branches of the Wotton family, in Kent and Devon, are connected. The arms are the same: argent, a

saltice engrailed sable; to which the Devon family have added four mullets.

In Vol. iv., p. 191., a correspondent asked if there was any connexion between Sir Henry Wotton (of the Kent family) and the celebrated Dr. William Wotton. As this Query has not been answered, may I beg to reiterate it, as it may have been overlooked?

If you can inform me whence I can obtain farther particulars respecting the Wottons of Devon, you will much oblige. W.

Bombay.

Minor Queries with Answers.

"*Hard Lines.*" — Whence is this expression, so common, particularly among seafaring men, derived? S. A. H.

[*Line* was formerly synonymous with *Lot*. Thus the Bible version of Psalm xvi. v. 6., is "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," — while in the Prayer Book we read, "The lot has fallen unto me in a fair ground; yea, I have a goodly heritage." *Hard Lines* is therefore equivalent to *Hard Lot*.]

Scotch Song. — Can any of your correspondents give me the words of a Scotch song, sung to the air of "The Campbells are coming," and entitled *Rob Rolandson's* (or Rollinson's) *Bonnet?* or, perhaps, if not able to give them, tell me where I can find them? R. W. Hackwood.

[The song is entitled "Rob Roryson's Bonnet," and may be purchased at any country fair in Scotland, price one halfpenny. We give the first verse as an index to guide the purchaser:

"You've a' heard tell o' Rob Roryson's bonnet;
You've a' heard tell o' Rob Roryson's bonnet;
It was not the bonnet, but the head that was in it,
Gar'd a' body speak o' Rob Roryson's bonnet?"

About twenty verses of equal elegance follow.]

Bishop Wilcocks. — In Mr. Mackenzie Walcott's interesting *Memorials of Westminster*, he mentions a fact of Bishop Wilcocks, p. 88. (who, by the way, was not chosen at "the Golden Election" Demy of Magdalen College, Oxford, but in 1692, three years afterwards), that Pope Clement VIII. called him "the blessed heretic." What authority is there for this story? Magdalenensis.

[This story relates to the bishop's son, Joseph Wilcocks, F.S.A., who being at Rome during the pontificate of Clement XIII. (Rezzonico), became acquainted with his Holiness, who denominated him "the blessed heretic." His talents and learning are displayed in a posthumous work, entitled *Roman Conversations*, 2 vols., 8vo., where the anecdote is given in the preface, p. xli.. edit. 1797. He died in 1791. In the same preface (p. viii.) it is stated, "that his father, Bishop Wilcocks, was chosen a demy of Magdalen at the same election with Mr. Boulter and Mr. Addison, and from the merits and learning of the elect, this was commonly called by Dr. Hough, President of the college, *the golden election*."]

No. 311.]

Medals for Military Service. — Can any one inform me how old the custom is of awarding medals for military service? L. G.

[There is scarcely any record of medals as rewards in the army or navy before the time of the Commonwealth. The House of Commons resolved to grant rewards and medals to the fleet, whose officers (Blake, Monck, Penn, and Lawson) and men gained the glorious victory over the Dutch fleet, off the Texel, in 1653. In 1692, an act was passed for applying the tenth part of the proceeds of prizes for medals and other rewards for officers, seamen, and marines. Subsequent to Lord Howe's victory, June 1, 1794, it was thought expedient to institute a naval medal. Blake's medal of 1653 was bought by William IV. for 150 guineas. — Haydn's *Dictionary of Dates*.]

"*Humane Prudence.*" — I have in my possession a small volume entitled *Humane Prudence, or the Art by which a Man may advance Himself and his Fortune*, which appears, from the character of the type, manner of spelling, and other characteristics, to have been printed about the beginning of the last century, or end of the preceding one. The title-page is wanting, and also a few pages at the end; "The Epistle Dedicatory" is, however, perfect, and is addressed "To the Virtuous and most Ingenious Edw. Hungerford, Esq.," and subscribed "W. de Britaine."

The work consists nearly entirely of quaint maxims and sentences, illustrated by quotations in several languages, particularly from the *Decameron* of Boccacio. Will you, or any of you, readers, kindly inform me who was its authorr who "Edw. Hungerford, Esq.," was, and any other particulars you or they may know of the work? A Young Subscriber.

Terrington St. Clements.

[This work is entitled *Humane Prudence, or the Art by which a Man may raise Himself and his Fortune to Grandeur*. It first appeared in 1682, and seems to have been a popular work, as we have before us the tenth edition, published in 1710. The compiler was author of *The Dutch Usurpation, and their Behaviour to the Kings of Great Britain*, 4to., 1672, reprinted in *The Harleian Miscellany*, edit. 1809, vol. iii. p. 1. The name, William de Britaine, we take to be *pseudo*, as noticed in "N. & Q.," Vol. x., p. 67.]

Quotation wanted. — Can you favour me with a reference to the following quotations, which, I take, are the Greek and Latin versions of the old proverb, "Charity begins at home"? —

"Φιλεῖ δ'ἑαυτου μᾶλλον ουδεὶς ουδένα."
"Proximus sum egomet mihi."

Fuit.

[The Latin version will be found in Terent. *Andria*, Act IV. Sc. 1. l. 12.; and the Greek, "Φιλεῖ δ'ἑαυτου πλεῖον ουδεὶς ουδένα," is quoted from Menander in the note on *Andria*, Act II. Sc. 5. l. 16. of Valpy's Delphin edition.]

Landwehr. — Where is the best account of this institution to be found? R. J. A.

[The *Landwehr* (national defence) consists of able-bodied burghers, chosen to defend the country when threatened. They are exercised in time of peace, but

so as they can attend to their callings. This regulation is highly proper, and upon it the security of the land depends more than upon standing armies, to say nothing of the saving to the state. When the *Landwehr* is engaged in hostilities, it is then called the *Landsturm*. Although formerly there was a kind of Landwehr, it was organised for the first time in Austria in 1808 only, and in Prussia in 1812-13. A more detailed account will be found in *Militair-Conversations-Lexikon*, vol. iv. p. 513.]

Replies.

SERVETUS AND COLLADON.

(Vol. xii., pp. 165. 249.)

Your correspondent E. H. A. will find some interesting particulars of Servetus, and of his celebrated work, the *Christianismi Restitutio*, in a thin 8vo. volume, from the pen of George Sigmond, M.D., published in London in 1826, and entitled *The Unnoticed Theories of Servetus*, a Dissertation addressed to the Medical Society of Stockholm. Dr. Sigmond has, or had, in his possession a copy of this exceedingly rare work. This very volume was regarded by its previous possessor, Dr. Sims, President of the Medical Society of London, as the identical copy secreted and saved by Colladon. Dr. Sigmond's little volume is now out of print, and from his Introduction, p. 22., I extract the following particulars:

"The late Dr. Sims, for many years President of the Medical Society of London, beqneathed to me his copy of Servetus, to which he has prefixed the following note:

"'The fate of this work has been not a little singular; all the copies except one were burned along with the author by the implacable Calvin. This copy was secreted and saved by D. Colladon, one of the judges. After passing through the library of the Landgrave of Hesse Cassel, it came into the hands of Dr. Mead, who endeavoured to give a quarto edition of it; but before it was nearly completed it was seized by John Kent, messenger of the press, and William Squire, messenger in ordinary, on the 27th of May, 1723, at the instance of Dr. Gibson, Bishop of London, and burnt, a very few copies excepted. The late Duke de Valliere gave near 400 guineas for this copy, and at his sale it brought 3810 livres. It contains the first account of the circulation of the blood, above seventy years before the immortal Harvey published his discovery.'

"In justice," adds Dr. Sigmond, "to the memory of my late valued friend, I must state my conviction that this copy is not the original one; at the same time I firmly believe he imagined it to be that which he described. Yet he was well known as an accurate man, as a judicious collector of books; and indeed to him is the Medical Society of London indebted for its valuable and admirable library."

What may be the evidence in favour of the copy in the imperial library I know not, but that bearing on Dr. Sigmond's copy is certainly defective. Dr. Sims's accuracy was, however, so great, and his knowledge of books so extensive, that any statement from his pen like that prefixed to his copy, is worthy of respectful consideration. It would have been interesting to learn the grounds of Dr. Sigmond's dissent from the opinion of his friend, but they are nowhere stated in the volume to which I take the liberty of directing E. H. A.'s attention. W. Munk, M.D.

Finsbury Place.

"TRUMPETER UNUS ERAT," ETC.

(Vol. xii., p. 226.)

The macaronic verses of infancy and early boyhood have had such a run in your pages, that it is quite time those of a later age should take an innings. When I was a schoolboy, the verses asked for by X. ran as follows:

"Patres conscripti took a boat, and went to Philippi;
Boatum est upsettum, magno cum grandine venti.
Omnes drownderunt qui swim away non potuerunt.
Trumpeter unus erat, qui coatum scarlet habebat;
Et magnum periwig, tied about with the tail of a dead pig."

Verses of this character are tolerably ancient. Wright and Halliwell (*Reliquæ Antiquæ*, p. 91.) give a set, of which the first ten verses are as follows:

"Flen, flyys, and freris populum domini male cædunt,
Thystlis and brevis crescentia gramina lædunt;
Christe, nolens guerras, sed cuncta pace tueris,
Destrue per terras brevis, flen, flyyes, and freris.
Flen, flyyes, and freris, foul falle hem thys fyften yeris,
For non that her ys lovit flen, flyyes, ne freris.
Fratres Carmeli navigant in a bothe about Eli
Non sunt in cœli, quia . . . . . .
Omnes drencherunt, quia sterisman non habuerunt,
Fratres cum knyvys goth about and . . ."

This is from a manuscript of the fifteenth century. My omissions are put in cypher by Mr. Wright, and are not producible.

The following, taken by Halliwell from a manuscript of the sixteenth century is worth quoting entire. It is a breaking up song at Christmas; the third and fourth lines are exquisitely saucy:

"Ante finem termini baculos portamus,
Capud hustiarii frangere debemus;
Si preceptor nos petit quo debemus ire,
Breviter respondemus, non est tibi scire.
O pro [per?] nobilis docter, now we youe pray
Ut velitis concedere to gyff hus leff to play
Nunc proponimus ire, withowt any ney,
Scolam dissolvere, I tell itt youe in fey.
Sicut istud festum merth is for to make,
Accipimus nostram diem owr leve for to take.
Post natale festum, full sor shall we qwake,
Quum nos revenimus, latens for to make.
Ergo nos rogamus, hartly and holle,
Ut isto die possimus to brek upe the scole."

In Wright's *Political Songs* (p. 251.) there is a triglott performance, Latin, French, and English, of the time of Edward II. And this is enough for one kick of the ball. M.

If I mistake not, the verses were written by "Master Blotch," and shown up by him as an exercise, or rather "imposition," to his schoolmaster, "Mr. John McOrson, Master of Arts." But certainly he would not have conciliated that severe pedagogue, if he had carried up the lines as they are printed in "N. & Q." With the first I do not know that any fault is to be found; but the second is obviously corrupt. Trusting merely to my own recollection of what I have some suspicion was one of the first books I ever possessed — a recollection that has not been very recently refreshed — I should have written —

"Et P. Q. periwig, pendens like tail of a dead pig.".

Now that I have done otherwise, I am much inclined to think that I should have written "pendent," which is certainly more euphonious. I think the title of the book was *The History of Little Jack;* but I am not sure that I am not confounding together two different books. It was in form, and the manner of printing, and the gilt paper cover, a child's story-book; but something gave me an impression that it was a personal satire, and that "John McOrson, M.A.," was some well-known schoolmaster of the time when it was published — perhaps fifty or sixty years ago.

N. B.

These lines, quoted more or less correctly by your correspondent X., are to be found in the *Comic Latin Grammar*, a volume published anonymously, about twenty years since. J. B.

Prestwich.

Half a century has passed since I read over many times the bustling and well told tale for which X. inquires, but my schoolboy habits then were not to copy the title of the book. It was a well told tale of the ill-usage of George, a fine spirited lad, at school, on account of his being the son of a trumpeter, and the verses inquired for were shown up as a theme of nonsense-verses by one of his persecutors. The severe flagellations by the cruel and partial pedagogue, and the consequent "barring out," were well pourtrayed, and made a lasting impression on my youthful mind. Happily for the rising generation, the flogging of a whole school to find out who committed a fault, is now only a subject for tradition. Probably such tales as that now inquired for were beneficial in their day.

E.D.

CONNOR OR O'CONNOR'S "HISTORY OF POLAND."

(Vol. xii., p. 207.)

I have great pleasure in supplying Alpha with more correct particulars respecting my kinsman, Dr. Bernard O'Connor, who was, as has already been noticed, born in the county of Kerry, in 1666, where he received his earlier education. The penal laws then in existence against Catholics compelled him to visit Paris, in order more fully to carry out the study of medicine, to which his tastes in early life led him, and in which he was destined to excel. Dr. O'Connor graduated in due time at the University of Montpelier, and was soon afterwards, as a reward for his professional and scientific acquirements, chosen as member of the Academy of Medicine of Paris. In Paris he became acquainted with two sons of the Chancellor of Poland, who proposed to him to accompany them to Poland. Making a tour through many of the Germanic and Italian states with his Polish protégés, the young Kerryman arrived in Poland in the year 1690. Soon after his arrival in Poland my kinsman was chosen physician to King John III., better known in history as John Sobieski, who was now advanced in life. In 1694, Sobieski's daughter married the Elector of Bavaria, who solicited the services of the young physician, and whom he ultimately accompanied to Brussels, and never again returned to Warsaw. In 1695 O'Connor quitted the service of the Bavarian queen and came to England. The greater part of this year was spent at Oxford, where he delivered a series of lectures explanatory of his "Corpus Rationale Medicum; *or of his new and compendious Method, Chemical and Anatomical, for understanding the* Œconomia Animalis, *the nature of Diseases, and the* Materia Medica." The winter following was spent in London, similarly occupied, and during the summer of 1696 he was engaged at Cambridge, "where he instructed some gentlemen in the science of chemistry." Soon after his arrival in England Dr. O'Connor was admitted a member of the College of Physicians of London, and a Fellow of the Royal Society. During his stay at Oxford he published some Latin treatises; entitled *Dissertationes Medico-Physicæ.* In 1696, with the assistance of Mr. Savage, he wrote his *History of Poland,* which went through several editions; and in 1697 he wrote his singular treatise *Evangelium Medici: seu Medicina Mystica, &c.,* all of which I possess. Harris, in his edition of Ware, mentions another book that was written by Dr. O'Connor, the name of which I now forget. In a letter to a friend at Oxford, dated Nov. 2, 1695, he says, "and I hope I shall be able in a few years to publish a Latin *Treatise of the Principles of Physic and of the Œconomia Animalis.*" Whether this book was ever published I do not know. Dr. O'Connor was in the enjoyment of an extensive practice in London, which he did not long enjoy, for he died of fever at Bow Street, Covent Garden, on the 31st of October, 1698, in the thirty-second year of his age. Besides the authors already referred to in "N. & Q." (Vol. xii., p. 207.), farther particulars of Dr. O'Connor's life

and career will be found in Harris's *Edition of Ware*, and in McGee's *Irish Writers of the Seventeenth Century*. William O'Connor.

30. Upper Montague St., Montague Square.

WILL O' THE WISP.

(Vol. xii., p. 167.)

I have often seen this, although it is every day becoming more rare from the extension of drainage. The first I saw was in a fenny bog called "Quy Bottom," a few miles from Cambridge, on the Newmarket road. I have seen them since, both in Norfolk and Suffolk. Probably W. might procure a sight of one if he would inquire of some rustic where they most frequently occur. But for this purpose he must know the vernacular name in the district in which he lives. In Herts they are called "hob o' lanterns," or "hobby-lanterns." Along the valley of the Waveney they are called "Syleham lamps," from a village in Suffolk named Syleham, where formerly they were common, although now destroyed by good drainage. In Norfolk they are called "lantern-men," and it is popularly believed that if a man with a lighted lantern goes near one, the enraged "lanternman" will knock him down and burst his lantern to pieces. More than one labourer, whose truthfulness I have no reason to question, has assured me that such a thing has happened to himself. Query, Can the lighted lantern have ignited the gas, and caused an explosion, which has startled the rustic and burst his lantern? I have generally seen them at the end of October and beginning of November, probably because the marsh vegetation is then beginning to decay. But I find in my diary that I saw one on the second day of March, 1844.

I do not think that any one could be led astray by a Will o' the Wisp. Its appearance is so peculiar, and its movements so fantastic, that I cannot imagine it to be mistaken for a light in a house, or a lantern carried by a man. In Norfolk a person who has lost his way, and cannot find a gate or stile, with the situation of which he ought to be familiar, and is in fact utterly bewildered, is said to be "ledwilled." A common remedy with rustics, in such a case, is to turn the left stocking wrong side outwards, and then to renew the search. Forby, and after him Halliwell, derive this phrase "ledwilled" from being led by Will o' the Wisp. But I am inclined to suggest a different origin for it. There is an obsolete adjective "wille," given by Halliwell and Jamieson, signifying lost in doubt: "wille of wone," at a loss for a habitation; "wille of rede," without advice. Jamieson compares it with Su. G., will, Isl. *vill-a*, error; Isl. *vill-az*, to lead astray. He has also, "*Wilsum*, in a wandering state, implying the ideas of dreariness and ignorance of one's way." This, in Old English, seems to have been *wilful*. For, in the Robin Hood ballad (Percy's *Reliques*), Sir Guy of Gisborne says:

> "'I am *wilful* of my way,' quo' the yeman,
> 'And of my morning tyde.'
> 'I'll lead thee through the wood,' sayd Robin,
> 'Good fellow, I'll be thy guide.'"

This word, like the Scotch *wilsum*, seems to answer completely to the Norfolk "ledwilled," which thus would mean "wille of leading, at a loss to guide oneself." In the notes to Canto iv. of *The Lady of the Lake*, Scott quotes from Jamieson's translation of the *Kæmpe Viser*:

> "Up, *will* of rede, the husbande stood,
> Wi' heart fu' sad and sair," &c.

To which he appends the following glossarial note:

"*Will of rede*, bewildered in thought; in the Danish original *vildraadage*, Lat. inops consilii; Gr. ἀπορων."

"This expression," he adds, "is obsolete in the Danish as well as in English." If, however, my conjectural etymology be correct, it is not obsolete in the Norfolk dialect. E. G. R.

ROUNDLES IN OLD MANSIONS.

(Vol. xi., pp. 159. 213. 267. 448.)

The following inscriptions are copied from articles of this kind at Bradfield Combust Hall, Suffolk, formerly the seat of that venerable and distinguished gentleman, the late Arthur Young, Esq., author of various works on agriculture. They are formed of beech, in an ornamented style, and contain in the centre of each a figure of the character delineated, most of them being somewhat grotesque in appearance. It is supposed that they are upwards of two centuries old.

"*The Bacheler.*

How many thinges as yet are deare alike to me,
The feild, ye horse, ye dog, love, armes, or libertie.
I have no wife as yet, whome I may call myne owne,
I have no children yet that by my name are knowne;
Yet if I married were, I would not wish to thrive,
If that I could not tame ye veriest shrew alive.

"*The Married Man.*

I only am ye man among all married men,
That do not wish the priest, to be unlinckt again;
And though my shoo did wring I would not make my mone,
Nor thincke my neighbor's chance more happy than mine owne:
Yet court I not my wife, but yield observance due,
Being neither fond nor crosse, jealous nor untrue.

"*The Mayd.*

I marriadg would forsweare, but yt I heare men tell,
That shee yt dies a maide must leade an ape in hell;

Therefore if fortune come I must not mocke and play,
Nor drive y^e bargain on till I be driven away;
Title and landes I like, yet rather fancie can,
A man that wanteth gold, than gold that wants a man.

"*The Widdow.*

My husband knew how muche his death would greive me,
And therefore left me wealth to comfort and releive me.
Though I no more will have, I must not love disdain,
Penelope herself did sutors entertain;
And yet to draw on suche as are of best esteeme,
No younger than I am nor richer will I seeme.

"*The Courtier.*

Long have I lived at court, yet learned not all this while,
To sell poore sutors smoke, nor where I hate to smile;
Superiors to adore, inferiors to despise,
To flie from suche as fall, to follow suche as rise,
To cloake a poore desire under a rich arraye,
Nor to aspire by vice, though it were y^e quicker way.

"*The Country Gentleman* (with hawk in hand).

Though strange outlandish spirits the towns and country scorne,
The country is my home, I dwell where I was borne;
There profitt and command w^th pleasur I pertake,
Yet do not hawkes and doggs my sole companions make;
I rule but not oppresse, and quarrels not maintaine,
See towns but dwell not there, abridge my chardege or traine.

"*The Lawyer.*

The law my calling is, my robe, my tongue, my pen,
Wealth and opinions gaine, and make me judge of men;
The known dishonest cause I never will defend,
Nor spinn out sutes at length, but wisht and sought an end;
Nor counsell did bewray, nor of both parties take,
Nor ever took a fee for w^ch I never spake.

"*The Phisician.*

I study to uphold the slipperie state of man,
Who dies when we have done the best and all we can.
From practise and from bookes I draw my learned skill,
Not from y^e known receipe of pothecaries' bill.
The earth my faultes doth hide, y^e world my cares doth see,
What youth and time effectes is oft ascrib'd to me.

"*The Divine.*

My calling is divine, and I from God am sent,
I will no chopchurch be, nor pay my patron rent,
Nor yeild to sacrileidg, but, like the kinde true mother,
Rather will loose all y^e child than part it with another;
Muche wealth I will not seeke, nor worldly masters serve,
So to grow riche and fatte while my poore flock do sterve.

"*The Souldier.*

My occupation is the noble trade of kings,
The triall y^t decides the highest right of thinges;
Though Mars my master be, I doe not Venus love,
Nor honour Bacchust host, or often sweare by Jove;
Of speaking of myself I all occasions sham,
And rather live to doe, than boast of what I can.

"*The Marchant.*

My trade doth every thing to every land supply,
Discover unknown coastes, strange countries doth ally,
I never did forestall, I never did ingrosse,
Nor custome did withdraw, though I returned w^th losse.
I thrive by faire exchange, by selling, and by buying,
And not by Jewish use, reprisall, fraud, or lying."

G. Blencowe.

Manningtree.

CANONICALS WORN IN PUBLIC.

(Vol. xii., p. 202.)

The following notices are the latest which I have been able to discover of the custom for clergymen to use their robes in the streets. It was even then going out of fashion.

The Tatler, No. 270., 1710:

"On the 20th of December your petitioner, walking in the Strand, saw a gentleman before us in a gown. . . . A man well bred, and well dressed in that habit, adds to the sacredness of his function an agreeableness not to be met with among the laity. . . . I therefore earnestly desire our young missionaries from the universities to consider where they are, and not dress, and look, and move as young officers. It is no disadvantage to have a very handsome white band."

The Spectator, Oct. 20, 1714:

"As I was the other day walking with an honest country gentleman, he expressed his astonishment to see the town so mightily crowded with doctors of divinity; upon which I told him . . . that a young divine, after his first degree in the university, usually comes hither only to show himself . . . and is apt to think he is but half equipped with a gown and cassock for his public appearance, if he hath not the additional ornament of a scarf."

The Connoisseur, No. 105., 1756:

"My town readers, who have no other idea of our clergy than what they have collected from the spruce and genteel figures which they have been used to contemplate here in doctors' scarfs, pudding sleeves, starched bands, and feather top grizzles, will find that these reverend ensigns of orthodoxy are not so necessary to be displayed among rustics."

In No. 77. the country parson is represented in pudding sleeves, and the young town curate in a doctor's scarf and full grizzle.

In No. 65. he describes, —

"A beau parson, Mr. Jessamy, who differs so much from the generality of the clergy. . . . Out of his canonicals his constant dress is what they call parson's blue, lined with white, a black satin waistcoat, velvet breeches, and silk stockings, and his pumps are of dog-skin, made by Tull. His very grizzle is scarce orthodox . . . it would be open schism to wear a bag. . . . He cannot bear the thoughts of being sea-sick, or else he declares he would certainly go abroad, where he might again resume his laced clothes."

Southey mentions Dr. Pau visiting in his canonicals. The discontinuance of wearing canonicals appears to have been as offensive then, as the resumption of them would infallibly prove now.

Mackenzie Walcott, M. A.

The father of the late Doctor Routh resided at Bungay in Suffolk, where he died in the last de-

cade of the last century, probably in the year 1795. He always wore the gown and cassock; this was far into the reign of George III. His appearance made so deep an impression on me, then a little child, that it yet stands forth clearly and vividly from amid the dim shadow of other passing events with which I was far more nearly connected. M. Seddon.

Blackheath.

PHOTOGRAPHIC CORRESPONDENCE.

Distilled Water. — I can, to a certain extent, corroborate the statements of M. Gaudin, contained in his letter, of which you have given a translation (Vol. xii., p. 250.) with reference to the employment of common, instead of distilled water. I have not yet tried how common water will succeed when used in the preparation of the silver bath, but I find that for the developing solution of pyrogallic and acetic acid, it answers quite as well as distilled water. I have frequently found that the distilled water that one purchases is contaminated with lead; this arises from the worm of the still being composed of that metal, but I have not found that this produces any injurious effect. When the water is contaminated with lead, the pyrogallic acid developing solution becomes tinged with a reddish brown colour.

When water contains a tolerably large amount of chlorine, such as the deep well-waters of London, where it amounts to from eight to ten grains in a gallon, there is no difficulty in separating by a paper filter the chloride of silver formed on the addition of the nitrate; boiling the water after the addition of the nitrate of silver greatly facilitates the retention of the chloride on the filter. C.

Replies to Minor Queries.

Wood's "Athenæ Oxonienses" (Vol. xii., p. 205.). — Your correspondent, S. E. G., has done well in drawing attention to this matter; why there are hundreds upon hundreds who would gladly support any respectable publisher who would continue it in uniform style, &c. That the Ecclesiastical History Society is dead, never to rise again, is an unquestionable fact; but why should not Anthony Wood be continued and completed? Doubtless the learned editor is open to a re-engagement for the publication of the second and following volumes. The E. H. S. titles might be as well cancelled as not; it would not be much for an extra title for volume the first to be given with the second. Depend upon it, it would be a safe speculation, only let it be brought out equal to the one already on our shelves. W. P.

Kidderminster.

"*Calamum temperare*" (Vol. xii., p. 106.). — Will you permit me a few words on this much vexed question, in reply to your learned correspondent M. Chasles? He gives a new turn to the inquiry, and makes the phrase mediæval Latin, quoting, in confirmation, the Italian "temperar una penna." I submit, first, that an Italian quotation does not prove the signification of a Latin phrase. M. Chasles should have given a Latin authority. But even if we concede that, in very late Latin, "temperare" was applied to the pen, as your correspondent says, it is not very likely that the idiom would have been confined to the modern Italian alone, had it been used out of Italy. The inference is, that Bede, a British monk, would not have used such an expression in such a sense, but in the classical sense. Now I have shown that the expression "atramentum temperare," was used in Latin by Pliny (*Nat. Hist.*, pp. 27, 28.); and it remains for others to produce "calamum temperare" if they can, but I do not believe they can. *Tempero*, and its derivatives, were constantly used in reference to the consistency of fluids. See Stephens's *Thesaurus*, s. vv. "tempero," &c., or any good dictionary, for illustrations of this remark. The pen *may*, the ink *must* have been tempered. B. H. C.

"*The Four Alls*" (Vol. xii., p. 185.). — Centurion says a public-house at Hammersmith is called "The Four Alls," and he asks the answer to this riddle. The following note in Beloe's *Anecdotes of Literature* (edit. 1807), explains the mystery:

"I remember passing, many years ago, through a court in Rosemary Lane, where I observed an ancient sign over the door of an alehouse, which was called 'The Four Alls.' There was the figure of a king, and on a label, 'I rule all;' the figure of a priest, with the motto, 'I pray for all;' a soldier, 'I fight for all;' and a yeoman, 'I pay all.' About two years ago I passed through the same thoroughfare, and, looking up for my curious sign, I was amazed to see a painted board occupy its place, with these words inscribed, 'The Four *Awls*.'"

Possibly the curious fresco paintings found on the walls and screens of some monastic churches, which seem to have been executed early in the fifteenth century, and of which a favourite subject was the Dance of Death, may have suggested the figures; but I have not met with an example of any similar mottoes, nor do I find any memoranda illustrative of the origin of this quaint tavern sign. W. S. G.

Tynemouth.

[See an explanation of the Five Alls, "N. & Q.," vol. vii., p. 502.]

"*Sincere*" (Vol. viii., p. 195., &c.).—A hymn to St. Katherina has the following two verses, which convey an etymological truth or fiction:

"Virgo vera,
Tu favus mellis *sine cera*."

And lower down, she is thus addressed:

"Ave sponsa Christi vera,
Ave mitis et *sincera*."

B. H. C.

Hangman's Wages (Vol. xi., pp. 13. 95. 252.).—Thanks for your editorial reply to my Query. Had I consulted my own library, I need not have asked it, as Hone's *Works* have long been upon my shelves; but it is not easy to call to mind their multifarious contents. This, however, is not a solitary instance of a man seeking for information which, had he better recollected their contents, his own books would have supplied. In a small *Collection of Anecdotes*, published anonymously, and printed by Milner & Sowerby of Halifax, I lately found the following:

"*Wages of Jack Ketch.*—During the sheriffalty of Sir Richard Phillips, no execution took place in London; but, on some culprits being ordered to be whipped, Jack Ketch came to the sheriff, and plainly told him he might do it himself. 'What do you mean by such conduct?' exclaimed the sheriff. 'Why, to tell your honour the truth,' said Jack, 'you have made my place worth nothing at all. I used to get a few suits of clothes after a sessions; but for many months I have had no job but whipping, and that puts nothing in a man's pocket.' 'Well, but Mr. Ketch, you are paid your salary of a guinea a week by the under-sheriffs, and this seems sufficient, as your office is now become almost a sinecure.' 'Why, as to the matter of that,' said Ketch, 'do you see, Sir, I've half a guinea a week to pay my man, and therefore only half a guinea for myself; and if it was'nt for a hanging job now and then in the country, where there's few in my line, I should lately have been quite ruined. I used to get clothes; and very often some gentleman would tip me a few guineas for civility, before he was turned off. Howsoever, I'll go on so no longer; so, if your honour won't raise my salary, I mean no offence, but you must perform this whipping yourself.' There was reason in the man's argument; and, as there seemed no alternative, the sheriff demanded his expectation. 'A guinea and a half, your honour; that is, a guinea for me, and half a guinea for my assistant there; and without the customary perquisites, I can't fill the office for less; and no man knows his duty better. I've tied up many a good fellow in my time, and never had the least complaint.' 'Well, well, Mr. Ketch,' said the sheriff, 'as I hope to be able to continue to deprive you of your favourite perquisites, you shall have the guinea and a half.' 'Then God bless your honour!' exclaimed the fellow; and he and his man began to prepare their whips, in high spirits."

No authority is given for this anecdote, but it seems to confirm the statement made by E. F.

H. Martin.

Halifax.

Rosemary (Vol. xii., p. 206.).—Butler's allusion undoubtedly is to the twigs of this plant, which Shenstone describes as growing in the schoolmistress's garden. This is quite evident by the whole of that part of the lady's speech to *Hudibras*, part ii. canto i. v. 343., to the conclusion, wherein she cites the examples of Florio and Lord Monson. E. D.

"*Perturbabantur*," *&c.* (Vol. xii., p. 252.).—Your learned correspondent, who produces three original lines, for which he calls for a *carmen triumphale*, might have completed his quatrine gloriously, by simply writing his signature at full length, as thus: "Chethamensis (Jones,) Bibliothecarius!" P. R.

Poetry by an Artist (Vol. xii., p. 235.).—This is the work of John Beugo, an Edindurgh engraver, better known professionally for the superior style in which he engraved Nasmyth's portrait of Robert Burns, for the earlier editions of the poet's works. J. O.

Cold Harbour (Vol. xii., p. 254.).—I am of opinion that the right etymology of Cold-harbour is Cul-arbhar, pronounced *Col-arvar*, *i. e.* a place of safety for grain. It is probable that the ancient Britons had appointed places all over the country for stowing grain, and it would throw considerable light upon the habits of our ancestors, if some industrious antiquary would carefully search some of the spots of ground which are known as Cold-harbours. Some time ago, I happened to mention this derivation of Cold-harbour to a gentleman from Arundel, and he said, that on digging on the piece of ground on his estate, which was known as "the Cold-harbour," his men came upon a massive foundation composed of blocks of white chalk, and that a well-formed trench had at one time surrounded *the Cul-arbhar*, which was in the form of a square of considerable dimensions. As we have but few remains of the Britons, I think that this matter is well worth an investigation, and I hope that some of your antiquarian friends will take up the hint here given. Fras. Crossley.

Tusser's Will (Vol. xii., pp. 119. 193.).—Mr. Ventris observes that the variations in the copy I transmitted to you are unimportant. I beg to say that it agrees in every word with that of Mr. Clark. It is true that Tusser's signature is affixed to the latter, no less than *ten* times, in different places.

I could scarcely believe that you would deem it requisite to reprint all these signatures in one and the same document. That was the only reason that I refrained from transcribing them. It is to be wished that Mr. Clark had stated the authority from which it was derived at the time he published it. In that case, Mr. Ventris would have obtained full credit for its discovery. In the absence of any information on the subject, it has usually been attributed to Mr. Clark. G. Blencowe.

Popular Airs (Vol. xii., p. 183.).—The matter of popular music of the day is a very interesting one, as it marks the tone and taste of the period; unhappily, it would seem by those in vogue now, at a low ebb, with the one exception of "Partant pour la Syrie." Your correspondent omits from his list those favourites once hackneyed enough, "Green Hills of Tyrol," from Rossini's *Guillaume Tell;* "The Sea," by Proctor and Neukomm; "Jenny Jones;" "The Swiss Boy," by Moscheles;

"Gentle Zitella," from *The Brigand;* "Jim Crow," of the Adelphi; "The Gipsy King," of Nelson; "Lucy Long;" "Annie Laurie," the rage of the Exhibition year; and "Mary of Argyle." Of those he names, I give the authors of the words and music, in as many cases as I remember. "Woodman spare that tree," by Morris and Russell; "Cheer boys, cheer," "To the West," and "I'm afloat," by Mackay and Russell; "Vilikins and his Dinah," sung by Robson, of the Olympic; "Lucy Neal," and "Mary Blane," sung by the Ethiopian Serenaders at the St. James's Theatre; "Love not," by the Hon. Mrs. Norton, and Blockley; "Britannia the pride of the ocean," sung by Davenport. "Minnie" was brought into notice by Madame Anna Thillon, at Julien's concerts this year. "The old Arm Chair," and "The Englishman," by Eliza Cooke; "Marble Halls," and "Then you'll remember," from Balfe's *Bohemian Girl;* "Jeanette and Jeannot," and "Will you love me then as now?" appeared in the advertising columns of *The Times*, about five years ago, if I remember right. There will be some difficulty found in identifying the modern songs with their authors, as I see on the title-page of "The Rat-catcher's Daughter," the simple announcement, "immortalised by *Punch*."

Mackenzie Walcott, M.A.

D. S. tacks a suggestion on to my Note on this subject for an inquiry into the causes which have led to our being favoured in these latter days with "maudlin slip-slop," instead of the jolly old tunes and pathetic ditties with which he was wont to have his sense of hearing charmed in "Auld Lang Syne." It strikes me that there is an almost insurmountable difficulty to be overcome before his suggestion can be carried out, and that is, to make us all think as he does on the subject, or at all events to fix some precise period to which we can refer as the time when the "slip-slop" began encroaching on the territory of the beautiful and manly. It occurs to me very forcibly that it commenced with the first importation of "grinders"—perhaps some of your correspondents have a note of when that event took place—for I must contend, for one, that the beautiful in melody is not quite lost to us yet amongst our song-writers, but that we get it so ground into us night and day, whenever it occurs, that the "familiarity" really "breeds the contempt;" and I think if D. S. had his wish fulfilled to the utmost, if our song-writers were restored to such senses as would enable them to attain the perfection he desires, which I fear must be the senses of their grandfathers, and any one of them did thereupon perpetrate "an old and antique," after the first week our Italian friends had set their mills to work on it, even your correspondent would not ask for "that strain again." R. W. Hackwood.

No. 311.]

Nova Scotia (Vol. x., p. 68.). — The statement in *Chambers' Journal*, quoted by B. T., is perfectly correct; and his Queries may be answered thus. The sovereign was George III.; the favourite was Frederic, Duke of York, whose creditors, or their assignees, have the exclusive use of "the great mineral fields of that (to this extent) ill-used province." They neither work them to such advantage as they might, nor allow others to do so.

E. H. D. D.

"*Go when the morning shineth*" (Vol. xii., p. 205.). — This hymn was written by Warc, and may be found in a *Collection of Sacred Poetry*, second series, published by Oliphant of Edinburgh. The sixth line of the first verse is

"Fling earthly thought away."

The whole verse is as follows:

"Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thought away,
And in thy chamber kneeling,
To God in secret pray."

T. D. Hilton.

Guernsey.

Names of Illegitimate Children (Vol. xi., pp. 313. 352. 392.). — With Mr. Sansom I can testify to the father's name being very often entered in baptismal registers. With such instances in mind, and with a view to perpetuate the infamy of both parents alike, I have invariably on such occasions, during the last quarter of a century, myself inserted the father's name, as well as the mother's, in full; only taking care to give the uppermost place to the mother's name, as being, in fact, the only one which can be absolutely certified, and to add to the supposed father's name the words "reputed father." As to the legality of such an entry, there cannot, I conceive, be any question; for though such an entry be not *required* by the literal form of the register, I am not aware of any statutory hindrance to its insertion, or indeed, to the insertion of any other circumstance which the officiating minister can of his own knowledge certify, so long as the form itself is otherwise carefully filled up. For instance, I suppose that almost every parochial clergyman is in the habit of subjoining to registers of private baptism, when followed by public reception, both the word "private," and also some words indicative of the subsequent "public" reception, and of its date. True, no such entry is for any legal purpose *required;* but no such entry is, or can be, illegal, so long as it supersedes not, nor interferes with, the entry which is by law explicitly required.

J. J.

Avington.

"*Recollections of Sir William Waller*" (Vol. xii., p. 244.). — The edition of the *Poetry of Anna Matilda* inquired for, is in my possession.

"Not having," says the preface, "poetry enough to form a volume, A. M. was persuaded to enrich it with some curious *prose*, written *in other times*. The Fragment subjoined to the poems is from the autograph of the famous Sir William Waller, the manuscript of which has been preserved in a family to which its editor is allied, and who are pleased at an opportunity of making their treasure public."

From the long chace J. W. has had after this book, he evidently prizes it; I may, therefore, request his acceptance of my copy, through the kind intercommunication of the Editor of "N. & Q."*

J. O.

Marriages made in Heaven (Vol. xii., p. 195.). — William Fraser, B.C.L., and *all other bachelors*, are referred to Dr. Watts' beautiful poem of the "Indian Philosopher" upon this subject, inscribed to Mr. Henry Bendish, Aug. 29, 1705. They may be found at p. 209. of his *Lyric Poems*, 4th edit., 1722, and will well repay perusal.

E. D.

Husband and Wife eating off the same Plate (Vol. xii., p. 245.). — That this practice obtains in our day, there can be no doubt. I have witnessed it within the past ten or a dozen years, and under circumstances which led me to believe it common, if not habitual.

In this instance, unquestionably conjugal affection, and not rudeness of manners, was betokened. The parties were poor, but decent and careful; and the plan was probably adopted in order to save waste. John Scribe.

Anonymous Plays (Vol. xii., p. 226.). — Of *one* only of the plays referred to by R. J. can I furnish the desired information. *Edmond, Orphan of the Castle*, a tragedy in five acts, founded on the *Old English Baron*, a Gothic story, was published anonymously in 1799, but was the production of John Broster, F.S.A., a native, and whilome Sheriff of Chester, of which city also his father was mayor in 1791. In addition to this play, Broster was the author of several Cheshire antiquarian works, among which may be mentioned, an *Account of the Siege of Chester*, the *Eaton Tourist*, *Pedestrian Tour through North Wales*, and, in conjunction with his father, of the *Chester Guide*, published originally in 1782, and a *Cheshire Biography*, published in 1796.

Broster's domicile at Chester was a "modern antique" of his own creation, adorned with carving of grotesque character. The house, somewhat altered, still exists, notwithstanding the radical changes which have taken place in its locality, and is now the first and last house to and from the large railway station in Brook Street.

During the latter period of his earthly pilgrimage, Broster resided in the Isle of Wight, where he was professionally engaged on a discovery of his own, for the cure of stammering and other impediments of speech. There he died, sometime in 1853, at Chester Lodge, Sandown Bay, having previously deposited some of his local literary gleanings, for the benefit of posterity, in the Dean and Chapter Library of Chester.

T. Hughes.

Chester.

"*The (Old) Week's Preparation*" (Vol. xi., p. 472.). — It may interest Mr. Fraser to know that there are editions of this manual assigning it on the title-page to G. B., D. D. If the G. S., D. D., upon others (quoted by Mr. Fraser) points to Geo. Stanhope, this may indicate Dr. George Bull, who was such a man as might have written such a book. My edition, bearing the initials G. B., is a *chap* one, printed by T. Norris, on London Bridge. J. O.

Times prohibiting Marriage (Vol. xi., p. 301., &c.). — These were well known among the Greeks and Romans (see Smith's *Antiquities*, art. Marriage.). They also prevail among the Chinese, and other nations, at the present day. B. H. C.

[* How shall we direct this volume? Another correspondent, who has, however, been anticipated by the kindness of J. O., likewise offers a copy.]

Miscellaneous.

NOTES ON BOOKS, ETC.

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"Thy waters *wasted them* while they were free,"

which is here restored to its original beauty,—

"Thy waters wash'd them power while they were free."

While on the subject of *Murray's British Classics*, we may mention that the new edition of the *Works of Pope*, under the editorship of Mr. Croker and Mr. Cunningham, which is to form a part of this library,—owing, we presume, to the abundance of new materials placed at the disposal of the editors,—is to extend to eight volumes instead of six, as originally announced; and the new and revised edition of the *Works of Dean Swift*, which is to appear under the superintendence of Mr. Forster, is to be comprised in nine volumes.

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Errata. — Vol. xii., p. 288. col. 1. l. 14. from bottom, *for* "angel," *read* "angery" line 4. from bottom, *for* "Wednasbury," *read* "Wednesbury;" p. 229. col. 1. l. 11. from bottom, *for* "Dol," *read* "Dvl," *or* "Dul;" p. 215., *for* "Edmund Waberton," *read* "Edward Waterton."

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LONDON, SATURDAY, OCTOBER 20, 1855.

Notes.

THE FOLK LORE OF A CORNISH VILLAGE: FASTS AND FESTIVALS.

(*Continued from* Vol. xii., p. 38.)

Of our village it may be said, in the words of old Herrick:

> "For sports, and pageantry, and plays,
> Thou hast thy eves and holidays."

And of these I proceed to give some account:—

New Year's Day.—The character of the coming year, with regard to good or bad fortune, is foretold by the appearance of things on the morning of the new year. A trivial mishap, or slightest instance of good luck, has now more than its usual significance, inasmuch as it predicts, in a general way, the course of events through the ensuing twelve months.

Valentine's Day has no local peculiarity to notice.

Collop Monday, Hall Monday, or Nickanan Night.—The following notice of the strange customs which mark this day, are quoted from the *Report of the Royal Institution of Cornwall for* 1842, to which it was contributed by Jonathan Couch, F.L.S.:

> "On the day termed Hall' Monday, which precedes Shrove Tuesday, about the dusk of the evening, it is the custom for boys, and, in some cases, for those who are above the age of boys, to prowl about the streets with short clubs, and to knock loudly at every door, running off to escape detection on the slightest sign of a motion within. If, however, no attention be excited, and especially if any article be discovered negligently exposed, or carelessly guarded, then the things are carried away; and on the following morning are discovered displayed in some conspicuous place, to expose the disgraceful want of vigilance supposed to characterise the owner. The time when this is practised is called 'Nicka-nan night;' and the individuals concerned are supposed to represent some imps of darkness, that seize on and expose unguarded moments."

Further on, this custom is compared with a similar one observed in Brittany, and a connexion is attempted to be traced between the mischievous imp and our harvest *Nick*.

To this account of a custom which I have often assisted in celebrating, I may add that on the following eve (Shrove Tuesday) the clubs were again in requisition; but on this last occasion, the blows on the door kept time to the following chant:—

> "Nicka, nicka nan;
> Give me some pancake, and then I'll be gone;
> But if you give me none,
> I'll throw a great stone,
> And down your door shall come."

In Hugh Miller's delightful volume on the traditionary lore of Cromarty, mention is made of a custom too much like our own not to have had the same origin:

> "After nightfall, the young fellows of the town formed themselves into parties of ten or a dozen, and breaking into the gardens of the graver of the inhabitants, stole the best and heaviest of their cabbages. Converting these into bludgeons by stripping off the lower leaves, they next scoured the streets and lanes, thumping at every door as they passed until their uncouth weapons were beaten to pieces. When disarmed in this way, all the parties united into one, and, providing themselves with a cart, drove it with the rapidity of a chaise and four through the principal streets."—*Scenes and Legends of the North of Scotland.*

Lent.—The beginning of Lent was once marked by a custom which is now defunct. A figure, made up of straw and cast-off-clothes, was drawn or carried through the streets amid much noise and merriment; after which it was either burnt, shot at, or thrown down a chimney. This image was called "Jack o' Lent," and was, as I have heard, intended to represent Judas Iscariot.

Palm Sunday.—The observance of Palm Sunday is almost discontinued. The substitute for the palm is the willow, which at this time is covered with catkins, locally termed "cats and dogs." I have been told it was formerly the practice to allow the parish 'prentices a holiday on this festival, that they might visit their parents or friends.

April Fool's Day.

Good Friday brings a holiday and hot-cross buns. In some of our farmhouses the Good Friday cake may be seen hanging to the bacon-rack, slowly diminishing until the return of the season replaces it by a fresh one. It is of sovereign good in all manner of diseases that may afflict the family or the cattle. I have seen a little of this cake grated into a warm mash for a sick cow.

Easter Day.—I have heard the elderly folk speak of their rising early on the morning of this day to see the sun dance.

May Day is hailed by the juveniles as "dipping day." On May morning the children go out into the country and fetch home the flowering branches of the white thorn, or boughs of the narrow-leaved elm which has just put forth its leaves, both of which are called "may." At a later hour, all the boys of the village sally forth with bucket, can, syringe, or other instrument, and avail themselves of a licence which the season confers, to "dip," or well nigh drown, without regard to person or circumstance, the passenger who has not the protection of a piece of "may" in his hat or button-hole The sprig of hawthorn or elm is, I suppose, held to be a proof that the bearer has not failed to rise early "to do observance to a morn of May." This manner of observing May Day is, I believe, com-

mon in Cornwall, though I find no mention of the custom in Ellis's *Brand*.

We are now favoured with a call from the boy with the pretty garland, gay with bright flowers, and gaudily painted birds' eggs, who expects some little gratuity for the sight.

After maintaining a flickering existence for several years, the better known portion of the May ceremonial has died out among us; and the people of a neighbouring *church town*, some four or five years ago, danced round their last May-pole.

It is a question how far it were possible, if desirable, to preserve a picturesque old custom rendered dear to us by the descriptions of a hundred poets, before the remembrance of it is dead among the peasantry. My own impression is, that it is not possible. A marked change has taken place in the relationship between the country gentleman and his tenantry; the feudal devotedness of the latter has given place to a feeling more of respect than love; and the benevolence of the former, which was never more active than at present, is directed to other and more worthy ends. The school *fête*, the ploughing match, and the horticultural show, have driven out May-poles and Christmas misrule. Whereas, in former days, the squire thought a day's merriment cheaply purchased at the price of a sapling from his broad plantations, and a small present to help to trick out Friar Tuck and Maid Marian, the people can now only obtain their May-pole surreptitiously. This explains the decline and fall of this old English merry-making; at least, as far as this neighbourhood is concerned.

Whitsuntide.—A holiday, chiefly remarkable for a custom, still kept up by the young people, of going in droves into the country to partake of milk and cream. The old usage of collecting for Whitsun ale has fallen into desuetude.

Thomas Q. Couch.

MS. INITIAL BOOK-NOTES.

I am inclined to think there is more in the fly-leaf of a book than one would at first expect. If one picks up at an old book-stall a relic "E libris Joh. Smith," it certainly is not a very great treasure for its owner's sake; but if the name be not quite so common, if it be that of a great man, or of a semi-great man, the volume commands a higher price for the autograph. No doubt our modern *Sosii* have no objection to this, but in the eye of the buyer there is a greater value in it than the mere £ *s. d.* can give. It may be, one can judge of the man's character by his handwriting, after the manner of certain wizards of the present day, or one regards it as an embalmed personal relic which time has not destroyed; at all events there is a certain undefined pleasure in the possession of such remains. But the value becomes increased if there be, besides the name, an ink-note in the same hand, letting you know some private feeling, or some little circumstance, connected with the former possessor. If the owner were not a great man, at least he will have been a reading man; and thus, if one does not gain the pleasure of holding converse with a master-spirit of the past, at any rate there is before him the type of a class by no means uninfluential in bygone days. He gains a nearer insight into the every-day life of our ancestors, and a minuter acquaintance with their habits.

I was struck the other day, in looking through an old library in the West Riding, to find such notes and remarks at the beginning of several books. This library was given to the school of Worsborough, near Barnsley, by Dr. Obadiah Walker, the Master of University College, Oxford (temp. Charles II. and James II.), a man not without influence in his day, and known to posterity in more ways than one. The library has had other benefactors, as the Edmundses of Worsborough Hall, and seems to have had incorporated with it one left in 1614 to the rectors of Tankersley, a neighbouring parish, by "Ro. Bouth, Armiger." On the fly-leaves of some of these volumes are some curious mottoes; for example, in a Plautus, "Reverere teipsum, Obad. Walker." Thesaurus, *Philosophiæ Moralis*, 1613, Geneva, "Obad. Walker, *πάντων δὲ μάλιστα αἰσχύνεο σαύτον*." In *Claudius Ælian*, 1616, Geneva, is,—

"Harbert Elmhurst, his booke.
But never on it did he looke."

And below this distich, "Obadiah Walker, Collij Universit. apud Oxonienses magister." On the fly-leaf of *Disputatiuncularum Grammaticalium*, by Joannes Stockvvoodius, is,—

"Christo. Fiddis } empt. Eborū. Anno 1617.
Patior ut potiar } Pretiū. 2*s.* 5*d.*"

I fear even the high-sounding title would not realise the price now-a-days. In some instances a little *prosopopœia* is introduced; a book which appears to have had two masters at different times *sic loquitur*, "Sum Tomsoni," and (but in a different handwriting),—

"Gulielmus Nuttus meus est dominus pretiū, 16*d.* Aprilis 15, 1577."

Another volume states, "Sum Johis ——, et amicorum"—a common fate of one's books even in the present day! At the beginning of another the possessor asserts that he is the true owner of the work whereof "Joh. Jones, filius Joh. Jones," of some very long-named place, is witness. There are many others in various hands, some of them, perhaps, the only remaining compositions of their authors. If valuable in no other light, they at least show the "furor scribendi" and "versus fa-

ciendi" to have been alive then as now; but as slight glimpses of the school, or study-life, of our forefathers, I think they are well worth attention.

J. T. Jeffcock.

JUNIUS MISCELLANIES.

Junius, Woodfall, and Wilkes (Vol. xii., p. 166.). — There is, I believe, no evidence extant to show that Mr. H. S. Woodfall knew with certainty who Junius was during the lifetime of the author. That he was made acquainted with the name of his correspondent, and became one of the "custodians of the secret" after the death of Junius, there is sufficient evidence to prove, if it were worth while to collect the facts which lie scattered through publications extending over more than three-quarters of a century. The present Mr. Woodfall is, however, the proper person to answer this question.

The autograph of Mrs. Dayrolle proves that Solomon Dayrolle and his wife were the confederates of Junius. On the discovery of the author in 1772, Dayrolle was pardoned, and permitted to hold his appointments at court; but one of the conditions appears to have been that *his name should be blotted out of the book of remembrance for ever.** So effectually was this part of the sentence carried out, that it would puzzle many to find the record of Dayrolle's death in any of the periodicals of the day, although he had held the appointment of senior gentleman of the bedchamber to George III., and had been Master of the Revels under that monarch for more than a quarter of a century! †

A wag of a writer in the *Gazetteer*, it is said, was the first who propagated the report that Wilkes was Junius. He asserted that, going over St. George's Fields, he picked up a piece of rough blotted MS., containing part of the last Junius letter — the sweepings thrown out of the King's Bench prison, where Wilkes was then a prisoner. A writer in the *Gent. Mag.* (vol. lix. p. 786.) renewed the inquiry, but produced no important fact in support of the hypothesis. It is curious that the correspondence between Junius and Wilkes should at that time have been kept a secret. It looks as if Wilkes had been *incorporated* among the "custodians." It is no less curious, that since the publication of G. Woodfall's edition of 1812, the manuscript copies of *Junius's Letters* to Wilkes have disappeared. The originals had been tampered with previously to their being placed in the hands of Mason Good. The most offensive passages against the king had been erased by Mr. Sergeant Rough, into whose hands they came from Mr. Hallam, who had obtained them from Mr. Emsley, to whom they were returned as the owner by Mr. Hallam. Here farther trace of them appears lost.

William Cramp.

Junius's Letters to Woodfall. — In Mr. Smith's very ingenious "Essay on the Authorship of *Junius*," prefixed to the third volume of the *Grenville Correspondence*, he speaks (p. lxvii.) of Junius's "earliest private note to Woodfall, dated April 20th," and in a foot-note makes this *remarkable statement:*

"Woodfall must have received previous communications from the author, but they have not been preserved. The date of this note is supplied by Dr. Mason Good, the editor of Woodfall's *Junius* in 1812. The original has no date. It may be worthy of remark, that of the *sixty-three* private notes from Junius to Woodfall, *thirty-one* are without any date; *twenty-eight* have the day of the week only; *two* have the month and the day of the month; *one* the month, the day of the month, and the day of the week; *one* with the date of the year only, but in this single instance it is wrong, 1770 being substituted for 1771."

And on quoting Private Letters of July 15, and July 21, Mr. Smith notes that the originals are dated "Saturday" and "Friday night" only. Struck with this grave charge — for no graver charge can be made against an editor than that of tampering with documents or falsifying dates — I turned to Woodfall's *Junius* to see what reason Dr. Mason Good gave for dating this first letter "April 20, 1769," when THE ORIGINAL HAS NO DATE. There is not a word upon the subject. But I found, what Mr. Smith probably did not remark, that the whole sixty-three letters are all precisely dated — most of them with the day of week, month, and year — although Mr. Smith, who has examined them, says that *thirty-one are without any date at all.*

This is certainly very startling, and establishes two facts, which must be borne in mind in all future controversies respecting Junius; viz. — 1. That the edition of 1812 is not to be depended upon as of any authority. 2. That no use can be made of, no argument be deduced from, any of the private letters, until an accurate copy of them has been given to the press.

M. G. T.

The Vellum-bound Junius (Vol. xii., p. 240.). — Enough, in reply to Mr. Rodney's ingenious circumstantialities, to observe, that his whole story begins and ends in an *on dit.*

T. V. B.

Bohn's "Junius" (Vol. xii., p. 241.). — The whole introductory note to letter 4. in Bohn's edition is "conveyed" from Heron, except the three last lines which have perplexed X. P. D., and these are original, and, I need not add, for the information of those who know the work, a blunder. The history of the blunder, is this.

* The calumniators of Chesterfield have endeavoured to carry out a like sentence against him; but as yet they have only *partially* succeeded.

† Died March, 1786.

Junius added to his reply to Draper (No. 5.) a "P.S.," to the effect that "Titus deserves an answer, and shall have a compleat one." Junius did not keep his promise, and therefore ordered the "P.S." to be struck out when the edition of 1772 was preparing for publication. (See Private Letter, No. 44.) This fact was mentioned by Dr. Good in a note on Draper's letter (No. 4.), and, for reasons given, he *there*, in note on No. 4., re-published the letter of Titus. On this hint, Mr. Bohn's editor restored the "P.S." to Junius's reply (No. 5.), but added his condensed note, when he chanced to find it, to Draper's letter (No. 4.)! "The entire letter" to which he refers, was the letter of Titus, about which, of course, there is not one word in Draper's letter. Had his three lines been added as a note on Junius's "P S." to No. 5., they might have been intelligible, and would *only* have been untrue, as neither "the entire letter," nor any part of the letter, is "given in the appendix." B. J.

PORSENA AND THE CLUSIAN DYNASTY AT ROME.

(*Continued from* p. 239.)

I now place before the readers of "N. & Q." some observations tending further to confirm and illustrate my view that Rome was ruled by a Clusian dynasty adverse to the Tarquinian, of which dynasty Porsena was the second king.

According to the tradition followed by Livy and Dionysius, Servius, the first Clusian King of Rome, was of Latin origin, being born at Corniculum, and the son of a certain Ocrisia. This is contrary to the Etruscan, and no doubt the true account, which makes him an Etrurian, and I fancy I can show how it originated. There was a city called Ocriculum in the vicinity of Clusium, and Servius, who was a Clusian, was probably mentioned by some writer as connected with that place. We may hazard the conjecture that he was said to have been born there, although what that connexion was, cannot now with certainty be known. The historians of Rome split this into two, making of it that Servius was born at Corniculum, and that his mother's name was Ocrisia. This seems to be tolerably certain, for the two names, Ocrisia and Corniculum, are evidently formed from Ocriculum. Thus although the Roman tradition seems at first sight to militate with my view, it may be not only reconciled to it, but made to supply something like a confirmation to its truth.

Now, as Servius was a Clusian, it may be asked, how came a Clusian to be King of Rome? The answer is easy. Dionysius represents a league of several Etrurian states as having been formed against Tarquinius Priscus. Clusium is mentioned as having been one, and it is generally believed that it was at that time at the head of the twelve states of Etruria. If so, it necessarily follows that a Clusian would have commanded the army of the league. I am convinced that Servius, the son of the lars of Clusium, was the commander, and that he conquered Rome and made himself king. Just in the same way Sextus, the son of Tarquin II., reduced Gabii for his father, and was made king. This war of the Etrurians against Tarquin I., is an exact parallel to the war of Porsena against Tarquin II.

It is little more than following up the statements of our authorities to their natural consequence, when I transfer the expedition of Porsena to the time of Tarquin, instead of representing it as occurring after his expulsion. They always synchronise this war with the very beginning of the republic. Rome was certainly then as powerful as it was at the time when Livy believes that it would have successfully resisted Alexander if he had invaded Italy. The lars of Clusium must therefore have been for a long time (several years) engaged in preparing his expedition; it necessarily follows then, that he was doing so while Tarquin was reigning without opposition at Rome. And for what purpose, if not to make war on the Tarquins? If we admit, as we must, that Porsena prepared for war with Rome while Tarquin was on the throne, why should he not have gone a step farther, and have made war with it at the same time?

But we are not reduced to have to support our proposition that Tarquin and Porsena were enemies by inferences only, for we have decisive evidence that they were so in Livy ii. 14. 21. 34. Aristodemus there appears as the staunch friend of Tarquin, and yet (for he commanded the Cumean auxiliaries, mentioned ii. 14.) gives that assistance to the Aricians which enabled them to defeat and kill the son of Porsena. Mamilius, the son-in-law of Tarquin, also assisted the Aricians in the same war. When we see Tarquin's best friends — they who hazarded their own position to reseat him on his father's throne — enemies of Porsena, who will say that they themselves were not enemies?

I will add a conjecture which, if just, will throw some farther light on this obscure subject. A certain Attus Clausus is said to have come to Rome with 5000 clients in the first year of the republic. Our authorities call him a Sabine, and the reason given for his emigration is, that he disapproved of the conduct of his countrymen in making war with Rome. This war is now admitted on all hands to be unhistorical, and this derivation of the Claudian family falls of course to the ground with it. We must therefore bring Clausus from some other quarter, and I conjecture that he came to Rome with Porsena. His name Clausus certainly comes from Clusium

(Clausus, Clusus, Clusius, Clusium), and the date assigned for his emigration and the expedition of Porsena is identical. Supposing this conjecture tenable, and I believe it to be so, I would infer from it, that the Claudian tribe was a colony left by Porsena at Rome. Of this colony Livy makes mention (ii. 14.), though he erroneously (apparently misled by the name) places it in the Tuscan Street; and that the two plethra which were given to each of the clients of Clausus, was a reward given by Porsena to his followers, after the war had been brought to a successful termination. This seems clear when we remember that Porsena is always said to have mulcted the Romans of a certain portion of their territory formerly belonging to Veii, and that it was there that Clausus and his clients received their land. This colony must have joined the Romans in their revolt from Porsena, probably to preserve their land. There are several instances in the early history of Rome, of its colonists taking part in the revolts of the nations among whom they were placed to keep them in subjection. Livy seems to allude to this revolt when he says (ii. 15.) that Porsena gave back to the Romans the Veientian land, which he had taken from them by the treaty at the Janiculum. This statement is incredible*, if we do not take it to mean that the inhabitants of the Veientian land (*i. e.* the Clusian colony) broke off their allegiance to Porsena, and joined the Romans. The received account of these facts is absolutely impossible; according to which the Romans gave the two plethra each to the 5000 clients of Clausus out of their mere good pleasure, just at the time when a considerable part of their territory had been taken from them by the Etruscans. And still more so, if we believe the story that Cocles was rewarded for his defence of the bridge with as much land as he could plough in a day.

E. West.

O'BRIEN, MARQUIS OF THOMOND.

I have in my possession a copy of O'Halloran's *History of Ireland*, 2 vols., 8vo., purchased at a book-stall in Holborn. On the inside of the cover of the first volume is a book-plate, representing a stately warrior in full armour, the left hand resting on a shield, on which is engraved the arms of the O'Briens; and under the figure, the words, "Brien Boroilune, Monarch of Ireland." On the inside of the cover of the second volume is a different book-plate, bearing the Thomond arms; and under it, "Murrough O'Brien, Marquis of Thomond."

I make the above remarks, and send you the following extract, in hopes of inducing some contributer to "N. & Q." to give an outline history of this once powerful family, which I fear is becoming extinct. Sir Lucius O'Brien, Bart., has assumed the Barony of Inchiquin. The name of the last Marquis was James.

"The Marquisate of Thomond.—The following letter appears in the *Times*:—'Sir,—A statement appeared in your journal, copied from an Irish provincial paper, to the effect that a Mr. Murtagh O'Brien, of the Irish Constabulary, was about to be installed in the Marquisate of Thomond, the Earldom of Inchiquin, and Barony of Tadcaster. I shall esteem it a favour your giving such assertion a direct contradiction. The Marquisate of Thomond is extinct, likewise the Barony of Tadcaster, which was only a life grant to the late nobleman's eldest brother. The Earldom of Inchiquin descends, I believe, to either the Earl of Orkney or Sir Lucius O'Brien, Bart. The entail being long since broken, the late and last Marquis could dispose of his property as he thought fit. It is, perhaps, unnecessary to add, that he had no relation whatsoever of the name of Murtagh O'Brien. Apologising for troubling you, I have the honour to be, Sir, your most obedient servant,—Joseph T. P. Hoare, a nephew of the late Marquis of Thomond. Southampton, August 18, 1855.'"

Simon Ward.

Minor Notes.

Musical Notation.—Pancirollus gives this account of the origin of the names given to notes in modern music. A certain monk composed a hymn in praise of St. John. He took the initial syllables of its lines, gave to each a certain power, arranged them on lines as we do notes, and thus originated the modern theory of music. The hymn is:

"*Ut* queant laxis,
Re-sonare fibris,
Mi-ra gestorum,
Fa-muli tuorum,
Sol-ve polluti,
La-bii reatum,
Sancte Johannis."

It will be seen that the learned author does not

"Obloquitur numeris septem discrimina vocum."
Æn. vi. 646.

See *Pancir. Rerum Memor.*, p. 249. (edit. 1612) tom. i.

B. H. C.

War and Literature.—From a statement published at St. Petersburg in 1840, by the Minister of Public Instruction, it appears that there were imported into Russia, during the year 1838, 495,002 volumes, without reckoning maps, prints, or books of music; and that there were published during the same period at St. Petersburg, besides journals or other periodicals, 777 original works, and 116 translations. This statement remarkably exhibits the ruinous effects of the present war on the general literature of our own and other countries.

J. Yeowell.

* Niebuhr, who did not perceive the meaning which we have drawn from it, rejects it as such. He supposes that the Romans did not regain possession of the land till many years later.

Door Inscriptions. — The inscription over the singer Caffarelli's door was —

"Amphion Thebas ego domum."

Over Mr. Macauley's house-door in co. Antrim was the motto —

"Dulce Periculum boots and spurs."

Over a small wine-house at Florence —

"Al buon vino non bisogna frasca."

This motto was above the mausoleum at Com. Chardin —

"Whoever casts up his eyes, loses the idea of Paradise."

MACKENZIE WALCOTT, M.A.

Church. — The earliest example I have found of the Greek original of this word, as applied to the *place* in which Christians worship, is in Eusebius, *Eccles. Hist.*, b. ix. ch. v. His words are, "And that in the very *churches* they do unseemly things,"—"Ἐν αὐτοις τε τοις κυριακοις," κ. τ. λ.

B. H. C.

Pharaoh. — This word is Egyptian, and without the definite article is the Coptic ουρο, king; but with the article π prefixed it is πουρο or φουρο, where the φ is an aspirated *p*, but not equivalent to the English *f*. (See Josephus, *Ant.* viii. 6. 2.; La Crozii, *Lex. Copt.*, p. 70.; Senionis, *Onouvast.*, p. 7.). The Talmudic pronunciation of this word is *păr-how* by the German, and *păr-hō* by Spanish Jews. T. J. BUCKTON.

Lichfield.

Note for Naturalists. — I send you the record of two sleepless nights in the year 1851, which I have accidentally found among some papers. Your naturalist readers may not think it altogether unworthy of preservation:

"May 9, 1851. Rainy morning.
One rook cawed at 3·35 A.M.
One blackbird began to whistle at 3·40 A.M.

In about five minutes afterwards, other blackbirds joined him; and the thrushes also commenced their song. Very shortly, the cuckoo chimed in.

"May 25, 1851. Fine morning.
Rooks at 2·45 A.M.
Lesser birds at 2·55 A.M.
Thrushes at 3·2 A.M."

C. W. B.

Saints and Flowers. — Your readers who are collecting the literary curiosities which have reference to flowers, will find a vast number of illustrations in the three volumes of *Mediæval Hymns* lately edited by Mone, and generally in the devotional and religious poetry of the Church of Rome. The poetry of flowers is also very frequent in the Scriptures; and in the writings of Persian, Arabic, and other oriental poets. I am unwilling to fill your pages with illustrations, they are so plentiful, any one may obtain them. There are many very beautiful associations of saints and flowers, to mention which I make this Note; and refer to the volumes above named, as a field where a rich harvest may be reaped. B. H. C.

Derivation of "Westmorland." — It seems to be a disputed question whether we should look for the derivation of the middle syllable in *moor* or *mere*. Perhaps the following instances of the way in which the word was formerly spelled will set the matter at rest: —

Westmerlandia, in an order of Edward II. made about 1312, relating to the lands of the Knights Templars in England, printed in the Appendix to the first volume of Vertot's *Histoire des Chevaliers Hospitaliers*.

Westmarland, in the first edition of the *Nut Brown Maid, circa* 1521.

Westmerlande, in the return of the prisoners taken at Sollom Moss, 1542. *State Papers*.

The Ayres that were sung and played at Brougham Castle in Westmerland, &c., a volume printed in 1618.

Westmerland, in the inscription on Barden Tower, Yorkshire, 1659.

Can any of your readers adduce other instances from old books or MSS.?

JAMES YATE JOHNSON.

Queries.

ANOTHER MASSACRE OF SINOPE.

Will some kind oculist undertake the cure of the *eye* (ὤψ) of Sinope? By so doing, he will greatly oblige, as well as *enlighten*, a corresponding *pupil*. What is the *quantity* of its penultima? I remember to have heard a rigid orthoepist (?) commit a curious Russo-classic outrage on this unfortunate name, by making short work of that syllable; either because he was unwilling to part with what had become, from long usage, a euphonious pronunciation, or, on the *Nicholaic* principle, which warrants the *brief* disposal of an ill-used *nominal* member, very "near its end." A casual mispronunciation is what few pedants quarrel about, and, least of all, with those who profess no acquaintance with the classical pedigree of words, but a cold-blooded *false quantity*, persisted in (in defiance of repeated challenges) by one who plumes himself on his *corrective* capabilities, one too anointed with the oil of *impeccability*, is a species of classical delinquency which can scarcely be overlooked even by *peccable* scholars. For such an offender (if he be not too far advanced for correction), a low *form* in some classico-reformatory school would be perhaps the best *seat* of learning. Will one of your correspondents place this point beyond dispute, for the satisfaction of a *pseudo*-orthoepical friend, who may be

induced, on an introduction to "N. & Q.," to relinquish his Sinŏpe for a *longer* and more desirable acquaintance. For a non-classical reader, there is every temptation held out by some modern lexicographers to shorten the penultima. The word *Sinople*, which corresponds with our heraldic term "vert," like *Sinoper*—familiar perhaps to many of your readers as a pigment (so called from its *Pontic* origin)—frequently has the accent thrown back on the *first* syllable. *Sinope*, I think, occurs in Byron, where, if I mistake not, the seat of the accent is likewise the *first* syllable. I do not presume to dispute the propriety of such pronunciation, when sanctioned by modern usage; but when dealing with stern *sticklers* for classical correctness, we must be confronted with more *profane* authors. The only instance I have as yet met with of its classic usage, occurs in the following hexameters (*Val. Flacc.*, lib. v. 109–10., Argonautica):

"... Et magnæ pelago tremit umbra *Sinopes*.
Assyrios complexa sinus stat opima *Sinope*."

Its adjective may also be met with in Ovid: ex. Ponto *Epistolæ*, lib. i. Ep. III. v. 67.:

"Non doluit patriâ Cynicus procul esse *Sinopeus*."

Will any of your correspondents oblige me with farther references to passages in Latin or English authors, in which this word occurs? Its Greek form would, of course, determine its own quantity.

F. Phillott.

Minor Queries.

"*State of the Established Church*."—I have before me an 8vo. pamphlet of 151 pages, of which the following is the full title:

"The State of the Established Church; in a Series of Letters to the Right Hon. Spencer Perceval, Chancellor of the Exchequer, &c. &c. 'Quod vobis, omnibus dico—VIGILATE.' Second edition, corrected and enlarged, with an Appendix of Official Documents. London, printed for J. Stockdale, 41. Pall Mall, 1810."

I have seen this pamphlet attributed to Bishop Tomline, and have heard it stated that, at one of his Visitations, he presented a copy to every clergyman in his diocese. Is there any foundation for these statements? If not, by whom was the pamphlet written? H. Martin.

Halifax.

Cardinal Wolsey.—Anthony Wood states that he became Bachelor of Arts in Magdalen College, Oxford, at the age of fifteen, in 1485;—what became of him from that time till his name appears upon the college books in 1498, as Fellow, burser, and schoolmaster? Hearne, in his MS. Diary in the Bodleian, says (Oct. 4, 1714):

"The first preferment Cardinal Wolsey had was a *postmaster's place* between York and Edinburgh. Mr. Bagford had this out of an old council book. Cardinal Wolsey's Diary was burnt by a foolish person upon a very silly occasion."

Can any light be thrown upon this passage?

Magdalenensis.

Duke of Marlborough and Colonel Barnard.—In some recent work, I have read of a mysterious invitation to an interview in Westminster Abbey sent to the Duke of Marlborough by a Colonel Barnard. Can you guide me to the book where an account of such a transaction is given?

W. T. M.

Hong Kong.

Dr. Bloxham.—A.D. 1737, Wednesday, Nov. 9.:

"Her Majesty (Queen Caroline) having walked to her library in the park, and breakfasted there, after her return was taken very ill with a pain in her stomach; and was let blood twice by the direction of Dr. Bloxham."—*Gentleman's Mag.*, vol. vii. p. 699.

A.D. 1748, July 25.:

"You have seen in the papers that Dr. Bloxholme is dead. He cut his throat. He was always nervous and vapoured; and so good-natured, that he left off his practice from not being able to bear seeing so many melancholy objects. I remember him with as much wit as ever I knew. There was a pretty correspondence in Latin odes that passed between him and Hodges."—"Horace Walpole to George Montague," *Correspondence*, vol. i. p. 118.

Who was this Dr. Bloxham, or Bloxholme, supposing them to be the same person?

Magdalenensis.

Edition of Montaigne.—I have an edition of Montaigne, in French, bearing the place, name, and date of Amsterdam, Antoine Michiels, 1659. It has a portrait of the author, signed "P. Chowlet," with the "Que-scay-je," and the scales. On the title-page this edition is said to be "exactement purgée des défauts des précédentes," &c. I find from the bibliographical list, prefixed to Hazlitt's English edition, that "this edition [the Amsterdam one] is greatly esteemed and sought after, on account of its typographical beauty;" but can any of your readers kindly tell me whether the text is held to be generally correct, as boasted? Most of the editions of Montaigne are very faulty in this respect. W. M. T.

Barry Cornwall's "Return of the Admiral."—What is the meaning of the following lines in this celebrated song?—

"Oh, would I were our admiral," &c.
"I'd shout e'en to yon shark, there,
Who follows in our lee,
'*Some day I'll make thee carry me*
Like lightning through the sea.'"

W. M. T.

Memory-Middleton.—Who was this Mr. Middleton? and why did he bear the appellation of "Memory-Middleton"? A Norfolk Querist.

Gloucester Cathedral: curious Fruit-tree. — Having recently had occasion to visit Gloucester, after an absence of upwards of twenty years, I was induced to take a stroll into the precincts of the cathedral, accompanied by a friend, who called my attention to a small fruit-tree, then bearing an excellent crop, called, I believe, from time immemorial, the "forbidden fruit," the existence of which, till that moment, had quite escaped my memory, although well known to me in my former visits. My friend, long an inhabitant of the old city, could give me no information on the subject; and I pen these few observations in the hope that some of your numerous correspondents may be able to furnish a history of this curious tree, its origin, the circumstance which called forth its peculiar name, the horticultural name of the fruit it bears, and whether there is another tree of the kind in existence. J. B. Whitborne.

Passage in sceptical Greek Poet.—In an *Humble Epistle to His Grace the Archbishop of Canterbury on the Ways of Providence*, London, 1764, is the following:

"The sceptical Greek poet says that he has heard how the wicked and presumptuous are punished in Hades, but is careful to add that he knows such things by report only, while the most grievous sufferings he ever saw were borne by a man who had never done wrong, or omitted to do right."—P. 61.

I presume Euripides is "the sceptical Greek poet;" possibly Aristophanes, but I do not know the passage in either, and shall be obliged by any of your readers who will direct me to it. R. B.

Ardington.

Woodcut of Nebuchadnezzar. — I recollect to have seen, some years ago, a woodcut representing Nebuchadnezzar on his hands and knees, in the act of raising a handful of grass to his mouth. The scene was a landscape, with one large tree; and his face was directed upwards towards a ray of light streaming from the sky.

Can any of your correspondents inform me to what book this woodcut formed an illustration?

W. E.

Octave System of Notation. — I shall be obliged if you will inform me, through your publication, of the titles of two or three works (if so many have been published) on an octave (or, to coin an English formative, *eightari*) system of notation, with the names of their publishers.

I am informed by a friend that he once saw an octavo treatise on the subject, the scheme being illustrated by examples.

I have compiled an Octave System of Numeration, with tables and examples in all the rules, together with a complete octonary system of coins, weights, measures, time, &c., taking as the integer the English penny, pound-weight, pint, and yard. It will appear in the *Phonetic Journal* in a week or two.

The principal good which the agitation for a new decimal currency will produce will be the change in our mode of counting, from *tens* to *eights*. It is impossible to construct a natural and easily-worked money-scale on a number that is not divisible by halves down to 1; and it is because 10 is not so divisible that so many schemes are presented for approval, each seeking how best to evade the difficulty. *Better dismiss the difficulty* and re-adjust numbering on 8 as the repeating figure, the half of which is 4, then 2, then 1.

I hope this subject too, as well as phonetic spelling, will find a place in "N. & Q."

Isaac Pitman.

Bishop Ridley and the Parish of Herne. — On this day, precisely three hundred years ago, Nicholas Ridley, Bishop of London, suffered martyrdom at Oxford. It is well known that, previous to his elevation to the episcopate, he was for several years Vicar of Herne, in Kent, to which parish he is said to have bequeathed a sum of money for the Te Deum to be *sung* there in English at morning service. I have frequently attended Divine worship at the above church, but never was a witness of his wish having been observed. Is there a fund still in existence for the purpose intended? If so, how is it now appropriated? N. L. T.

Oct. 16, 1855.

Boswell's "Johnson." — Is there much difference in the editions of *Boswell's Life of Johnson*, published under the immediate superintendence of Boswell himself? If so, which is the best of them? L. N.

Godzerium, Goddard. — In Mr. Ferguson's interesting notice of "Ancient Chattel Property in Ireland" in Vol. xii., p. 259., he mentions "unum mazerium quod dicitur *godzerium*." Is this a mazer bowl, and if so, what is the interpreation of *godzerium?* Stow, in his *Survey of London*, speaking of Mountgodard Street, says (p. 128. ed. Thoms) that it is so called "of the tippling houses and the *goddards* mounting from the tap to the table, from the table to the mouth, and sometimes over the head;" and in the first edition, as we learn from an editorial note, he calls them "goddards or pots." The words *godzerium* and *goddard* seem therefore cognate. Whence are they derived? M. D.

"*Xdict*" *or* "*ydict.*"—In a list of persons possessing landed property in England, about the beginning of the last century, which I have in manuscript, I find, after several names, both male and female, the word, or abbreviation of a word, *xdict* or *ydict*. I presume that it expresses some

profession, position in life, or accidental quality of the person. I shall feel obliged by any explanation of it which yourself or any reader of "N. & Q." may be able to give. W. M. T.

"*Times*" *Advertisements in Cipher* (Vol. xii., pp. 42. 112.). — Will your correspondents who think themselves so sharp at deciphering, have the kindness to give me the key to the celebrated "Slmpi" advertisements in *The Times*, signed "J. de W."? They have quite "floored" me. I append the shortest of the series:

"S. Lmpi Fnpi C qgnl F pil F pink, Cmgil F pil Bqkng F hkom F hqon F onql qolg F. npi C qgnl, Chgo F nqkl Fqmk olhi npmh pkqi in mogl, Tatty F. oim pil lokg a oinl ogmk inqg npi, E mpnl C omgk F ikho qolg npqm mqho olhi D iql F pgnq May 9th Foiqn oinl li of hipo. — J. de W."

C. Mansfield Ingleby.

Birmingham.

Water-colour Artists. — Can any pupil or friend of the late Copley Fielding oblige me by mentioning the tints used by him in his darkest skies, and his method of producing the texture? A corner of "N. & Q." would be well filled by such hints respecting the practice of eminent artists; and, if confined to the deceased, no injury, it is presumed, can arise from the disclosure. For instance, some of the admirers of Prout, and especially those who copy his drawings, may be glad to learn his peculiar process. The drawing was first entirely outlined with a reed pen, the foreground in Vandyke brown, and the distance with a tint composed of British ink and cobalt. When thoroughly dried, the paper was covered with a wash of a warm tint. After the colouring, a very few dark brown touches were added to complete the drawing. C. T.

Reformation Court. — In the churchwardens' accounts for the parish of Drayton, in the county of Somerset, for the year 1630, and many following years, there is a charge for attending the Reformation Court at Taunton. What were the functions of this court, when was it instituted, and when did it cease? U.

Hill, a Painter. — I fancied I discovered upon a picture, attributed to Sir Godfrey Kneller, being the portrait of a gentleman who died early in the last century, the inscription "Hill, pinx." Is anything known of this painter, or have my eyes deceived me? C. W. B.

"*Konx Ompax*," "*Tapetzon Tinemáxoch.*"—

"The *Konx Ompax*, which hath so puzzled the inquirers into the Eleusinian mysteries."— *My Novel*, 1st edit., vol. i. p. 73.

What is known about this mysterious symbol?

At p. 275. of the same volume, Mr. Caxton employs the phrase: "TAPETZON TINEMÁXOCH," which he says is in the Aztec tongue, and signifies an imputation of indelicacy. What is the translation, if there is one? C. Mansfield Ingleby.

Birmingham.

Arabic Writers on the Arts. — Can any of your correspondents inform me whether any Arabic manuscripts of the fourteenth century, or earlier, exist, relating to the arts, particularly those of glass-making, mosaics, and the imitations of precious stones; and if so, whether there are any translations in any European language?

B. R. B.

Ehrenberg and his Microscope. — It is to be regretted that our savans have not responded to the appeal made by your excellent journal with a tithe of the interest displayed by our *hommes de lettres*. There are thousands of floating Notes current among them, which, if registered and circulated, would bear ample fruit. For want of such Notes, how thorny is generally the task of the biographers of men of science, and how barren frequently is the result.

To conclude with a Query. The able translator of Scleiden's *Principles of Scientific Botany*, Dr. Lanhester, states in a note, p. 580.:

"It should be recollected that Ehrenberg, with a thirty-shilling microscope, produced his great work on the infusoria: a work with which British microscopy has nothing to compare, although it has spent thousands of pounds annually on its instruments."

I have Quekett's admirable *Treatise on the Microscope* by me, — I believe the latest and most complete,—and find no allusion to the above interesting circumstance. I have not Ehrenberg's work, but do not recollect seeing such a statement: perhaps some of your scientific readers can furnish Dr. Lanhester's authority, and a description of the instrument in question. E. C.

A corded Cross, and by whom worn? — In the *Boke of St. Alban's*, third part, is the following:

"Among oder crosses oon is founde, the wich is calde a *corddid cros*, for hit is made of cordys, the wich certain cros I see bot late in the armys of a nobullman: the wich in very deed was summe tyme a crafty man, a roper, as he hyms selfe sayd."

Who is the "nobullman" here alluded to?

C. J. Douglas.

Minor Queries with Answers.

Addison's lesser "Ode on St. Cecilia's Day," &c. — Can any reader of "N. & Q." oblige me with a copy of Addison's lesser "Ode on St. Cecilia's Day" (performed at Oxford, 1699), commencing "Prepare the hallow'd strain, my Muse"? I cannot find it in any edition of Addison's *Works* that I have seen. I met with it some years since in, I think, a volume of *Poetical Miscellanies*, pub-

lished in 1709. Unfortunately, I neglected Capt. Cuttle's advice, and am now unable to find it. I am also desirous of ascertaining whether a Sermon, preached by Dr. Sherlock, on St. Cecilia's Day, 1699, was preached at St. Paul's or St Bride's. I need these particulars for the purpose of an account of the musical celebrations of St. Cecilia's Day, for which I have long been collecting materials. Any information as to the authors or composers of the various odes, anthems, &c., preachers of sermons, and the years and places of performance will be very acceptable. W. H. Husk.

[Addison's Ode, 1699, which was set to music by Purcell, will be found in Anderson's *British Poets*, vol. vii. p. 223., in the Reading Room of the British Museum. Dr. Sherlock's Sermon on St. Cecilia's Day, was preached at St. Paul's Cathedral, Nov. 22, 1699, being the Anniversary of the Lovers of Music. See also Dr. Charles Hickman's Sermon on St. Cecilia's Day, on Psalm c. 1., Oxford, 1695, 4to. Dryden's Ode for St. Cecilia's Day, 1697. Pope's Ode on St. Cecilia's Birth-day, 1713. Bonnell Thornton's Ode on St. Cecilia's Day, adapted to the Ancient British Music, 1762, 4to. The following odes occur in *The Oxford and Cambridge Miscellany Poems*, edited by E. Fenton, 1709: "Ode to St. Cecilia, Patroness of Music," anonymous; and "An Ode for St. Cecilia's Day, 1693," by Theo. Parsons. We must not overlook Henry Dodwell's remarkable *Treatise concerning the Lawfulness of Instrumental Musick in Holy Offices*, 8vo., 1700, with its learned preface in vindication of the use of organs in the Christian Church.]

Single-speech Hamilton.—The Right Hon. Wm. Gerard Hamilton, who was Chancellor of the Exchequer in Ireland, and at one time represented Wilton, Wilts, I find, by the *True Briton* daily paper of Monday, July 18, 1796, died the preceding Saturday, in Upper Brook Street, aged sixty-eight. This gentleman made a solitary speech, which obtained him the *sobriquet* of "Single-speech;" and I beg to be informed when and where he delivered this noted oration; I am also very desirous to see it, if it has been recorded in print. A Norfolk Querist.

Great Yarmouth.

[The speech which obtained Mr. Hamilton his *sobriquet* was made on the opening of the session, Nov. 13, 1755, when, to use the words of Waller, "he broke out, like the Irish rebellion, three-score thousand strong, when nobody was aware, or in the least suspected it." Of this celebrated speech there is reason to believe that no copy remains; but of the great impression which it made when it was delivered, abundant proof is given in one of Horace Walpole's letters. See *Works of Horatio, Earl of Orford*, vol. v. p. 41.]

Nine Kirks. — There is a place of this name in the Scottish border country, and there are many *Neunkirchen* in Germany; to what does the name refer? J. Y. J.

[*Ninekirks*, or *Nine-Church*, is in the parish of Brougham, Cumberland, and is commonly supposed to have derived its name from St. Ninian, a Scottish bishop, "to which kingdom," according to Dr. Burn, "this church did probably belong at the time of its dedication. It is sometimes called the Church of St. Wilfrid; so that we must suppose that the Scots had one tutelar saint of the church and the English another." See Burn's *Cumberland*, vol. i. p. 390.]

Monetary Change, temp. Edward VI. — In the Saxilby churchwardens' accounts the following item twice appears: "In allowance at the fall of the money, iiis. vid." Will any of your learned readers explain the above item? Can it be, that at the period in question (1551) there had been a change in the value of the current coin? Other suggestions occur to me, but none of them are satisfactory. Fra. Mewburn.

Darlington.

[About this time twenty thousand pounds' weight of bullion was appointed to be so alloyed that the king might gain thereby 220,000*l.* Wade's *British History*, p. 131.]

Thomas Henchman, Esq. — I have had lent to me an engraving of Thomas Henchman, Esq., by S. W. Reynolds, from a painting by J. Northcote, R.A., and published (London, 1803) by the engraver, 47. Poland Street. Can any of your readers inform me who this individual was, where he lived, and to what family of the Henchmans he belonged? Any other information about him would be acceptable. W. H. C.

[There was a Thomas Henchman, Esq., residing at this time in New Burlington Street, who died, as stated in the *Gentleman's Magazine*, vol. lxxiv. p. 699., at Botleys, in Surrey, July 24, 1804.]

"*G. D. T. M. D.*" — In an edition of the *Greek Testament* (my copy of which wants the title; but it is called the second edition, and must have been issued by Wetstein, about 1720), there are *Prolegomena*, by G. D. T. M. D. For what do these initials stand? E. H. D. D.

[The initials denote that the Prolegomena were edited by *Gerardus De Trajecto, Mosæ Doctor*, that is, Gerard von Maestricht, a syndic of the republic of Bremen. There are two editions of this Greek Testament, 1711, 1735; the second was revised by the celebrated critic J. J. Wetstein, and is considered by Dr. Dibdin as the very best critical duodecimo (or rather small octavo) edition of the Greek Testament. The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions.]

Replies.

REWARD FOR THE QUADRATURE OF THE CIRCLE.

(Vol. xii., p. 58.)

The reward which my correspondent declares was offered by the British Government, for the solution of this problem, was widely advertised in every part of the world, except Great Britain. I am not sure that the notion is yet extinct. Twenty years ago, a priest from South America—a Jesuit, I think—who had come to this country with his solution and a newspaper paragraph in his pocket —

called upon me to ask my advice about the proper way of obtaining it. I succeeded in assuring him that no reward had ever been offered, and, by informing him that the only person on record who had been convinced of the falsehood of his quadrature was a Jesuit, rather than by any reasoning on his own method, I got him to promise that he would pocket the problem until he had learnt more of geometry. But he relapsed; for within a week I saw his solution advertised for publication.

I never could light upon any precise statement of the asserted particulars of this reward, but the publication of the letters in Vol. xii., p. 57., has brought one to me. My old friend Dr. Maitland happened to find among his books the work I shall presently mention, and, remembering the letters just alluded to, sent it to me. It is a diglott (Swedish and Latin) small octavo tract of fifteen pages, and a plate, with the following title:

"Fundamentalis Figura Geometrica, primas tantum Lineas Circuli Quadraturæ Possibilitatis ostendeus. Excogitata à Nicolao Erici, Fabro Navali, Hafniensi. Hafniæ, 1755. Typis Owid. Lynowii, Reg. Acad. Typogr."

The preface is as follows:

"Nemini non constat, scientiarum Societatem, quæ in Anglia floret, publicis literis Ao. 1747. editis, omnes rerum geometricarum scrutatores ad indagandam circuli quadraturam invitasse, id quod ex publica diei 2. Junii invitatione patet luculentissime, quam ut Nobis traditam proferre libet.

"Londini. Hodie Regiæ Anglicanæ scientiarum Societati omnes naturæ indagatores cultoresque Matheseos ad inquirendam circuli quadraturam et genuinam magnetis indolem præter antea promissam summam 30000 Pd. St. insigni præmio denuo allicere placuit."

In 1747, the Royal Society was much engaged in the prosecution of magnetism: and Harrison's chronometer, then rapidly improving, had for ten or twelve years kept the attention of astronomers upon the longitude problem. That the Royal Society should be supposed to have issued a program on the quadrature of the circle, is singular enough; but that it should be represented as coupling the quadrature with magnetism, is many times too singular. The longitude problem, so frequently connected by quadrators with the problem of the circle, is no doubt at the bottom of the whole. Niels Erichsen's tract is dedicated to the Commissioners (*Commissarier*, *Censores*) of the British Parliament for the quadrature of the circle; there were then no scientific *commissioners* but those of *longitude*. The number of the beast has also been pressed into the service. Dr. Maitland has not the least idea how such a tract as the above could have come into his possession. I must surmise — and quite in earnest, having seen the like — that it formed part of a lot which he bought for the sake of some curious apocalyptic speculation.

There is no record in the Council Minutes or Journal Book of the Royal Society, at or near June, 1747, of any announcement connected with the quadrature of the circle. A. De Morgan.

WHAT ARE WE TO DO WITH OUR PAMPHLETS?

(Vol. xii., p. 263.)

I recommend A Lover of Pamphlets not to attempt binding these useful but erratic scraps of literature.

Still less would I have him adopt the plan of glueing or stitching them in loose cloth covers; these would be very unsightly on the shelf, and, till filled, would no more stand upright than a new invoice-book.

I keep mine in cases made of cloth and pasteboard, open only at the top. They are of two sizes, large and small octavo; and sufficiently stiff to withstand a squeeze on the shelf, whether there be more than one tract in or not.

I saw a similar article in a book-store in New York some two years ago, from which I borrowed this idea; and as my description may not be clear enough to enable A Lover of Pamphlets to understand my meaning, if he will forward his address to my booksellers (Messrs. Hale & Roworth, King Street, Manchester), I will send him one case as a sample.

They have made many since mine were first exhibited, as well for MS. sermons as for pamphlets, and have been recommended to register the contrivance. I send one to the Editor of "N. & Q.;" and take the liberty of calling it, for the sake of honourable distinction, the "Notes and Queries Pamphlet Case." * John Scribe.

The question asked by your correspondent is certainly of much moment. "What are we to do with our pamphlets?" is a question that has puzzled many a lover of literature ere this, but certainly has never been practically answered. The best collections I know are most imperfectly and injudiciously preserved: in many cases un-

[* We have left the pattern of this simple and ingenious contrivance, "The Notes and Queries Pamphlet Case," so kindly forwarded by our correspondent, at the office, No. 186. Fleet Street, for the inspection of such of our readers as may wish to judge for themselves of its fitness for the purpose for which it is intended.

To the communication of A Lover of Pamphlets we are also indebted for having our attention drawn to a registered invention for this purpose, called De la Rue's Improved Pamphlet-Binder, a most useful, practical, and ingenious contrivance. But the amount of workmanship and materials employed in it, must, we fear, preclude it from general use as a *mere* Pamphlet-Binder. We would, however, strongly recommend it to our literary friends for binding up manuscripts of every description, especially of works in progress, or of collections for special

fortunately bound, somewhat collectively, but yet bound hard and fast. Who does not know the attributes of the clumsy volume entitled *Pamphlets?*—a book with an infinity of inscription upon its back—a very Babel of titles—curt and contracted, without implying the purport of the performance; works often in themselves oddly named to catch the passing eye—a volume constructed of papers and types of all colours and sizes, in themselves a demonstration against the fellowship thrust upon them. These dirty specimens of vagrant literature I would reduce to order in the following manner, which would cost little more than collective binding, and yet enable additions and classifications to go on to any extent:—I would have each work bound, separately, in what bookbinders call "cloth limp;" which is a stiff card or paper cover, cut through without "squares" (or projecting boards at the edges), a tablet of paper being placed on the side to receive the title in MSS. I would never cut my pamphlets down in the margins; but place each collection or section between flat 4to., 8vo., or 16mo. mill-boards, as the several sizes dictate—bound at head and tail with indian-rubber rings. The calico coverings of each pamphlet should indicate the subject upon which it treats: thus, divinity might be purple, military red, naval blue, the law taking buff or pie-crust colour, as it always has done. I would number the whole, keeping each clear and distinct for ease of reference and comparison. Then would an additional or superior copy be hailed as an advantage to a *complete* collection of pamphlets.

LUKE LIMNER.

N.B. A written index of titles and authors could be kept (with letters down the fore-edge, as in an address-book); and another, relating to subjects (with the edges coloured to correspond with the covers of each series). Ingenious amateurs *could* cover their collections in stiff coloured papers themselves, though I would not advise amateur binding, from specimens I have seen, being, like most amateur artists' work, defective where strength was most required.

objects. Nothing can be more convenient, either as regards the firmness with which it retains the different sheets, be they few or many, or the facility with which any sheet may be removed when required. The inquiry after *De la Rue's Pamphlet-Binder*, brought us acquainted with another invention patented by this enterprising firm, to whom all literary men and users of writing tables are indebted for so many aids—we mean DE LA RUE'S REGISTERED LETTER CLIPS. We recommend all those who, like ourselves, after abandoning red tape for elastic bands, have been obliged to return to the old red tape system, to try these very ingenious clips, which are made in a variety of sizes and forms, calculated to meet every requirement.—ED. "N. & Q."]

"RACKETS," OR "RACQUETS."

(Vol. xii., p. 244.)

A game with a racket and balls is, I think, older than the game of tennis, from the different way they are mentioned by Chaucer and Shakspeare. The former, in the fourth book of *Troilus and Creseide*, says, "But canst thou play a racket to and fro, nettle in, dock out?" and again in the first book of *The Testament of Love*, he uses nearly the same words. There is not any thing like tennis in this. Shakspeare knew something of the language of the tennis court, but could have been no tennis player, or he would not have thus spoken of the game:

"We are glad the Dauphin is so pleasant with us;
His present, and your pains, we thank you for:
When we have match'd our rackets to these balls,
We will, in France, by God's grace, play a set
Shall strike his father's crown into the hazard.
Tell him, he hath made a match with such a wrangler,
That all the courts of France will be disturbed
With chaces."

Hen. V. Act. I. Sc. 2.

No tennis player would have thus used the terms *hazard* and *chaces*.

Tennis appears to have been a French importation, not much earlier than Shakspeare's time. See *Henry VIII.* Act I. Sc. 3.

"Renouncing clean
The faith they have in tennis, and tall stockings,
Short blister'd breeches, and those types of travel."

Charles II. revived it, and in his time, it is said, there were more tennis courts in England than there are at present: the more the pity, for it is the first of games. If any of your readers wish for farther proof that Shakspeare knew little of tennis, let him call on my Oxford tutor (in tennis), Edmund Tomkins, now lessee of the Brighton tennis court, who can produce his Shakspeare as well as his racket, and he will, in a few minutes, learn more clearly my meaning, than I could, to the uninitiated, explain it with much writing.

The game of rackets is only a poor substitute for tennis, but from it, I think, tennis sprung.

The word racket I would deduce from the Dutch *racken*, to stretch; German, *recken;* tight stringing being the great merit in a racket. All the language of the game is French, and, to this day, the only good rackets are imported from France; but the game is there all but extinct. Let me add these Queries:

Does Chaucer expressly mention tennis, and if so, where?

Was the "last gallery" on the hazard side ever called "the hazard"? Could this be proved, we may be able to write Shakspeare a tennis player after all.

A. HOLT WHITE.

"Rackets" appears to have been merely a "transition" from the ruder, and less scientific

mode of propulsion, adopted by our forefathers in their "ball-play," who in "hand-tennis," always played with the naked hand. By degrees the *glove* came into use, occasionally lined. The *glove* was afterwards exchanged for a sort of *reticulata manus*, the natural hand being bound with thongs, or cords, of what is popularly, but somewhat inappropriately termed "catgut," as calculated to increase the resilient power and velocity of the ball. Hence the later adoption of the *artificial palms*, or "rackets" which, as a game, though it has not superseded, is vastly superior to the "hand fives." Why our forefathers did not earlier adopt the *intestinal reticulum* (or "racket") is not so easily explained, unless indeed it was that they had "no bowels" for their hands, or their "five" fingers. F. Phillott.

POSSIBLE TEST OF AUTHORSHIP.

(Vol. xii., pp. 181. 269.)

Mr. Hackwood's laborious experiment gives the first corroboration of my notions upon the subject, and the agreements existing between consecutive parcels is closer than I should have expected, for so small a number of words as 500. But there is one point in which the results present a remarkable incongruity.

In the three last sets of 500 words each, all the authors keep their relative positions; they may approach to, or recede from, one another, but no two change places. Throughout these three sets the order of verbosity is Scott, Hitchcock, Dickens, Goldsmith, Irving, Addison, Gough, Haliburton. But in the first set of 500, no one except Haliburton, has the place which he afterwards maintains. The order is Hitchcock, Irving, Scott, Dickens, Goldsmith and Gough, Addison, Haliburton. The difference is in one case so great, that it actually alters a place in the result of the whole 1500 words which follow; it makes Goldsmith and Irving change places. The suspicion arises, that in the first 500, the experimenter had not got into the way of it. They say the carpenter spoils before he makes, and this may apply to Mr. Hackwood [pun not seen until written]. It would be worth while to repeat the first 500, since nothing else will rebut the unavoidable suspicion, though I should not be the least surprised if there were no foundation for it.

It is not absolutely necessary that the parcels should be consecutive; it is enough that no bias is applied to the selection. The distinction between dialogue and narrative is remarkably great. It might perhaps be equally marked between the conversation of the same person in two different moods. Johnson once said of a work, "It has not wit enough to keep it sweet," which he immediately, *recollecting himself*, translated into "It has not vitality enough to preserve it from putrefaction." These sentences go at the rate of $3\frac{1}{2}$ and 5 letters per word, one with another; so that it appears that Johnson could translate plain English, at any notice, into words half as long again.

From the curiosity which I happen to know my suggestion has excited, I expect to have to return to the subject, and to compare Mr. Hackwood's results with others. A. De Morgan.

MARINE AQUARIUM.

(Vol. xii., p. 285.)

The presence in an aquarium of that noxious pest, sulphuretted hydrogen gas, is usually due to the decay of sea-weeds in a hidden spot, from which the light is excluded. The remedy, or rather the prevention, of the annoyance, is therefore obvious, namely, by the avoidance of all overlaying surfaces, and by the admission of as much light — sunlight if possible — as experience points out to be sufficient for the maintenance of the whole arrangement in a healthy state. If large masses of rock-work be introduced in a tank by way of ornament, they should be so arranged, that their points of contact with the other contents should be as small as possible, not lying on broad surfaces. Yet it often unavoidably happens that the layer of shingle forming the bed of the aquarium is blackened by sulphuretted hydrogen; but this is not always inconsistent with the prosperity of the collection, so long as the poison is not diffused through the water by the stirring up of the shingle. This state of things occurs naturally in the ocean: witness, for example, Mr. Cocks's anecdote, as given in Johnston's *British Zoophytes*, p. 231., of finding at Green Bank "herds of the *Actinia Bellis* in prime condition — jackets as red as a Kentish cherry," while the beach at the spot was "composed of mud, sand, and decomposed algæ; many of the stones, when lifted, presented a face as black as the skin of an African, and sent forth a rich aroma of sulphuretted hydrogen."

The best way of removing refuse matters without disturbance, is by the pneumatic action of a glass tube. When the water (either actual sea-water or artificial) has been poisoned in the manner referred to by A. Y. M., it need not be thrown away, but may be drawn off with a siphon into a shallow pan, and be there agitated and aërated with a syringe until it is sweet again, which will be in a few days. Then it may be bottled off for future use, the aquarium having been in the meantime well cleaned out, the stones and rock-work washed, the decaying weeds cleared away, and other water substituted.

An excess of light also has its evils, for it developes an excessive growth of vegetation, the algæ throwing off their spores so abundantly, that the whole bulk of the water speedily becomes of a deep greenish brown colour; not interfering with the health of the animals it is true, but objectionable from the fact that everything is effectually hidden from view. This evil also I have successfully combated by drawing off the water and placing it in vessels in a dark closet, thus destroying the vegetable principle, and restoring it to its former clearness, when it may be used again. To recapitulate; if care be taken to secure a healthy vegetable growth before the introduction of animal life, if the latter be put in gradually, and if the stock be kept at a minimum rather than at a maximum amount, non-success can scarcely follow. For more minute details, reference should be made to a little half-crown volume issued this week, and entitled *A Handbook for the Marine Aquarium, containing practical Instructions for constructing, stocking, and maintaining a Tank*, by that eminent naturalist, Mr. P. H. Gosse. W. Alford Lloyd.

164. St. John Street Road.

DE WITT MEDALS.

(Vol. xii., p. 244.)

As a descendant, through the female line, of the De Witt family, I should be very glad of some accurate information respecting the medal of which G. L. O. speaks. I have in my possession (an heir loom in my family), a composition cast, apparently from the medal described by G. L. O., less than two inches and a half in diameter. The reverse is as he describes it, very finely executed. The legend has "formidati" (not "formidate). On a scroll above the device are the words —

"Mens agitat molem, et magno se corpore miscet."

Below the device is inscribed —

"NOBILE PAR FRATRVM SÆVO FVROR ORE TRVCIDAT. XX AVGVSTI."

It is obvious that the date is contained in the large letters of the portion which ends with *trucidat*, as the year of their murder was 1672. The designer's name is in the corner, "Avry F." On the obverse are the effigies in profile, and facing one another, of the two brothers, with the legend, "Cornelivs De Witt. Nat. A. 1623 * Johannes De Witt. Nat. A. 1625." And behind John De Witt, in smaller letters, "Integer vitæ;" and behind Cornelius, "Scelerisque purus." On a scroll beneath the figures, "Hic armis maximus, ille toga." A shield is beneath all, charged with three greyhounds courant. I have besides, a silver medal (also an heir loom), not quite two inches in diameter, having on the obverse the effigies of the two brothers in profile, not facing one another, but disposed as in the coins of William and Mary. (I am very defective in numismatic terminology.) The legend is "Illustrissimi fratres Johan. et Cornel. De Wit." The reverse has an ornamented border, with this inscription:

"Twee Witten eensgezint,
Gevloeckt gehaet gemint,
Ten spiegel van de Grooten
Verheven en verstooten,
In alles Lotgemeen,
Staen naer húndootbijeen
Gelijck zij hier nae't leven
Zookonstig zijngedveven."

Round the rim is engraved, "Violenta morte deleti. Hagæ Comiti. 20. Aug. A. 1672." The engraver's name is not given. John Jebb.

Peterstow.

PHOTOGRAPHIC CORRESPONDENCE.

Albumenized Collodion — M. Taupenot's Process. — M. Taupenot commences by describing a process for albumenizing, instead of varnishing, collodion plates, as he considers albumen a much better material than varnish for that purpose; both on account of its greater transparency, and from its being a better protection to the negative. The process is as follows: — The albumen is mixed with 10 per cent. of honey and a small quantity of yeast, fermented and filtered, and 1½ per cent. of iodide of potassium added; it is poured on the plate in the same manner as varnish, and the plate is then rested against a wall, with its face towards it, to drain until it is dry; it is then passed through a bath of ordinary aceto-nitrate of silver, washed, and immediately afterward through a bath of hyposulphite of soda; and the operation is terminated by washing the plates. The whole process, with the exception of the short time the albumen takes to dry, does not exceed one minute; and is, M. Taupenot says, a perfect protection to the collodion. The employment of albumen in this manner led M. Taupenot to another process: — that of photography on *dry* albumenized collodion, which he considers to succeed as well as that freshly prepared and wet. He describes his process in the following manner: —

On a collodion plate, passed through a silver bath, and washed with distilled water, pour, as in varnishing a finished plate, the iodized albumen above described, new or old, and let it drain till it is dry. In this state, the plate will keep several days. When it is wanted to be used, pass it through the bath of aceto-nitrate (10 parts of nitrate, and 10 of acetic acid to 100 of distilled water). The plate should be left from 10 to 20 seconds in this bath, which ought to have been filtered with care just before using, particularly if it is intended to employ pyrogallic acid to develope the image. The plate should be washed with distilled water, and it can be used either at once, while it is still wet, or it may be kept till the next day, when it will be found to be as sensitive as collodion used in the ordinary manner.

It is not necessary to develope the image as soon as it is taken, that can be done the next day. A solution of gallic acid, with the addition of some drops of fresh aceto-nitrate of silver, developes the image perfectly, but slowly, from a quarter of an hour to three days even, according to the time of exposure being required and the quantity of

aceto-nitrate added to the gallic acid. The plates so developed, have always more harshness than those obtained by pyrogallic acid. He employs the latter in different proportions, according to the effect desired. Ordinarily, the solution contains one half per cent. of pyrogallic acid, and six per cent. of acetic acid; this he mixes with an equal quantity of a solution containing two per cent. of nitrate of silver, and pours it on the plate, first wetting the latter with distilled water to make the solution flow over it without any stoppage. The mixture ought to be poured back into the glass, and again into the plate, and so on until the image is sufficiently developed, or the mixture begins to appear muddy, which soon happens when the glass, the plate, or the hands are not perfectly clean, or, above all, have any stains of hyposulphite on them. Under favourable circumstances, the mixture of pyrogallic acid and nitrate of silver alters slowly, and it is not necessary to renew it to bring out the image, which generally takes five or ten minutes, sometimes only one or two. The iron bath can also be employed. M. Taupenot says, that he has seen photographs developed with that by M. Disdéri, photographer to the Paris Exposition, and that the image appeared to him to be developed with much greater rapidity than with gallic or pyrogallic acid, though these, however, work very rapidly. M. Taupenot has taken many photographs with dry collodion, prepared over night, and always with great success, the time of exposure varying from six seconds to a minute; and he thinks this process will be found very useful to photographers, particularly to those who travel, and also in military operations, as from the facility of taking successfully as many photographs as are wished, any manœuvres, or even a battle itself at its various stages could be taken, which would be a remarkable application of photography, and furnish the most incontestable historic documents.

New Stereoscopes. — Our attention has been directed by the Stereoscope Company to some new specimens of these amusing and instructive objects, which seem to have been invented for the special purpose of proving the fallacy of the old saw, that "Seeing is believing." Let any of our readers who, like ourselves are deeply impressed with a sense of the wisdom of our ancestors, and who are as sceptical as we are, as to the possibility of an old saw being anything but truth in a quaint guise, place this view of the *Interior of the Amphitheatre of Verona* before his eyes, and then believe, if he can, that he is looking on a flat surface, and not viewing the very building itself, with its never-ending tiers of circular benches, and the city in the background. Altogether as wonderful in its way is the *Ducal Palace at Venice.* One may clearly saunter, deep in thought, beneath those grand old solemn corridors, although M. Ferrier, the stereoscopist, would fain persuade us we are but looking at two pictures on a piece of glass. As little can one credit it that this statue of *Giovanni di Medici* at Florence is not the solid body which our sense of sight proclaims it. The *Façade of the Church of St. Nicholas de Paul,* and that of the *Church of St. Eustache,* the *Court of L'Ecole des Beaux Arts,* at Paris, all bear testimony to the talent of the artist, and to the fact that stereoscopy is progressing with the science from which it takes its origin. We cannot, in our limited space, notice a tithe of the new and beautiful specimens which have been laid before us. We certainly have been greatly delighted with our examination of them; in beauty, tone, and sharpness they cannot be surpassed. They have suggested an idea, which we throw out for consideration, namely, how far better adapted are stereoscopic pictures for educational purposes than ordinary views. The appearance of solidity which they assume adds a truthfulness to the scene, and gives an idea of reality certainly not to be obtained in any other way.

Replies to Minor Queries.

Mortars and Howitzers (Vol. xii., p. 286.). — *Mortar*, from the Latin *mortarium* (for the etymology of which see Facciolati), a vessel in which things are pounded or brayed together, like a salad. Hence applied to the lime, cement, &c., used for building purposes, which are blended together as if in a mortar. A glance at the "weapons used for shell practice" at Woolwich (short wide cannons, similar in shape to a mortar), will readily suggest the derivation of the name as applied to them.

The *pestle* is also from the Latin *pistellum,* from *pinso* (*pistus*), to pound.

Howitzers are of German invention, "called originally *Haufenitz*, when they were loaded with old nails, broken glass, &c. From thence is derived the English howitzer." (*Conversations-Lexikon*, in voce). W. L. N.

Francis's "Horace" (Vol. xii., p. 218.). — In the absence of all information as to the date of the first edition of Francis's *Horace*. I would suggest that it was probably the edition printed by Woodfall in 1746. For I have seen the second edition published by Millar in 1747, and the fourth edition issued by the same publisher in 1750. I had not an opportunity of comparing the two, but the resemblance between them was so striking, as to raise the suspicion that the only difference was in the title-pages; for the number printed, two thousand, seems to be an extraordinary one. M. N. S.

Lawes's MS. Music (Vol. xii., p. 186.). — The printed copy of Lawes's *Choice Psalmes* consists of *four* single parts, viz. "Cantus primus," Cantus secundus," "Bassus," and "Bassus continuus," or thorough bass. The contents do not exactly correspond with those of the MS. described by J. C. J., inasmuch as the thirty psalms which follow the eight elegies are in the printed copy stated to be by William Lawes, the preceding thirty only being assigned to Henry. Moreover, J. C. J. does not mention the nine canons printed at the end of the thorough bass part, as being included in his MS. The printed work being by no means common — indeed, complete copies are somewhat rare — it may, perhaps, not be deemed superfluous to add that it contains, in addition to the music, a dedication to Charles I., and an address "To the Reader," both subscribed by Henry Lawes; and commendatory verses by A. Tounshend, (Sir?) J. Harington, J. Milton, and Fr. Sambrooke. Milton's contribution is the sonnet beginning —

"Harry, whose tuneful and well-measur'd song."

A portrait of Charles I. faces the title of some copies, and in others is found on the back of the

title-page. This portrait is said to have been the last published in the king's lifetime. W. H. H.

"*Theodora*" (Vol. xii., p. 205.). — Dr. Morell, the author of the oratorio set to music by Handel, in an advertisement prefixed to the edition of 1750 (query that issued for the first performance), says that he took the story chiefly from (what he calls) a treatise by Robert Boyle, published in 1687, and reprinted in the author's works, entitled *The Martyrdom of Theodora and Didymus*. He states that Boyle in his preface tells us that, —

"Having had occasion to turn over a martyrology, and some other books that related to the sufferings of the primitive Christians, he chanced to light on those of a virgin, who, though (to his wonder) she was left unnamed by the other writers that mention the fact, seem'd plainly to be the same that is by one of them expressly called Theodora. And that in another author he found mention made of a person about Dioclesian's time, whom he took to be our martyr, that was intimated to be of high quality, if not a princess; which title, says he, I had without scruple given her, if I had been half as sure that she was a princess as that she deserved to be one."

Morell then proceeds:

"But the French tragedian, I think, has styled her a daughter, or descendant, of Antiochus, and herein I have followed *him*; but in no other circumstance or sentiment whatever; the rest being chiefly taken from Mr. Boyle's plan, as far as the scantiness of a performance of this kind would permit."

W. H. H.

Coningsby Family (Vol. xii., p. 222.).—I observe that Mr. Cuthbert Bede writes an article on the *Coningsbys* of Herefordshire, descendants of Sir Humphrey Coningsby who was buried at *Aldenham* in 1551. Is he aware that a branch of the family remained in Aldenham and in the neighbouring parish of North Mimms? Of Aldenham were Mr. John Coningesbye, born 1638; and Mr. Robert Conisby, or Cunningsbie, his father, Gent.; and Sir Henry Coningsby, whose daughter Theophania married, in 1670, Edward Briscoe, Esq. They possessed the Weild House in the parish; which, to judge from an old map, was also "a moated grange."*

Robert Coningsby was son of Sir Ralph, of North Mimms. Henry H. Gibbs.

Frognal.

General Wolfe (Vol. xi., p. 257.). — The following extract is from a publication little known, having been printed for the authoress, who was a literary lady of high character and attainments, and appears to have known the hero personally. It is on p. 745. of vol. i. of *Miscellanies in Prose and Verse*, by Mrs. M. Deverell, of Nailsworth, Gloucestershire, 1731. "N. & Q." contain so many curious particulars of this great man, that this additional notice cannot fail to be acceptable to his admirers:

"And I remember the great General Wolfe to have been much admired for his talent in this science (dancing) likewise; but he was generally ambitious to gain a tall graceful woman to his partner, as well as a good dancer, and when he was honoured with the hand of such a lady, the fierceness of the soldier was absorbed in the politeness of the gentleman. When thus innocently animated, the general seemed emulous to display every kind of virtue or gallantry that would render him amiable in a private character. Such a serene joy was diffused over his whole manners, mien, and deportment, that it gave the most agreeable turn to the features of that hero who died for his country."

E. D.

Cromwell's Portrait (Vol. xii., pp. 205. 253.). — A beautiful miniature portrait, also by Cooper, of John Hampden, Cromwell's bosom friend, and, "rara avis in terris," *the* honest man of his party, was disposed of by lottery in Chester a year or two ago, and is now in the possession of the fortunate winner, a lady resident in this city.

T. Hughes.

Chester.

Books chained in Churches (Vol. xi., pp. 93. 213.). — Add to the list the old church at Bridlington, Yorkshire, where the following books are chained: Bishop Jewel's *Works*; Hooker's *Ecclesiastical Polity*; Heylin's *Works*; Comber's *Companion to the Temple*.

C. Mansfield Ingleby.

Birmingham.

Inscriptions on Sun-dials (Vol. xi., pp. 61. 133. 184.). — Add the following to the list.

Whitby, St. Hilda's:

"Our days pass as a shadow."

Bridlington Old Church:

"Tempus fugit."

Beverley Minster:

"Now or when?"

Louth Church:

"Sic transit gloria mundi."

Threekingham Church:

"Sic vita."

Middle Temple (and query New College, Oxford):

"Periunt et imputantur."

From *Martial*.

C. Mansfield Ingleby.

Birmingham.

Umbrellas (Vol. iii., p. 483.; Vol. xii., p. 233.). — The word used by Aristophanes is σκιάδειον, of which the Italian *Ombrella* is a literal translation, meaning "little shade" (Aves, 1508), and corresponds in sense with the *parasol*, the use of which

* Might not this have been *the* moated grange, and should we not read *Hertfordshire* for Herefordshire? The date about coincides.

in this moist climate is confined to the female sex, the male using a similar, but larger, covering to protect him from rain. Of such protection, the *parapluie* (umbrella) may be said to be quite of modern application, if not invention. In the East, no doubt the use of this article is of an antiquity far beyond historical times, that is, as a *parasol*. The joke of Aristophanes is, that Prometheus, the great discoverer of all the arts, wishing to hide himself from Jupiter (= the æther or atmosphere), covers his face with a *parasol* (so translated in French by Artand), as a lady now does who desires to protect herself from the prying eye of day, and her complexion from the influences of Jupiter. Prometheus inquires what sort of a Jupiter it is, — τί γὰρ ὁ Ζεὺς ποιεῖ; Is he a-cloud-gathering, or a-cloud-dispersing? The reply of Peisthetaines being satisfactory, he says, "Then I will uncover," at the same time telling Peisthetaines not to mention his name, lest Jupiter should hear it, although he was a-cloud-gathering, and could not see him, handing the parasol to Peisthetaines at the same time to hold over his head, so that Jupiter might not catch a glimse of him. "Ah! ah!" exclaims Peisthetaines, "excellent idea, and quite Prometheic!" (prudent and appropriate to your name and character).* Εὖ γ' ἐπενόησας αὐτό καὶ προμηθικῶς. Several arts might be mentioned as known to the ancients, some of which, after being lost for centuries, have been re-discovered; others still remaining to be re-discovered, as malleable glass, for example. T. J. Buckton.

Lichfield.

Posy on a Ring (Vol. xii., p. 194.). — Whitaker mentions a ring found on Towton Field, of gold, and weighing upwards of an ounce; it bore the cognizance of a lion, and this legend,

"Nowe ys thus."

Probably the crest of the Percys, and the motto taken in allusion to the times, — an age as fierce as a lion.

"The posies in your rings are always next to the finger, not to be seen of him that holdeth you by the hands." — Ded. to Euphnes' his *England*.

"Indeed, at first, man was a treasure;
A box of jewels; shop of rarities;
A ring whose posie was 'my pleasure.'"
Geo. Herbert, *The Church: Miserie*.

"'Lesse than the least
Of all Thy mercies' is my posie still.
This on my ring,
This by my picture, in my book I write."
Ibid. The Posie.

Turberville wrote a poem "To his loue, that sent him a ring, wherein was graude, —

"'Let Reason rule.'"

Mackenzie Walcott, M.A.

* The Latin allusion to the Prometheus of Æschyles.

Saints versus *Serpents* (Vol. vi., p. 147., &c.). — Both Mary Magdalen and Martha are said to have destroyed the Tarasque (Mone's *Lat. Hymns*, iii. 426.). St. Firminius is to be added to the serpent-slayers:

"Hic Augiensem insulam
Dei nutu intraverat,
Quam multitudo pessima
Detinebat serpentium,
Intrante illo,
Statim squammosus
Festinanter exercitus
Aufugit, ampli
Lacus natatu
Tergus tergens per triduum."—*Ib.*, p. 483.

Add also St. Margaret:

"Fortis hæc in passione
Pugnam gessit cum dracone,
Quem scidit per medium."—*Ib.*, p. 408.

At p. 405., the dragon swallows her:

"Quem per medium signo crucis discidit,
Et de utero ejus inlæsa exivit."

Add also St. Servulus, who slew a serpent of great size by elevating the cross:

"Ex improviso coluber,
In campum exit maximus
Erecta cruce perimit
Athleta Christi dæmonem."—*Ib.*, p. 499.

Sir R. C. Hoare says that, at Teanum, in A.D. 333, it is said that St. Paride, who had come from Athens, slew a famous dragon which the inhabitants used to worship. A church stands on the spot where the dragon was slain, and in the church is a monument recording the event. Sir R. C. Hoare gives the inscription. (*Classical Travels*, vol. i. p. 261., edit. 1819.) B. H. C.

Priests' Hiding-places (Vol. xi., p. 437.; Vol. xii., pp. 14. 149.). — There is a secret room at Moyles Court, near Ringwood, the house held by the unfortunate Lady Lisle, who died on the scaffold at Winchester on the charge of concealing fugitives after the battle of Sedgmoor.

Mackenzie Walcott, M.A.

Palindromon, vers retourné (Vol. ix., p. 343.). — This line was written in Souris:

"Sum mus ore, sed is sum mus, si deo ore summus."
Garasse, *Recherche, &c.*, p. 387.

English words the same backwards or forwards:

Bib, gag, Nan, tit, eye, Bob, gig, pip, tat, ere, Eve, gog, pap, tot, ewe, did, nun, pop, pup, Anna, deed.

Mackenzie Walcott, M.A.

Cardinal's red Hat (Vol. xi., p. 105.). — Cardinals wear red, says Bayle (*Pensées sur la Comète*, p. 37.), because Rome is the solar or holy city, Sunday belonging to Christianity, and cardinals therefore use the colour of the sun!

Mackenzie Walcott, M.A.

Henry Best (Vol. xii., p. 227.).—Mr. Best died in 1836. He lies in the churchyard of Brighton old church (St. Nicholas), where is a raised tomb with the following inscription:

✠

"In sure and certain hope, Henry Best, Esq., formerly of the Minster Yard, Lincoln, and of St. Mary Magdalen College, Oxford; born 21 Oct., 1768. Died 28 May, 1836. 'Requiescat in Pace.'"

Mr. Best graduated at Magdalen; B. A. Oct. 10, 1783; M.A. June 22, 1791. P. B.

A Lady restored to Life (Vol. xi., p. 146.; Vol. xii., pp. 154. 215.).—Since I sent you a Note on this subject, I have heard of two other similar legends. The localities are Lubeck and Magdeburgh. Both towns have houses ornamented with horses, showing that the legend in these places agree with the one I had heard of in connexion with Cologne. There is one circumstance connected with the Lubeck legend that may be of interest. The lady on her return to the light of day had lost her lively complexion, and ever afterwards was known by her corpse-like colour. Two children whom she bore were also marked in this ghastly manner. There can be no doubt of the truth of this story, if we may argue in the method of good old Thomas Fuller, as in the church of St. Mary in Lubeck, there is a painting representing the lady in question with her two children, unmistakeably referring to the legend, as the corpse-like hue is faithfully given.

S. A. S.

Bridgwater.

I have heard this story related of the mother of the late Earl of Mount Edgcumbe, of whom an old servant of my family used to relate that she "had more than one child after she was buried." How far this is true I cannot undertake to say.

J. F.

Bell at Funerals (Vol. ii., p. 478.; Vol. vii., p. 297.).—

"Perico de Ayala went away to the Court brotherhood, and requested them to bury one who had died at the marquis's, and then away went the funeral procession, with *the little death-bell tinkling before them.*"—Floresta's *Española*, p. 123.

This will show that the custom at Oxford, of which Mr. Gatty expressed some doubt, was observed also on the Continent. I myself have seen the bellman twice precede the funeral of an under-graduate at Oxford, once to a college chapel, and once to St. Mary's Church.

Mackenzie Walcott, M.A.

Pierre Marteau (Vol. x., p. 503.).—H. B. C. inquires for books printed at Cologne by Pierre Marteau; let him turn up Brunet's *Manuel du Libraire*, vol. v. p. 813., edit. 1844., and under the head of books, "auxquelles les Elzeviers n'ont pas mis leurs noms, mais qui sont sorties de leurs presses," he will find plenty of such.

These celebrated typographers appear to have been in the habit of using fictitious imprints to books of questionable orthodoxy, revolutionary politics, or unsound morality; and the curious will often meet with these outcasts purporting to be from the Cologne, or other German and Dutch presses of P. Marteau, &c.

I have several of these upon my shelves, and may cite, as examples, three, all bearing the distinguishing mark of the sphere upon the title, from the press of Marteau, Cologne:—

1. *Histoire de l'Inquisition, et son Origine*, 1693. The work, I believe, of the Abbé Marsoillier, who seems to have been no apologist for this Satanic adjunct of popery, for on its reaching Rome, the book was immediately clapped into the Index.

2. *Histoire Secrete des Rois Charles II. et Jacques II., traduite de l'Anglais*, 1690. If the first lacked papal orthodoxy, this is as defective in the *Jure Divino* of kings and popes.

3. *Le Siècle d'Or de Cupidon*, no date. A coarse and incorrectly printed little book, with a frontispiece representing the gambollings of satyrs and nymphs; eminently belonging to my third category. J. O.

Bankers' Cheques (Vol. xii., p. 9.):—

1. A banker can legally refuse to pay a cheque (at the counter), crossed in blank, by the *lex mercatoria*.

2. A banker is allowed twenty-four hours to present a cheque, and the same time to return it if dishonoured.

3. It *is* lawful—whether necessary or useful or not depends on circumstances—in payment to cross cheques. X.

30. Ely Place.

"*Child's Guide to Knowledge*" (Vol. xii., p. 205.).—The authoress of the *Child's Guide to Knowledge* is Mrs. Ward, wife of the late Rev. R. Ward of Thetford, Norfolk. Anon.

Roman Catholic Bishoprics (Vol. xii., p. 249.).—Your correspondent wishes to know my reason for believing that the titular "Argolicensis" was a suffragan of England. I can assure him that it has been my endeavour to collect the name of every suffragan that I could meet with in my reading, and I have a more complete list than has ever yet been printed. I have in MS. a history of every see, and concise biographical memoirs of every bishop of England and Wales and the Colonies, from the foundation of the diocese, and only wait until I can find a publisher enterprising enough to give them to the world. Among the suffragans who have derived their names from Greek towns, I may mention Gilberd and Vivian

of Megara, Woolf of Lacedæmon, John of Philippi, Wylson and Hatton of Negropont, and Tynmouth of Argos. Will any of your correspondents kindly tell me the modern names of the following secs: Olevensis, Calliopolis, Solubriensis, Chrysopolis, Mimatensis, Aurisacensis, Zagabrensis, Damestensis, Poletensis, Cundurensis, Andicunensis, Navatensis, Sirmium?

MACKENZIE WALCOTT, M.A.

Sepulchral Monuments in Barytes (Vol. xii., p. 165.). — *Barytes*, of which *Barium* is the metallic base, is a mineral earth, found in Cumberland, Yorkshire, and other parts. One of its compound varieties, provincially termed "Cawk," may be met with in Derbyshire, a county well known to the Romans for its mineral products; pigs of lead having been discovered, with inscriptions denoting their mineral connexion with Roman stations in those parts. The fissured hill of *Crich*, in the last-mentioned county, is rich in metallic ore. The discovery of a *native carbonate of baryta*, or *barolite*, at Anglesark, in Somersetshire, is ascribed to Dr. Withering, from whom the mineral acquired the name of witherite; it occurs crystallised and massive. (See Brande's *Dict. of Science*, &c., under article "Baryta.") In Lancashire the Roman stations were numerous. The Βαρυς λίθος of Barolite may have some affinity to the "stone" alluded to by your correspondent.

F. PHILLOTT.

Moustache worn by the Clergy (Vol. xii., pp. 202, 254.). — In the room where I write, the great Archbishop Laud and Bishop Morley of Winchester look down from the wall upon me, both of them in moustache and "imperial." And I am happy to say I met the other day a venerable friend of mine, a doctor in divinity, luxuriating in moustache and beard, much, as he told me, to his comfort.

Amongst the popes, I find the following who wore either beard, moustache, or both:

John XI.
Benedict V.
Benedict VII.
John XX.
Leo IX.
Victor II.
Urban II.
Innocent II.
Urban III.
Honorius III.
Gregory IX.
Alexander IV.
Adrian V.
John XXI.
Nicolas III.
Innocent VI.
Clement VII.
Julius II.
Paul III.
Julius III.
Paul IV.
Pius IV.
Pius V.
Gregory XIII.
Sixtus V.
Urban VII.
Gregory XIV.
Innocent IX.
Clement VIII.
Leo XI.
Paul V.
Gregory XV.
Urban VIII.
Innocent X.
Alexander VII.
Clement IX.
Innocent XI.
Alexander VIII.
Innocent XII., who died anno 1700, the last of the bearded popes.

BOTOLPH.

"*Vision of St. Brahamus*" (Vol. xii., p. 271.). — Mr. E. Stillingfleet Cayley, then an undergraduate of Trinity College, was generally understood to be the author of the above. In line three of the third stanza, the original has "fought," not "found."

J. EASTWOOD.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have lately received, from an American correspondent, two volumes to which we would draw the attention of our readers. The first, which is privately printed, is in a great measure a selection from the "Shippen MSS.," which are to appear under the superintendence of the editor of the work before us, which is entitled *Letters and Papers relating chiefly to the Provincial History of Pennsylvania, with some Notices of the Writers*. It is a curious, and, to the future historian, will be a most useful volume; for though consisting of miscellaneous letters, accounts, &c., selected from the MSS. we have referred to, and which selections the editor justly describes as being "of some, though not remarkable value;" yet, the genealogical information so industriously collected by the editor, and the numerous allusions to passing events contained in the letters, and the frequent glimpses which they afford of the state of society at the period when they were written — "in the old time when George III. was King" — many indeed before his accession — will, we are quite sure, be hereafter turned to good account by the Macaulay of America.

The other volume to which we referred, *Papers in Relation to the Case of Silas Deane*, is the first work issued by "The Seventy-six Society," lately established at Philadelphia for the publication and republication of books and papers relating to the American Revolution. The many societies established in America for a like purpose — its centenary, and other associations — must result in such a body of evidence, having relation to the general and the local governments and people, as no other nation can hope to rival. We trust, however, that our transatlantic friends will excuse us if we remind them that many works — the one before us for example — derive their interest from the fact of their being cotemporary documents; necessarily, therefore, coloured with the passions and prejudices, good or bad as may be, of the hour; and ought to be carefully edited, that the casual reader, as he must have the bane, may have the antidote before him. In these papers, now published, suspicion is thrown on the conduct of one of the most illustrious of American citizens, which a competent editor would have proved groundless in a single note.

The prospects of the coming publishing season, are at length before us. The most important announcement is that from Messrs. Longman of Volumes III. and IV. of Mr. Macaulay's *History of England*, now definitely advertised for December. They announce also two volumes of Moore's *Journals and Correspondence*, and of Mr. Buckingham's *Autobiography*, completing those works; and also of Merivale's *History of the Romans under the Empire*, and of Holland and Everett's *Life of James Montgomery*, and Vol. III. of *Lieut. Burton's Pilgrimage to Medina and Meccah*. Amongst new works to be issued by the same firm, are Dr. Barth's *Travels in Africa*; *A Portion of the Journal of Thomas Raikes, Esq., from* 1831 *to* 1847; *A Narrative of Capt. M'Clure's Arctic Voyage and Discovery of the North-West Passage*; a second *Journey round the World*, by Madame Ida Pfeiffer; a work on *Russia*, by the Rev. T. Milner; *Eastern Experiences*, by A. S. Kennard; *Eight Years' Wanderings in Ceylon*, by S. W. Baker; *An Inquiry concerning Religion*, by Mr. George Long; and a work by Mr. Woods on *The Past Campaign*, which is to comprise the "Journals of Capt.

Butler," describing the defence of Silistria, and the correspondence of Capt. Christie, relative to the disastrous gale in the Black Sea of November 14, 1854. Messrs. Longman also announce, that the *Philosophical Works of Lord Bacon*, being the first division of the new edition so long in preparation under the editorship of Mr. Robert Leslie Ellis and Mr. James Spedding, with the assistance of Mr. Heath for the professional works, is in the press. Mr. Murray announces the conclusion of Grote's *History of Greece*, and of Dean Milman's *History of Latin Christianity*; *Five Years in Damascus*, by the Rev. J. L. Porter; *Notes of Travel in Sinai and Palestine*, by the Rev. A. P. Stanley; a work on *Turkey and its Inhabitants*, by M. A. Ubicini; *A Bird's-eye View of India*, by Sir Erskine Perry; *The Pilgrimage, and other Poems*, by the Earl of Ellesmere; a *Handbook of Architecture*, by Mr. Fergusson; and a volume of *Later Biblical Researches*, by Dr. Robinson; a revised edition of Lord Broughton's *Journey through Albania*, with Lord Byron; and Mr. Croker's articles on the *Early Period of the French Revolution*, reprinted from the *Quarterly Review*. Mr. Murray also announces *The Correspondence between Napoleon the First and his Brother Joseph, translated from the Mémoires du Roi Joseph*; and *Caravan Journeys and Wanderings in Persia, Affghanistan, Turkistan, and Beloochistan*, translated from M. J. P. Ferrier, by Capt. William Jesse; and a *Handbook of the Arts of the Middle Ages*, by M. Jules Labarte, translated by Mr. Pallisser.

Mr. Dickens' new work of fiction is at length named, and the first number of *Little Dorritt* is looked for with great anxiety. Mr. Bentley is to give us immediately the concluding volume of Lord John Russell's *Memoirs of Charles James Fox*; M. Guizot's *Life of Richard Cromwell, and the Dawn of the Restoration*, in a translation by A. R. Scoble; *Original Letters of Boswell, the Biographer of Johnson*; Professor Creasy's concluding volumes of his *History of the Ottoman Turks*; and *Original Letters of Queen Henrietta Maria, including a Private Correspondence with Charles the First*, edited by Mrs. Everett Green. Messrs. Hurst and Blackett announce a *Life of Jeanne d'Albret, Queen of Navarre*, by Miss Freer; *The Wanderer in Arabia*, by G. T. Lowth; a work by Thomas Hood (son of the author of *Whims and Oddities*); and *Scottish Heroes in the Days of Wallace and Bruce*, by the Rev. A. Low. Chapman and Hall's announcements of *The Mystic*, a new poem, by the author of *Festus*, and *Men and Women*, two volumes from the muse of Robert Browning, must complete our list.

Some idea of the interest which is excited by the approaching publication of Mr. Macaulay's two new volumes, may be formed from the fact that, besides the regular booksellers, many dealers in old books are issuing circulars to their customers, soliciting early orders to prevent disappointment; that one house alone in the Row has subscribed for 2500 copies, and that there is little doubt that before the day of publication (which is to be early in December), the number subscribed for by the trade will be little short of 25,000 copies.

A special general meeting of the Surrey Archæological Society will be held on Tuesday, Oct. 30th, at the St. Olave's Branch School House, Magdalene Street, Tooley Street, Southwark, for the purpose of taking the necessary measures for the publication of the first portion of the Society's "Transactions." A paper, "Notices of Horselydown," will be read by Mr. Corner. At the conclusion of the business, the members will inspect the interesting Church of St. Saviour, Southwark; the architectural and antiquarian features of which will be pointed out by George Gwilt, Esq., F.S.A., and the Rev. C. Boutell, M.A. The visit to the church will take place at 2 o'clock.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Clarkson's History of Richmond.
Life of Baxter.
Lowndes' Biographical Manual. 4 Vols. 8vo. 1834.
Ditto, Ditto, any odd Parts.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Scott's Novels. 8vo. 1822. Vols. I. to VII. of Tales and Romances, and Vol. V. of the Historical Romances.
Malcolm's History of Persia. 8vo. Vol. II.
Malcolm's Life of Lord Clive. Vol. I.
Ballantyne's Novelist's Library. Royal. 8vo. Vol. X.
Swift's Works. By Scott. 1824. Vols. VI. & IX.
Lodge's Portraits. 4to. 1830. Parts 68. 70. & 76.

Wanted by *Messrs. Sotheran, & Co.*, 331. Strand.

The Parable of the Pilgrim: written to a Friend. By Symon Patrick, B.D. London, 1667. Small 4to.

Wanted by *S. Alfred Steinthal*, Fryern Place, Bridgwater.

Annual Biography and Obituary. Vols. XIX. & XXI. Boards. Clean.

Wanted by *Alexander Mackie*, Bookseller, 24. Chichester Place, King's Cross.

Lehman's Physiological Chemistry. English Translation.

Wanted by *W. B. McKinlay, M.D.*, Paisley.

Cinquante Méditations de toute l'Histoire de la Passion de Notre Seigneur. Mises en Francais par G. Chappuis. Small 8vo. Frontispiece and Fifty Engravings. Anvers: C. Plautin. 1587.

Wanted by *William Hutchison*, Fincham, Norfolk.

Trinder's English Grammar. About 1790.

Wanted by *William Brown*, Bookseller, 130. & 131. Old Street.

Notices to Correspondents.

W. Bates. *Praed's Enigma, "Sir Hilary," has been already discussed in* "N. & Q."

T. Rose (Glasgow.). *We cannot use the woodcut sent in by our Correspondent. It shall be returned with the article to which it belongs.*

A Constant Reader. —

"Hail to the chief who in triumph advances!"

is the Boat Song in Canto II. of The Lady of the Lake.

Meton, *whose Query respecting* Ready Reckoners *appears at* p. 226. *is requested to state how a letter may be addressed to him.*

X. Y. Z. *Macaulay's Ballad on the "Battle of Naseby" was printed in* Knight's Magazine, *about* 1824.

T. S. N. *The correct quotation from* Hudibras, Part III. Canto 3. lines 547-8., *is* —

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Notes.

RETRIBUTIVE JUSTICE.

Distinct from the less significant instances of supposed Divine retribution, which are collected in such works as Beard's *Theatre of God's Judgments*, and Reynolds's *Triumph of God's Revenge against Murder*, it has been often remarked that a kind of poetical justice has been manifested in the Nemesis which has overtaken those persons who have devised modes of punishment, torture, or death, for their fellow-creatures. The Scriptures assure us that "an eye for an eye, and a tooth for a tooth," will be exacted; that "all they who take the sword shall perish with the sword;" and that "whatsoever a man soweth, that shall he also reap;" they afford us, moreover, an illustration in the case of "the wicked Haman," who expiated his enmity to the Jewish people on the "gallows, fifty cubits high, which he had made for Mordecai."

In profane history, will at once suggest itself the legend of Perillus, condemned by the tyrant Phalaris to be roasted in the brazen bull which the too confident artisan had constructed for the torture of others. Some other such story, whether recorded in history I know not, occurred to Shakspeare when he wrote, —

> "For 'tis the sport to have the engineer
> Hoist with his own petar."
>
> *Hamlet*, Act. III. Sc. 4.

The story of Perillus rests, I am aware, upon imperfect evidence, but it is at least as old as Pindar, and answers my present purpose. Swift makes a not very felicitous use of it as an illustration in one of his "Drapier's Letters:"

> "This very much resembles the project of Mr. Wood; and the like of this may possibly be Mr. Wood's fate; that the brass he contrived to torment the kingdom with, may prove his own torment and destruction at last." — Swift's *Works* (Sheridan's ed.), vol. ix. p. 29.

Another appropriate legend is that of Ludovico Sforza, Duke of Milan, who, it is asserted, was crushed to death in a metallic collapsible prison of his own invention. This story, too, appears to be at variance with history; a tale founded upon it, entitled "The Iron Shroud," will be found in *Blackwood's Mag.*, vol. xxviii. p. 364.

Sancho Panza invoked blessings on the man who invented sleep; for him who prevented its enjoyment, who will regret the fate which the avenging Eumenides had in store? —

> "Au neuvième siècle, Motawakkel-Billah, dixième calife abasside de Bagdad, ayant voulu se venger du vizir Mohammed, Ibn-Hammad, qui avait voulu le détrôner, l'empêcha de dormir pendant plusieurs jours, et le fit enfin renfermer dans un fourneau de fer, hérissé de pointes aigues, et rougies au feu, supplice inventé par Mohammed lui-même." — Lalanne, *Curiosités des Traditions*, p. 343.

Mr. Davenport, in his *History of the Bastile*, Lond. 1838, remarks that, —

> "A mind tinctured with superstition, even though it were not of the darkest hues, might be tempted to believe that a fatality pursued the men by whom the Bastile was raised. It has been seen that the original founder was the famous Stephen Marcel, Provost of the Merchants. . . . . .
> He attempted to save himself by flight, but he was struck on the head with an axe, by De Charny, and he fell at the foot of the Bastile, which he himself had built." — P. 36.

By Hugues Aubriot, in the time of Charles V., the Bastile was advanced another step towards completion. He added two towers, and strengthened the fortifications; but the uncompromising discharge of his duty as Provost of Paris, excited enmity, and led to his final disgrace and ruin:

> "On lui fit son procès, comme coupable du crime d'hérésie. Il fut condamné, renfermé à la Bastille, puis transféré, quelques mois après, dans les prisons de l'évêché, que l'on nommait *Oubliettes*." — *Bib. Univers.*, tom. iii. p. 17.

I may yet cite another instance of retributive imprisonment:

> "The Bishop of Verdun was the inventor of the iron cages in the time of Louis XI. of France, and he himself became the very first tenant, being shut up in his own invention for eleven years." — *Lambeth and the Vatican*, vol. iii. p. 195.

The poisoner Sainte-Croix, as is well known, having inadvertently let fall the precautionary glass mask which he was in the habit of wearing, lost his life through the noxious fumes of the destructive preparation he was compounding; and in his sudden fate was involved that of the participator in his crimes, his pupil and mistress, De Brinvilliers.

Another instance of death by poison is that of the infamous monster Pope Alexander VI.:

> "It is but too certain that he once meditated taking off one of the richest of the cardinals by poison; his intended victim, however, contrived, by means of presents, promises, and prayers, to gain over the head cook, and the dish which had been prepared for the cardinal was placed before the pope. He died of the poison he had prepared for another." — Ranke, *History of the Popes*, vol. i. p. 52.

This was a case of the —

> "Bloody instructions, which, being taught, return
> To plague the inventor: thus even-handed Justice
> Commends the ingredients of our poisoned chalice
> To our own lips."
>
> *Macbeth*, Act I. Sc. 7.

Voltaire throws discredit upon this legend, of which he gives a somewhat different version, *Essai sur les Mœurs*, chap. cxi.

Returning to the East, the following illustrative anecdote is cited by Lalanne, from the *Univers Pittoresque* (Turquie), p. 304.:

> "En 1691, le grand vizir Ali-Pacha introduisit la

coûtume de faire conduire ignominieusement sur un *araba* (voiture non suspendue), traîné par des bœufs, les fonctionnaires qui encouraient sa disgrace—innovation qui fut cause de sa perte. Le Kyzlar-agaçi Ismaïl, destitué par le grand vizir, était près de monter sur le char à bœufs, lorsque son successeur Nezir-Aga réclama, auprès de la Khasseki-sultane, au sujet d'un outrage fait à un personnage de rang si élevé: instruit de cette violation de l'étiquette, le sultan ôta le sceau à Ali-Pacha, et envoya ce ministre en exil à Rhodes sur l'araba même qu'il avoit préparé pour son ennemi."

Our own history affords the next example of retributive death:

"Richard Cœur de Lion, King of England, died of a wound received from a crossbow, while besieging a small castle in France. It has been remarked that he met his death by a weapon introduced into warfare by himself, much to the displeasure of the warriors of his time, who said that 'heretofore brave men fought hand to hand, but now the bravest and noblest might be brought down by a cowardly knave lurking behind a tree.'" — *Saturday Mag.*, vol. ii. p. 120.

Ralpho, in *Hudibras* (part II. canto iii.), in satirizing the enormities of the witch finders, alludes to the notorious Hopkins —

"Who after prov'd himself a witch,
And made a rod for his own breech."

Dr. Hutchinson, in his *Historical Essay on Witchcraft*, says:

"These two verses relative to that which I have often heard, that Hopkins went on searching and swimming the poor creatures, till some gentlemen, out of indignation at the barbarity, took him, and tied his own thumbs and toes, as he used to tie others; and when he was put into the water, he himself swam as they did. This cleared the country of him, and it was a great deal of pity that they did not think of the experiment sooner." — P. 65.

Lalanne, from whom I have previously quoted, concludes his interesting chapter on "Peines et Supplices" by the following cases in point:

"Faisons encore les rapprochements suivants. Dans le *Rosier, ou épitome historial*, abrégé des grandes chroniques de France, on lit au f° 63.: 'Philippe le Bel fit faire le Montfaucon, et de ce faire eut la charge messire Enguerrand de Marigny.' Or, Enguerrand de Marigny fut pendu en 1315 à ce même gibet de Montfaucon. En 1328, Pierre Remy, principal trésorier de Charles IV., fut pendu à Montfaucon, 'à un grand gibet qu'il avait fait faire lui-même (dit le continuateur de Guillaume de Nangis), et dont il avait donné, dit-on, le plan aux ouvriers.' Ainsi se trouva vérifiée une prédiction qu'on avait, disait-on, gravée sur le principal pilier du gibet, et qui portait ces deux vers:

'En ce gibet ici emmi,
Sera pendu Pierre Remi.'"

While speaking of this mode of punishment, I may allude to the case of the notorious Deacon William Brodie, executed in 1788 at Edinburgh, for robbery of the Excise Office. From a clever little volume, *The Book of Bon Accord, or a Guide to the City of Aberdeen*, Aberdeen, 1839. I learn that the machine by which the sentence of the law was carried into effect was the invention or improvement of the patient himself:

"Thus to the fact that Deacon Brodie suffered by his own improved drop, common fame has added the embellishment that he was the first to prove its efficiency."

However this latter point may be, in its efficiency he seems to have taken a most paternal interest. The following account of his last moments is given by one of his biographers:

"He scanned the apparatus with the coolness of a professional man, and half jestingly desired Smith to mount first. Having mounted himself, he found the rope too short, descended till it was made longer, ascended again, and found it still too short; when he once more stepped lightly down, and waited till it was made somewhat longer. Being at length satisfied, he reascended, helped the executioner to adjust the rope, shook hands with a bystander, whom he desired to acquaint his friends that he died like a man, and went carelessly out of the world, with his hand slung in the breast of his vest."

Towards the latter end of the sixteenth century, an attempt was made by the Regent, James Earl of Morton, to introduce into Scotland the *Mannaja, Mannaye*, or Halifax Gibbet, as an instrument of judicial execution; it was by this that he lost his own head. Sir Walter Scott informs us that —

"He met his death with the same determined courage that he had often displayed in battle; and it was remarked with interest by the common people, that he suffered decapitation by a rude guillotine of the period which he himself, during his administration, had introduced into Scotland from Halifax; it was called the 'Maiden.'" — *History of Scotland*, vol. ii. p. 168.

To this the favourite "embellishment" has been added by popular tradition:

"He was the first and last person who suffered by it in Scotland, and it still exists in the parliament house at Edinburgh." — Hone's *Every Day Book*, vol. i. p. 149.

So also in an epigram preserved in Kelly's *Collection of Proverbs*:

"He that invented the *Maiden* first *hanselled* it."

Such, however, is not the fact, as I learn from an interesting paper on "The Maiden, an ancient Instrument of Execution," in *Chambers's Journal*, O. S., vol. viii. p. 139. An excerpt from the books of the Treasurer of the City of Edinburgh, "To Andro Gotterson, smith, for grynding of the *Madin*, v. sh.," is of earlier date than the execution of Morton; and a subsequent entry of five shillings to the same individual, "for grynding of the *Widow*," testifies to the frequency of its use, and the appropriate change of name, after the first spouse of the Maiden had perished in her fatal embrace. It seems too, as I gather from the same paper, to have been the custom to give, when possible, a retributive significance to the mode of its working:

"By a quaint regulation, highly characteristic of our ancestors, when a cow or horse was the piece of property

stolen, the animal was caused, by means of a rope, to pull the trigger, and thus become the proximate executioner of justice upon the offender."

The Earl of Argyle, the last who suffered by this instrument, declared, as he pressed his lips upon the block, that it was "the sweetest maiden he had ever kissed."

The case of Dr. Guillotin would serve me well; but truth is strong, and I must give it up. Neither did he *invent* the instrument which now bears his name, though he certainly recommended its adoption in the phrase since become *célèbre*: "Moi, avec ma machine, je vous fais sauter la tête d'un clin d'œil, et vous ne souffrez pas;" nor did he become one of its victims, but died peaceably in his bed some twenty years later, regretted by all who knew him. His character is represented as mild and benevolent; and if so, how more terribly did he expiate the part he took in the Reign of Terror, in the consciousness that haunted this latter period of his life, that his name had actually merged into that of the murderous instrument whose adoption he had suggested, than if he had perished at the time beneath its avenging blade. In no period, perhaps, is retributive fate more clearly to be discerned, than in the end which awaited the sanguinary leaders of the Revolution. That of Danton may be cited, who, condemned by a decree of the irresponsible Extraordinary Tribunal, of which he was the originator, exclaimed on the platform:

"This time twelvemonths I proposed that infamous tribunal by which we die, and for which I beg pardon of God and man."

But while it has been attempted to show that —

"Foul practices
Turn on their authors."
Hamlet.

and that Scripture teaches what history confirms,

"There's meed for meed, death for a deadly blow."
Timon of Athens.

it may be added, that it is not alone upon those who compass by active means the injury or destruction of their fellow-men, that the sword of retributive justice has been supposed to fall. The eastern saying quoted by Damas to the discomfited Beauseant, may be cited as exhibiting the belief that the imprecations of those who call down the anger of heaven upon others, will, like "bread cast upon the waters, return after many days" to the utterers themselves:

"Curse away!
And let me tell thee, Beauseant, a wise proverb
The Arabs have — 'Curses are like young chickens,
And still come home to roost.'"
Bulwer, *Lady of Lyons.*

One more proof in conclusion, that, sooner or later, —

"Measure for measure must be answered."
Henry VI.

Who is there that sadly, yet calmly, reflects upon the fate of the first Napoleon, — the protracted eating away of the heart, which forced quiescence, became in one whose life was energetic action, the miserable confinement of "that spirit poured so wildly forth," within the narrow precincts of Longwood, — and does not recognise the awful significance of the scriptural warning, "with what measure ye mete, it shall be measured to you again," in the analogy of this miserable termination of the tyrant's career with that of his victim, — that "most unhappy man of men," as Wordsworth apostrophises him in his fine sonnet, — that brightest of occidental heroes, Toussaint l'Ouverture?

I do not profess to have exhausted the illustrations which history, which is philosophy teaching by example, affords of the truth of my commencing remark; but merely to have strung together a few of the more definite and striking instances, which, whether actual or mythic, may serve sufficiently to point the moral of the poet:

"To wrong-doers the revolution of time
Brings retribution."
Twelfth Night.

Or to illustrate the more emphatic warning of the Proverbialist, that, —

"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him." — Prov. xxvi. 27.

WILLIAM BATES.

Birmingham.

"JOHNIAN MELODIES:" CAMBRIDGE JEUX D'ESPRIT.

You have several times contributed to the recovery and preservation of those fugitive verses which often circulate among the playful students of our Universities. About forty years ago, a number of copies of verses were current at Cambridge under the title of *Johnian Melodies*, being parodies of Moore's *Irish Melodies*. I believe, as MR. INGLEBY says (Vol. xii., p. 270.), that these "skits" were probably composed by Trinity-men. I will write down one which I recollect completely, and shall be glad if any person can supply any others. This is a parody of "When in death I shall calm recline":

"When in hall you go to dine,
O take your seat by the President's chair;
Tell him I'm going to Tetham's to wine,
And hope to meet Sir Isaac there.
Bid him not set me an imposition,
For cutting his lectures this morning at eight;
For Hopper swears, with deep contrition,
She called me half an hour too late."

"The President" was, I believe, the Rev. James Wood, afterwards Master of the College, who then, as President, occupied the head of the Fellows'

table in the hall, and being also one of the College of Tutors, gave a "lecture at eight," as I believe the tutors still do. The person addressed is supposed to be a fellow commoner; and, therefore, dining at the Fellows' Hall, could "take his seat by the President's chair," and whisper his friend's excuse. The hospitable person, with whom the writer was "to wine" (for the word was, and is, used as a verb), was the present excellent Master. "Sir Isaac" was Sir Isaac Pennington, M.D., one of the senior Fellows, whom the writer appears to have regarded it as a notable event to meet. "Hopper" was his "bedmaker;" on whom, it seems, he had devolved the office of "calling" him in time for his college duties.

There were others of these *Melodies*, of which I will give you the first lines, not recollecting the whole of them:—

On,—

"*Let Erin remember the days of old.*"

Let Johnians remember the golden days."

On,—

"*Fly not yet! 'tis just the hour.*"

"Dine at one! 'tis just the hour."

W.

PAMPHLETS OF 1759–60.

Lady Hervey, in a letter dated Jan. 31, 1760, refers to two pamphlets just published, the character of which may be inferred from the following:

"As to the politics of either I am no judge; and I believe few people are so with regard to the preference to Canada or Guadaloupe, &c. The first is certainly Lord Bath's, the latter is wrote by a gentleman who is a dependant of Lord Halifax's, and is soliciting a place at Guadaloupe."

Mr. Croker considers it probable that the first pamphlet, here attributed to Lord Bath, was *The Interest of Great Britain considered;* and the latter, probably written by Cumberland, was *Reasons for not restoring Guadaloupe.*

These opinions, it will be seen, are put forth as mere conjectures, probabilities. I may therefore be excused if I express a doubt on the subject.

The pamphlet written by Lord Bath on the comparative value to this country of Canada and Guadaloupe, was the *Letter to Two Great Men.* Jenkinson at the moment, in a letter to George Grenville, written December, 1759, says, "imputed to Lords Chesterfield, Bath, and Egmont." Almon subsequently (*Anecd.*, vol. ii. p. 198.) follows the example of Lady Hervey, and speaks positively as to Lord Bath being the writer. To this pamphlet William Burke wrote a reply, *Remarks on Letter to Two Great Men*, as stated by both Almon and Prior. Other pamphlet replies were published on the subject, but these I believe to have been the pamphlets referred to by Lady Hervey. Certainly *The Interests of Great Britain Considered* was written by Dr. Franklin, assisted, as his grandson says (*Memoirs*, vol. i. p. 307.), by Mr. Richard Jackson, who desired not to be known on the occasion. P. P. T.

KING ALFRED'S BURIAL-PLACE.

Some time since two letters appeared in the *Hampshire Independent* on the subject of the burial-place of King Alfred, wherein it was stated that he was buried at Winchester, and that his tomb and remains were to be offered for sale by auction by order of the county magistrates, in order to make room for the New Bridewell. And the *Independent* remarks:

"We should have thought that the lowest depths of degradation had been reached, when the site of the splendid abbey where his remains were deposited, was covered with the buildings of a Bridewell."

Punch also made some facetious remarks on the same subject shortly afterwards. Now, presuming the story of his being buried at Winchester to be incorrect, I wrote to the editor of that paper a letter, a copy of which I herewith inclose, and which letter not having been contradicted, it is probable that the information I had obtained was correct. Still, some of your learned readers may be able to settle the matter beyond a doubt. If, therefore, you consider the subject worthy of any notice in "N. & Q.," perhaps you will kindly find a space for it.

The letter before alluded to is as follows:

"KING ALFRED'S BURIAL-PLACE.

"*To the Editor of the 'Hampshire Independent.'*

"Sir,—Permit me to correct what I deem an error, which has on two occasions appeared in your journal, with respect to the burial-place of the great and noble King Alfred. If the account which I inclose is authentic, and I have no reason to doubt it, it will appear that he was not buried at all at Winchester, but at Little Driffield in Yorkshire; and the mistake has probably originated in that excellent work, Milner's *History of Winchester*, now before me, wherein he states, speaking of Hyde Abbey, the site of the present Bridewell, 'That in conformity with the directions of the original founder, Alfred, as soon as the new monastery (Hyde Abbey) was completed, his remains were translated hither from the cathedral, where he had been buried in the interim. In the monastery also was buried his pious queen Alswitha.' So says Milner, who takes his authority from Asserius, Will. Malm., and De Reg.; the former, that is, Asserius, was a learned ecclesiastic cotemporary with Alfred himself. But in Cook's *Topographical Description of Yorkshire* it is thus stated, 'That in the year 1784 the Society of Antiquaries having had undoubted information that the remains of King Alfred the Great, who died in the year 901 (Rapin says 900), were deposited in the parish church of Little Driffield, deputed two of that learned body (accompanied by some other gentlemen) to take up and examine the remains. Accordingly, on Tuesday, the

20th of September, 1784, the above gentlemen, with proper assistance, entered the church for that purpose, to be directed to the identical spot by a secret history. After digging some time they found a stone coffin, and on opening the same discovered the entire skeleton of that great and pious prince, together with the most part of his steel armour, the remainder of which had probably been corroded by rust and length of time. After satisfying their curiosity, the coffin was closed, as well as the grave, that everything might remain as when found.' In the history above alluded to, it appears that King Alfred, being wounded in the battle of Stanford Briggs, returned to Driffield, where he languished of his wound twenty days, and then expired, and was interred in the parish church thereof. During his sickness he chartered four fairs, which are now annually held. On the side of the chancel these lines are written, 'Within this chancel lies interred the body of Alfred, King of Northumberland, who departed this life the 19th January, 901 [705?], in the twentieth year of his reign, —

"'Statutum est omnibus semel mori.'"

If, then, this account is really correct, there is no occasion for any farther outcry about disturbing his remains at Winchester; and if you are of the same opinion, perhaps you will afford a spare space in your columns for the purpose of affording the above information, and you will oblige, Sir,

Yours respectfully,
JNO. CRAMPHORN."

JOHN CRAMPHORN.

Great Yarmouth, Norfolk.

[We cannot insert this communication without a few accompanying remarks. The extract given above from Cook's *Description of Yorkshire*, is one of those cuttings from the newspapers of the time containing several inaccuracies and anachronisms. The gentlemen who examined the tomb at Little Driffield were not deputed by the Society of Antiquaries; but consisted of the rector and curate of the parish, with two or three of the neighbouring gentry. Moreover, it was not the tomb of Alfred the Great that was opened, but of Alfrid (variously spelt in old chronicles, *Alkfred*, *Aldfrid*, and *Alfrith*), who died at Driffield in 705, two centuries before Alfred the Great (*Saxon Chron.*, anno 705). Again, what is said of Alfred being wounded at Stanford Briggs, and chartering four fairs, relates to Harold, King of Norway, slain at this place, A.D. 1066, about 165 years after the death of the celebrated Alfred. See *Saxon Chronicle*, anno 1066.]

DR. STUKELEY'S MANUSCRIPTS, DRAWINGS, AND BOOKS.

Although Mr. Ritson and other antiquaries have taken an interest in the collecting of Robin Hood ballads, and have scraped together numerous anecdotes of Robin Hood and his companions, I have lately found some lines relating to him which have not, I believe, hitherto appeared in print.

There is living in the neighbourhood of Worcester a gentleman of the name of Fleming St. John, whose grandmother was the second daughter of that well-known antiquary Dr. Stukeley, who marrried Richard Fleming, Esq., an eminent solicitor. Mr. Fleming St. John's father was a pre-

bend of Worcester, and to whom has descended a valuable collection of manuscripts, drawings, and books formerly belonging to the doctor. Among them is an interleaved copy of *Robin Hood's Garland* of the date of 1719, *adorned*, as usual, with rude woodcuts. Bound up with it are the title-pages of several other garlands; and at the commencement there is, in Dr. Stukeley's handwriting, a very long pedigree of Robin Hood, in which his descent is traced from Raff Raby, Earl of Northumberland, to Waltheof, the great earl of that name, who married Judith, Countess of Huntingdon, the Conqueror's niece, from whom, the pedigree states, Robert Fitzooth, commonly called Robin Hood, the pretended Earl of Huntingdon, was descended; and that he died in 1274. This pedigree is far more elaborate in its genealogical tracings than that inserted by Mr. Ritson in his edition of the *Robin Hood Ballads*, 1795, vol. i. p. xxi. But this fictitious pedigree, and numerous other fanciful conjectures concerning the origin and family of Robin Hood are now swept away by the Rev. Joseph Hunter's recent discovery of documents in our national archives, by which he proves him to have been a yeoman in the time of Edward II.; that he fell into the king's power, when he was freeing his forests from the marauders of that day; that the king, pursuing a more lenient policy towards his refractory subjects, took Robin Hood into his service, made him one of the "vadlets, porteurs de la chambre," in his household; and Mr. Hunter has discovered the exact amount of wages that was paid him, and other circumstances, establishing the veritable existence of this hero of our childhood.

Introductory to the following lines, Dr. Stukeley has written these remarks:

"It is not to be doubted, but that many of subsequent songs are compiled from old ballads wrote in the time, or soon after Robin Hood, with alterations from time to time into the more modern language. Mr. Le Neve (Norroy) has a large half-sheet of paper which was taken from the inside of some old book, which preserves in an old hand a fragment of this sort. On the back of it is wrote, among other accounts, this, 'Itm. R. S. of Richard Whitway, penter for his house sent in full payment, jxs., the vij day of November, Edwd; iij. xv.;' and in a later hand as follows:

"'Syr Sheryffe, for thy sake
Robyn Hode wull y take —
I wyll the gyffe golde and fee,
This beheste yw holde me —
Robyn Hode, ffayre and fre,
Undre this lynde shote we —
With the shote y wyll
Alle thy lustes to fullfyll —
Have at the pryke,
And y cleve the styke —
Late us caste the stone,
I grante well be Seynte John —
Late us caste the exaltre,
Have a foote before the —

Syr Knyght ye have a falle,
And I the Robyn qwyte shall —
Owte on the I blewe my horne,
Hitt ware better be unborne —
Let us fight at ottrance,
He that fleth God gyfe hym myschaunce —
Now I have the maystry here,
Off I smyte this sory swyre —
This knygthys clothis wolle I were,
And on my hede his hede will bere —
Well mete folowe myn,
What herst y^u^ of gode Robyn —
Robyn Hode and his menye,
W^t^ the Sheryffe takyn be —
Sette on foote w^t^ gode wyll,
And the Sheryffe wull we kyll.
Beholde wele Frere Tuke,
Howe he dothe his bowe pluke —
Zeld yow, Syrs, to the Sheryffe,
Or elles shall ye blowes elyffe —
Now we be bownden alle in same,
Frere Tuke yis is no game —
Come y^u^ forth, y^u^ fals outlawe,
Y^u^ shall be hangyde and y drawe —
Now, allas! what shall we doo,
We moste to the prysone goo —
Opy the yatn faste anon,
And —— theif thouys yune gon.'"

I have transcribed these lines as accurately as I could; but there are a few words not so plain as I could wish.

In this curious little volume are also interspersed notices relative to Robin Hood, appended to several of the ballads, many of which are new to me, such as the following:

"Their frantyke foly is so pevishe,
That they contempne in Englyshe
To have the New Testament;
But as for tales of Robyn Hode,
With wother jestes, neither honest nor goode,
They have none impediment."

In a libel against Card. Wolsey, writ by Thos. Scelton, Poet Laur., printed in old German character in H. VIII. time.

Opposite to the garland of Robin Hood rescuing Will. Stutely, the doctor has written the following origin of his name, in which he appears to be tracing his own:

"Stutly was of an ancient family from a town of the same name near Huntingdon, related to the Earls of Huntingdon, and therefore to Robin Hood, more properly *Stukely*, originally Styvele; thus Hercules' Point, a promontary in Cornwall, is corrupted into Hertleypoint. It seems as if the oath common in Lincolnshire, God's Hartlings, should be God's Hercules."

Mr. Fleming St. John has favoured me with the perusal of one of his valuable collection of manuscripts lettered "Stanleiana." It contains numerous original drawings by the doctor for his *History of Stonehenge and Abury*, his *Itinerarium Curiosum*, and several for a *History of the Celts*, some of which were engraved; and Mr. Nichols states, in his *Literary Anecdotes*, vol. v. p. 509., that he possessed some of the drawings of Druids and Druidical remains intended probably for this work. The doctor did not live to publish it.

From what I have seen of the doctor's manuscripts, drawings and books in Mr. St. John's possession, an antiquary might glean matter for a very entertaining volume, illustrated by many sketches by the doctor, the originals of which, probably, are extinct. J. M. G.

Worcester.

Minor Notes.

The Little Plague of 1658 (Vol. xii., p. 281.).— In the lines from Aldenham parish register, 1665, it is said, —

"Seaven yeares sence, a lettell plaug God sent."

Dr. Black, in his work on *Mortality* (1788), says:

"In 1665, which is the most furious pestilence in the London annals, the deaths (from plague) amounted to 100,000; but in the eight preceding years to only 113."

The "lettell plaug" of 1658 cannot, therefore, have been *the* plague.

Dr. Theophilus Thompson, in his *Annals of Influenza*, published by the Sydenham Society, gives at length (p. 11.) the description by Dr. Willis (*Practice of Physic*, London, 1684) of a severe epidemic of influenza occurring in England in 1658:

"From the ides of December, almost to the visual equinox, the earth was covered with snow, and, the north wind constantly blowing, all things without doors were frozen; also afterwards, from the beginning of the spring almost to the beginning of June, the same wind still blowing, the season was more like winter than spring, unless now and then a hot day came between. About the end of April suddenly a distemper arose, as if sent by some blast of the stars, which laid hold on very many together; that in some towns, in the space of a week, above a thousand people fell sick together. Such as were endued with an infirm body, or men of a declining age, that were taken with this disease, not a few died of it; but the more strong, and almost all of an healthful constitution, recovered."

This epidemic is undoubtedly the "lettel plaug" referred to.

Dr. Short, in his *Comparative History*, &c, London, 1767, merely says, "In April a most universal cattarrh." F. S.

Brook Street.

Coleridge's Lectures on Shakspeare. — I read with great interest the two reports of the long lost lectures as delivered by Coleridge in 1811, and published in your valuable journal, Vol. xii., p. 80. The short-hand notes of them, which Mr. Collier was enabled to give (Vol. x., pp. 1. 21. 57.), only sharpened the literary appetites of Coleridge's admirers for more; and Mr. William John Fitzpatrick is entitled to their thanks for having discovered such rare and accurate original

reports. As any edition of Coleridge's works would be incomplete without his discourses on false criticism, the Shakspearean drama, &c., I would respectfully suggest to the editor of the forthcoming edition, the propriety of referring to the journal from whence Mr. Fitzpatrick extracted the two reports I speak of, and see if there be not several others. Indeed, it is evident from the wording, that one or more lectures intervened between the two which were published in p. 80. of the present volume.

FLORENCE G. EDGEWORTH.

Dunmore, Ireland.

Note for London Topographers. — Cole has preserved the following epigram on the removal of the London sign-posts: "On the back of a scrap of paper which I found in the register-book of my parish of Burnham, in Buckinghamshire, written in my brother Apthorp's hand, and probably composed by him, as I know he had a turn for epigrammatic writing, is the following punning epigram on new paving London streets with Scotch marble or rock stone, at which time all the sign-posts, and other posts to divide the coach way from the common walking way, were removed:

"'*Epigram on the New Pavement in London*, 1764.

"'The Scottish new pavement deserves well our praise;
To the Scots we're obliged, too, for mending our ways;
But this we can never forgive, for they say,
As that they have taken our *posts* all away.'"

J. YEOWELL.

The Prince of Wales and Mrs. Robinson.—

"*Letter of George the Third to Lord North.*

"'20 August, 1781.

"'My eldest son got last year into an improper connexion w^th^ an actress and woman of indiff^t^ character, through the friendly assistance of L^d^ Malden. He sent her letters and very foolish promises, which undoubtedly by her conduct she has cancelled. Col. Hotham has settled to pay the enormous sum of 5000*l.* for the letters, &c., being returned. You will, therefore, settle w^th^ him.'

"Then followed the open shame and scandal on breaking up this intrigue with Mrs. Robinson," &c. — Review on "Letters of George the Third to Lord North," Appendix to *Historical Sketches*, by Henry Lord Brougham, in *Athenæum*, Oct. 6, 1855, p. 1144.

As a curiosity, to be placed by the side of this, I send you the following abstract from the parish register of St. Mary-le-Bone:

"Georgiana Augusta Frederica Elliott, daughter of H.R.H. George, Prince of Wales, and Grace Elliott; born 30 March, and baptized 30 July, 1782."

Y.

Chatterton's Oral Writings. — Chatterton, in the notes to his pedigree of the De Bergham family, frequently makes use of the word *oral*, as applied to deeds and writings. Mr. Wilcox, one of his editors, supposes that Chatterton, having heard of oral tradition, thought there might be also such things as oral deeds, as if the poet were ignorant of English!

It seems to me that *oral* is nothing more than an abbreviation of *original*. Taken in this sense, the phrases "oral deeds," "oral in Cottonian library," do not appear very unintelligible. It may be remarked, that the contraction frequently occurs in modern law writings.

It is with some diffidence that I hazard the above conjecture, because that which appears evident at first sight, does not always prove to be correct. A remarkable instance occurred not long since, when, upon seeing a Query as to the origin of the saying "full fig," as applied to a person well dressed, I rashly imagined, it to be merely a contraction of "full figure." The answers of two correspondents, however, convinced me of my error; and I learnt, much to my surprise, that the phrase took its origin from the fig-leaves with which Adam and Eve concealed their nudity.

THOMPSON COOPER.

Cambridge.

Exaggeration of Travellers. — In the second chapter of Mr. Macaulay's *History of England*, there occurs this passage:

"Even after the accession of George III., the path over the fells from Borrowdale to Ravenglass, was still a secret carefully kept by the dalesmen, some of whom had probably escaped from the pursuit of justice by that road."

And the historian refers, in confirmation of this statement, to Gray's *Journal*, Oct. 3, 1769. The only passage in the *Journal* which bears upon this subject, is this:

"The dale (Borrowdale) opens about four miles higher till you come to Scathwaite; all farther access is here barred to prying mortals, only there is a little path winding over the fells, and for some weeks in the year passable to the dalesmen: but the mountains know well that these innocent people will not reveal the mysteries of their ancient kingdom — 'the reign of chaos and old night.' Only I learned that this dreadful road, dividing again, leads one branch to Ravenglass, and the other to Hawkshead."

This passage, compounded of romance, exaggeration, and credulity, should not have been pressed into the service of history. Every one who knows the country, will smile at Gray's description of the pass from Borrowdale to Wast Water, and imagine it is copied from one of Mrs. Radcliffe's novels, or extracted from some narrative of a journey across the Himalayas or the Andes. It could never have been true of a path over the mountains of Cumberland. Another instance of similar exaggeration relating to the same place, is to be found in the *Gleanings of a Wanderer in various Parts of England, Scotland, and Wales, made during an Excursion in the Year* 1804:

"The entrance (says the *Wanderer*) into a deep and dismal valley, called Borrowdale, is beyond conception

terrific and astonishing. Rocks piled on rocks soar high above each other's head, frowning in gloomy majesty over the narrow and horrible recess that forms the passage into that black and frightful chasm."

James Yate Johnson.

A Parallel, A.D. 1254 = 1855. —

"England began now to surfet of more than thirty yeares peace and plenty, which produced no better effects than ingratitude to God, and murmuring at their king. Many active spirits, whose *minds* were above their *means*, offended that others beneath them (as they thought) in *merit*, were above them in *employment*, cavilled at many errours in the king's government, being state-Donatists, maintaining the *perfection* of a Commonwealth might and ought to be attained: a thing easy in the *theory*, impossible in the *practice*, to conform the actions of men's corrupted natures to the exact *ideas* in men's *imaginations*." — Fuller's *Church History of Britain*, Anno Regii Henrici, 3ii, 38, 1254.

W. C. Trevelyan.

Queries.

MARCALDI'S "LIFE OF MARY QUEEN OF SCOTS."

A curious MS. Life of Mary Queen of Scotland, written in Italian, and now in my possession, I make the subject of the following Note. This Life is contained in a single volume (12mo. in size), is divided into chapters, which are not numbered, but *dated* as the events occur, and contains 64 pages, written in a clear and handsome hand, unquestionably, I think of the sixteenth century. The volume is addressed "All' illo Sigre il Sigre Alessandro Petruci," by the author, who writes himself "Franco Marcaldi," and the dedication is dated in "Siena, a viij di Febraio, MDLXXX." On this very day, seven years after, the queen suffered on the scaffold. This singular coincidence is the more interesting, because in the last chapter of the volume, which closes the life, the author says, "although then imprisoned, strong hopes were entertained of her being liberated." This chapter, which is entitled "Il presento stato di Scotia," is to the following effect:

"Mortonio, ultimo Governatore di tutti, odioso alli nobili, nel mese di Maggio, con autorita del Re et baroni, nel publico consiglio, fu privato et cassato di tal governo, et fu relegato nella provintia. Ma lora, il Re essendo in etade di tredici anni, ha preso il Governo del Regno, secondo le legi della patria, et ha eletto alcuni baroni pur suoi curatori spetialmente delli baroni della Regina, et ogni cosa e retta dal loro consiglio, et questi sono vintiquattro consiglieri nobili, alcuni di quali sono cattolici et altri della perfida setta. Ma il Re et tutti li nobili amano con grande amore la Regina di Scotia, et continuamente il Re procura, anzi ha ordinato, che siano mandate Ambasciatori per la liberatione della Regina con certe conditioni, pero, per il che la Regina di Scotia ha sentito grande contento et consolatione, et la Regina d' Inghilterra presentendo questo, gli lassa maggior liberta, et ternendo gli Scocesi, manda Ambasciatori in Scotia, esortandogli che conservano la pace et solita amicitia, et che non ricivano soldati forestieri, ne' suoi confini. Adunque, quando l' animo del Principe dipenda dalla volenta della Regina, sua madre, e grandissima speranza che lei debba esser liberata, et la religione di Sta Chiesa sia restituita nella Scotia, perche li Principi di giorno in giorno sono comossi, et incitati ad abbracciarla, la qual cosa Iddio Omnipotente, il qual e datore di tutte le vertu et ogni bene, favorisca a gloria sua, e a benefitio grandissimo della Republica cristiana, et comune utilita di Sta Chiesa; et cosi sua Divina Maesta si degni di concedergli questa gratia in questo turbolentissimo tempo."

The quarrel of Darnley with the Queen on account of Rizzio, as given by our author, is too curious to be omitted, and I therefore transcribe it in full:

"Ma quello che non potevano ottenere con forze et armi, di novo tentavono co' inganni et fraudi. Imperoche accusavono alla presentia del Re Henrico un certo Davido, huomo cattolico, suo secretario, il qual dicevano haver concertato insieme con la Regina di dargli la morte, per il che il predetto David fu bandito, et la Regina fu custodita strettissimamente. Ma poi conosciuta la fraude et inganno, furano richiamati tutte li banditi in Scotia; et Henrico, il sequente giorno, conosiendo la sua colpa, et tanta scelerita, domando perdono secretamente, con grandissime lacrime alla Regina, et lei gratiosamente perdonandogli, lo riabbraccio, et ambidue di notte fuggivano dalle mani di quelle huomini, et accortamenti entravano nel castello Dumbaro."

These details, which are given with all the minuteness of an eye-witness, must in part be incorrect. The breach between Darnley and the queen, on account of Rizzio, *which was never healed*, did not occur until after the secretary was assassinated. Of Rizzio's death, so frightful in all its circumstances, as singular as it may appear, our author says nothing.

I would end this Note with a Query. Can any of your readers give me any information concerning Francisco Marcaldi? The volume just described contains this note in the handwriting of a beloved parent:

"Di questo Marcaldi non mi riesi di trovar nessun notizia. Non ne parla ne Moreni ne Firaboschi."

Anon.

New Orleans.

"SOUTHAMPTON'S WISE SONS."

Allow me to preface a short Query with a long Note: —

Some fifty years ago, perhaps more, a company was formed to construct a canal between Southampton and a village called Redbridge, situated at the junction of the river Test with the Southampton Water, at which point the said canal was to join the one running thence to Andover and Salisbury. The project was carried out: the canal commencing at or near what is now termed the Platform, at the lower end of the town, thence ran into and through "Houndwell" by a cutting (ever since known by the name of the "Town Ditches"), and by a tunnel under the upper end

of the town (now the site of the Southampton and Dorchester Railway Tunnel), to Blechynden; and thence (only separated from it by an embanked towing-path), by the side of the Southampton Water, to its junction with the Andover Canal; a distance altogether of between five and six miles. It is needless to say, that as all craft could accomplish the distance between the two ends of the canal *gratis*, by keeping in the Southampton Water, they preferred adopting that course to paying canal dues; and that the undertaking proved a complete failure, the company never having received as much even as 10*l.* in the shape of such dues. The unfortunate shareholders naturally became the laughingstock of the neighbourhood, and the "concern" was soon literally "shut up."

The Southampton and Dorchester Railway now occupies most of the site of this memorable undertaking on the shore of the Southampton Water, between Blechynden and Redbridge; but traces of it still exist as a monument of the short-sightedness of its projectors.

In commemoration of the above event, the following lines were written; or, at all events, something like them, as I quote from memory, and I fear incorrectly. Can any of your readers tell me where I can find them in print, and who was their author? —

"Southampton's wise sons, found their river so large,
Tho' 'twould carry a ship 'twould'n't carry a barge.
To supply the defect, their sage noddles applied,
And cut a snug ditch to run close by its side;
Like the man who contrived two holes in his wall,
To admit his two cats—one great, t'other small,
When the large hole was cut, for great puss to go through,
He'd a little one cut for the little cat too!"

R. W. Hackwood.

[A more correct version of these lines appeared in the *Gentleman's Magazine* for September, 1800. We cannot discover the author of them.

"*Southampton and Redbridge Canals.*

"Southampton's wise sons found the river so large,
Though 'twould carry a *ship*, 'twould not carry a *barge*.
But soon this defect their sage noddles supplied,
For they cut a snug ditch to run close by its side;
Like the man who, contriving a hole through his wall,
To admit his two cats, the one great, t'other small,
Where a great hole was made for great puss to pass through,
Had a little hole cut for his little cat too."]

Minor Queries.

Carruthers' "*Life of Pope.*" — In a note to this work (p. 4.) the author says:

"Two modes of reckoning the year, it will be remembered, existed up to 1753, the civil and ecclesiastical year, which commenced on the 25th of March, and the historical year, which began on the 1st of January, &c. Pope always used the civic term, and errors have arisen from parties forgetting that, according to his system, *January and February followed September and October in the same year.*"

I cannot understand the latter part of this. Surely January and February never followed September and October in any year, civil, ecclesiastical, or historical. I should be very glad to learn upon what authority it is stated that "Pope always used the civil term," or was at all peculiar in his system of dating. Opening a volume of Pope's *Letters* at random, I find letters to Jabez Hughes, dated Feb. 18, 1719-20, and Feb. 26, 1719-20; and to Aaron Hill of Jan. 26, 1730-1, &c. This was the usual way of dating at that time for the first quarter of the year — the civil year first, with the addition of the historical — but as the second year may in these, or any other instances, have been an addition of the editors, on their own judgment of the facts, I am still in doubt and perplexity. W. M. T.

Bank Notes for a Million.—In a little pamphlet, published at Boston (U. S.) in 1845 (and which I have lately come across), entitled *Pen and Ink Sketches*, by a cosmopolitan, there appears a curious account of a Bank of England note for 1,000,000*l.* sterling; which the author states is in Mr. Rogers's (the poet) possession, and displayed in a frame in his room. Can you inform me if this is substantially correct? I enclose the extract:

"But there were two objects in the room, which, more than any others, engrossed my attention: the one represented the enormous wealth of its possessor, and the other indicated his keen appreciation of the value of mind. These articles were simply two small pieces of paper in gold frames. One of them was a Bank of England note for *one million pounds sterling;* and the other, the original receipt of John Milton for five pounds (the sum he received for the copyright of *Paradise Lost* from Simmonds, the bookseller). The bank note was one of the only four which were ever struck from a plate, which was afterwards destroyed. The Rothschilds have one impression, the late Mr. Coutts had another, the Bank of England the third; and, as I have said, Mr. Rogers decorates his parlour with the remaining one. There it hangs, within any one's reach — a fortune to many, but valueless to all excepting its owner. No one would think of stealing it, for it would be only as so much waste paper. It never could be negociated without detection; and were it destroyed by fire, from its peculiar character, no loss would ensure to Mr. Rogers." — From *Pen and Ink Sketches*, Boston (U. S.), 1845, p. 25., under the head of "A Literary Breakfast at Samuel Rogers's."

γ.

Did Edmund Burke write Sir Joshua Reynolds's "Lectures?" — On loooking into a Memoir of Edmund Burke, in Walker's *Hibernian Magazine* for 1810, I was startled by the following statement, and am desirous of knowing whether it has any foundation to rest upon:

"In 1769, the Royal Academy was opened; Sir Joshua Reynolds was appointed President, and Mr. Burke wrote

that address which made the name of the amiable President so justly celebrated. Every one of those addresses, which have so much delighted the artists of Europe, was written by Mr. Burke from hints furnished him by Sir Joshua. For this service, Mr. Burke was known to receive 4000*l.*, and it is probable he received much more. Sir Joshua's sight grew dim; and the necessity of a fair copy being made out for him, not being able to read Mr. Burke's crowded page, led to this discovery."

Ἁλιεύς.

Dublin.

The Running Thursday.—In a manuscript account of my family in the library here, there occurs the following passage, speaking of Sir Robt. Throckmorton:

"In 1687, he built a chapel at Congleton, wherein divine service was celebrated, till, on Thursday, called the 'Running Thursday,' anno 1688, it met with the fate of all other new-erected chapels, and was pulled down by a mob from Alcester."

Can any body inform me what day this was, and whether any recollection of it exists in other Catholic neighbourhoods? R. T.

Bromsgrove.

"*Pilam Pedalem*," *&c.*—The following entry occurs in a court roll dated April 4, the first of Henry VIII. It is written in that part usually appropriated to assaults and breaches of excise. I shall be thankful if any one will explain its meaning:

"Itm̄, p'sent et d'ant q'd Will'ms Welton se male gessit in ludend. ad pilam pedalem et alia joca illicita."

K. P. D. E.

William Swindell.—In a letter from Dr. Howorth to Mr. (afterwards Sir William) Dugdale, in Hamper's *Life and Correspondence* of that celebrated antiquary (p. 364., Letter cxxxvi.), I find the following:

"The youth Will^m Swindell wholy employes his time in writeing, and I have here sent you what he writ yesterday; and shall each fourteene dayes send you new ones," &c.

Can any of your correspondents give me any information as to who this youth "William Swindell" was, and of what family? C. J. Douglas.

Calendar used for administering Oaths.—I have a MS., formerly "e libris Roberto Salisbury Cotton," which consists of a calendar of the saints' days, a very full one, containing most of the English saints, and just the commencement of each of two Gospels, and that is all. Its use was to administer oaths with, as we use the Testament. That this is the case is evident from the numerous legal scribblings on many of the fly-leaves; among them is written:

"Apud veteres e Saxo Tarpeio projiciebatur,
Qui testimonium falsum dixisse convincebatur."

"Et bene apud memores hujusce stat gratia facti.
Jo. Lloyde."

Having never seen such a book before, I am anxious to know whether they are common.

J. C. J.

Hackney.

Caves at Inkerman.—I have heard from good authority that among the caves of Inkerman are old Christian chapels cut out of the rock by the Arians, who fled there when persecuted by the Athanasians. Can any of your readers confirm this story? H. A. B.

Alma.—Have any of your readers noticed, that among the books in the *Book of Mormon* is one entitled "The Book of *Alma*, the son of Alma the First, and Chief Judge over the people of Nephi"? H. A. B.

Cobbett.—

"The miser now shrugs and embraces his bags,
And laughs at the fool who has nothing but rags;
'I know unto death I shall go,' cries 'Old Cinder,'
'But, d—— it, my gold-dust is better than tinder.'"

At the time Cobbett was writing on the currency question in the *Weekly Register*, these lines, and four others preceding them, were penned by him on the back of a 1*l.* note, on the occasion of its being returned to a friend he was visiting at Southampton by a tradesman, for the purpose of being "backed." The relative to whom I am indebted for the above was present at the time they were written, but the four lines, which preceded those quoted, have escaped his memory. Is it possible to get them supplied through the medium of "N. & Q."? The phrase "Old Cinder" evidently refers to the 1*l.* notes being burnt on their recall. R. W. Hackwood.

Arabic Particles from Hebrew Roots.—Sir J. Mackintosh, in his *Journal*, at Tarala, March 1, 1811, writes,—

"Mr. Lockett, a young officer, who is here on his way to Bagdad, to perfect himself in Arabic, says that he will derive the Arabic particles from Hebrew roots, upon Horne Tooke's principles."—*Life*, vol. ii. p. 90.

Can any of your readers tell whether Mr. Lockett ever published the result of his researches? Q.

Plague.—Haxthausen, in *Trans-Caucasia*, says that "Armenian legends personify the *plague* as a knight; while Russians, Poles, Servians (and probably Slaavs in general) personify it as a virgin." How is it, that Armorican legends show the latter personification? Did it arrive there from a northern home, and afterwards pass eastward through the great mingling of races in the heart of Europe? I cannot help suspecting that the plague virgin is related to the Taurian goddess, to whom strangers were sacrificed, when the Crimea was much lower than now. Haxthausen's note (p. 358.) is curious as touching the doctrine of non-contagion. F. C. B.

Macartneys of Longford.—Will some of your Irish correspondents have the kindness to supply me with some particulars relative to the Macartney family of Longford? What quarterings did they bear?

Burke, in his excellent *Peerage*, states that the estates of the last Earl of Longford, of the Aungier family, were divided between his two "nephews," Francis Cuffe and James Macartney; but he gives no clue to this relationship with Macartney.

The co-heirs of James Macartney, M.P. (possibly the son of the same), married Lord Lyttelton and Mr. Greville. ANON.

New York.

Vinny Bourne.—Interested as all readers of "N. & Q." must be in Vinny Bourne, we are sure they will (and we hope the writer will) thank us for transferring to our columns from the *Illustrated London News* (of Oct. 13th), the following interesting *Note*, with its appended *Query*. Can any of our readers point out the precise resting-place of Vinny Bourne?

"We have something to tell about Vinny Bourne, the beloved among poets and Westminster boys, that has escaped his editors and biographers. Vinny's last and best biographer, the Rev. John Mitford, informs us that Vinny, in his will, records his desire 'to be buried in privacy in some neighbouring church of England.' For this information he tells us he is indebted to the present Garter King-at-Arms (Sir Charles Young), then only York Herald. But the wording of the desire is not what Mr. Mitford has made it. Vinny, a parishioner of St. Margaret's Westminster, desires 'to be interred with privacy in some neighbouring *country churchyard*.' And how beautifully does this agree with the sentiments expressed by him in a letter to a lady: 'I am just come from indulging a very pleasant melancholy in a *country churchyard*, and paying a respectful visit to the dead, of which I am one day to increase the number. Every monument has its instruction, and every hillock has its lesson of mortality. I have by this means, in a short space of time, read the history of the whole village.' Now where was Vincent Bourne buried? What, in December, 1747 (when Vinny died), was the neighbouring country churchyard in which Vinny's bones were laid?—in Surrey or in Middlesex? at Camberwell or Kensington? at Hampstead or Hendon? at Wandsworth or Wimbledon? Some of our readers who reside near country churchyards in the neighbourhood of London will assist us, perhaps, in discovering the grave of a very delightful poet."

Minor Queries with Answers.

MS. Memoirs of Worcester.—I have in my possession a small folio manuscript, 143 pages, relating to the cathedral church and city of Worcester, neatly written; I should judge, as far back as 200 or 250 years. It has the following prefixed to it:

"Some Memoirs relating to the Church and City of Worcester, collected by one of the Antient Family of the Abingtons, which came to the hands of Robert Dobyns, late of Easbath, and now of the City of Hereford, Esq.; who, out of the Love he bears to the said Church and City, where he was born and baptized, transmitted this Copy to the Library at Worcester, there to be kept; *supposing the Original to be lost in the late Civill Warrs.*"

I should be glad to learn, through any of your antiquarian correspondents, if the original abovementioned has been found and printed, or any other information respecting it. J. C.

Birmingham.

[This work has been printed, and passed through two editions, 1717, 1723. It is entitled, *The Antiquities of the Cathedral Church of Worcester*, by that learned antiquary Thomas Abingdon, Esq. In the preface to the second edition it is stated that "the manuscript, communicated by a gentleman, has been compared with another in Jesus College Library in Oxford, as has been the account of Malvern Abbey with the same." For notices of Abingdon's work, consult Nash's *Worcestershire*, vol. i. p. ii., and Nicolson's *Historical Library*.]

Pegge's "Memoirs."—Samuel Pegge, jun., son of the doctor, and father of Sir Christopher Pegge, is "known as the author of certain Memoirs connected with the establishment to which he belonged." What are these Memoirs? M. P.

Oxford.

[The "Memoirs" relate to his father, Dr. Samuel Pegge, which Samuel Pegge, jun., furnished to the *Gentleman's Magazine*, vol. lxvi., and reprinted in Nichols's *Literary Anecdotes*, vol. vi. p. 224. The work connected with the royal household is entitled *Curialia: or An Historical Account of some Branches of the Royal Household, &c.*, by Samuel Pegge, Esq., 4to., 1791.]

Norfolk Pedigrees.—Can any of your correspondents tell me of any genealogical collections in the hands of private persons? The Norris collection is in the possession of a member of the family of Frene. Mr. Daniel Gurney of Runcton, has a volume selected from that collection; but there must be many manuscripts of genealogical character in other hands. I particularly seek for an account of the parishes of Edgefield, Hingham, Harleston, and the families connected therewith, from the time of Queen Elizabeth to the end of the reign of Queen Anne; respecting which but little, comparatively, is to be found in Blomfield's *History*. Does any catalogue exist of the manuscripts of Martin of Palgrave, who married the widow of Peter le Neve? Were they sold, or what became of them? F. S.

[Our correspondent should consult Mr. Sims's *Index to the Pedigrees in the Heralds' Visitations*, art. NORFOLK; also the Index to the Additional MSS., 1782—1835, in the British Museum, as many of Thomas Martin's papers will be found in the latter collection. His principal MSS. were purchased by Mr. John Worth, of Diss. The pictures and lesser curiosities, formerly belonging to Mr. Martin, were sold by auction at Diss; part of his MSS. in London, in April, 1773, by Mr. Samuel Baker; and, by a second sale

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there, in May, 1774, his MSS., scarce books, deeds, grants, pedigrees, drawings, prints, coins, and curiosities. An account of the dispersion of the splendid collection of "Honest Tom Martin of Palgrave" is given in Nichols's *Anecdotes of Bowyer*, and Chalmers's *Biographical Dictionary*.]

Replies.

BOSWELL AND HIS EDITORS.

(Vol. xii., p. 304.)

The *Life of Samuel Johnson, by James Boswell, esquire*, is so admirable and instructive a work, so indispensable in every select library, that a short account of the early editions of it may be desirable.

The author had stated the object and plan of his proposed publication in 1785, and the announcement is not devoid of interest. I therefore repeat it.

"*Preparing for the press, in one volume quarto,* The Life of Samuel Johnson, LL.D. By James Boswell, Esq.

"Mr. Boswell has been collecting materials for this work for more than twenty years, during which he was honoured with the intimate friendship of Dr. Johnson; to whose memory he is ambitious to erect a literary monument, worthy of so great an authour, and so excellent a man. Dr. Johnson was well informed of his design, and obligingly communicated to him several curious particulars. With these will be interwoven the most authentick accounts that can be obtained from those who knew him best; many sketches of his conversation on a multiplicity of subjects, with various persons, some of them the most eminent of the age; a great number of letters from him at different periods, and several original pieces dictated by him to Mr. Boswell, distinguished by that peculiar energy, which marked every emanation of his mind."

In pursuance of this advertisement, to which additions were made in the year 1786, he published the work in 1791. It is dedicated to sir Joshua Reynolds, and forms *two* quarto volumes. A second edition, with additions, was published in 1793, in three volumes octavo, and was the last which he superintended. He died in 1795.

Mr. Malone, who had been intimate with Boswell for the last ten years of his life, then offered his editorial services in behalf of the work; and, as Mr. Boswell the younger says, "in every successive edition took the most unwearied pains to render it as much as possible correct and perfect." The third edition appeared in 1799; the fourth, in 1804; the fifth, in 1807; and the sixth, in 1811. Each of those editions contained additions, and formed four volumes octavo. The sixth edition was the last which Mr. Malone superintended. He died in the following year. I subjoin the advertisements of the fifth and sixth editions. The advertisement to the latter edition bespeaks its character:

"Advertisement to the Fifth Edition.

"*In this fifth edition some errours of the press, which had crept into the text and notes, in consequence of repeated impressions, have been corrected. Two letters written by Dr.* Johnson, *and several new notes, have been added; by which, it is hoped, this valuable work is still further improved.*

"January 1, 1807. E. M."

"Advertisement to the Sixth Edition.

"*Great pains have been taken to make this sixth edition accurate, in point of typography. With this view the entire work has been read over by the author's second son,* James Boswell, *of the Inner Temple, Esq.; by which means many errours of the press, occasioned by repeated impressions, have been discovered. All these have been carefully amended.— Several new notes and some letters have been added: and in the Index,— a very useful appendage to a book containing so much miscellaneous and unconnected matter,— many new articles have been inserted.*

"*By these improvements, the present impression has been rendered the amplest, and, it is hoped, will be found the most correct edition of this valuable work, which has yet appeared.*

"Foley-Place, May 2, 1811. E. M."

On the authority of this statement I attach much value to the edition of 1811, and have chosen it for my own collection.

I should have been inclined to place by its side the stereotype impression, in one volume, on which Mr. Croker is said to have bestowed much care; but as it does not contain the above advertisements I suspect the edition of 1811 was not consulted on that occasion. It should have been adopted as the standard, both on account of its additions and its superior correctness, and the omission of the advertisements of 1807 and 1811 is an obvious defect. Bolton Corney.

THE HARP.

(Vol. xii., p. 29.)

In answer to your correspondent, who inquires when the harp was first introduced into the English shield of arms, I send you the following observations of John Martin Leake, Esq., Garter, which may be acceptable, as not only answering his question, but as containing some remarks upon its origin and use as a device for Ireland previously to its adoption as an armorial bearing, and its connexion with the arms of Ireland. G.

"King James is the first of our kings who bore the harp for the arms of Ireland, which he placed in the third quarter of the royal achievement of Great Britain, where it has ever since continued, as may be seen upon his Great Seal; and this being the first instance, it will be proper to make some inquiry when and why the harp was taken for the arms of Ireland.

"The harp is supposed to have been an ancient device for Ireland. Dr. Nicolson (*Irish Library*, p. 75., ed. 1736) tells us, that Thomas, Earl of Pembroke, judiciously observed to him, that the triangle on the Irish coins of King John (as well as those of his son and grandson Henry III. and Edward I.) was intended to represent a harp, which is more fully impressed on the coins of his successor. Mr. Simon, in his *Essay of Irish Coins*, objects to this

that he had found the like triangle on coins of Sweden, France, Denmark, and Portugal; but, upon examination of the coins mentioned, though some have triangular figures, I do not find any have the like triangle as the coins of King John. Nevertheless, he supposes that as the heads of the kings were enclosed in a circle on their English money, so, for distinction sake, he ordered his head to be inserted in a triangle on his Irish coins, from which triangle, says he, perhaps proceeded the arms of Ireland, the harp, which we do not find represented on any of the ancient Irish coins extant; except it be what has been taken for a hand, which I must own I think is more like a harp.

"Now, admitting King John invented the triangle to distinguish his Irish coins from the English, there was no figure so improper. It is certain the triangle distinguished the Irish coins from the English, and therefore we may readily admit that King John intended it for that purpose; and it is obvious, by the representation of the king's head within the triangle, that no figure was so improper for the purpose, whence we may conclude there was some latent meaning in it which bore some relation to the kingdom of Ireland; or of a religious or civil nature, either relating to the kingdoms in general, or Ireland in particular. From the beginning of Christianity, the coins of Christian princes have borne the cross, and various other marks of a religious turn, and this triangle as crosses and churches of a triangular form, as on a Saxon coin of Anlaf (Camden's *Tables*, III., No. 34.), and other triangular figures alluding to the Trinity, as perhaps this triangle upon the coins of King John may do, the exterior point of each angle on some, terminating in a cross *patè*; but I should rather think it allusive to the three sovereignties of England, France, and Ireland; and I am the more inclined to be of this opinion, because, when this triangle was laid aside upon the Irish money, the distinction upon the Irish money instead thereof was three crowns. Nevertheless, I would not wholly reject the ancient tradition, that this triangle might bear some relation to the Irish harp, an instrument of music which that nation was very fond of, and for another reason which will be mentioned hereafter; and perhaps all the reasons might coincide for taking the triangle.

"As to the harp, we are told (*Jeu d'Armories*) that one of the first lords of this island, named David, took for arms the harp of that king-prophet whose name he bore, or, as Menestrier has it (*Véritable Art du Blazon*, p. 221.), it was a David, King of Ireland, who gave a harp for the arms of that kingdom; but I have not been able to discover such a King David. Was this true, then the harp is the harp of King David. Sicily Herald, one of the oldest and best writers of blazon, who lived in the beginning of the fourteenth century, in his book entitled *Le Blazon des Couleurs*, published between the years 1483 and 1498, amongst the arms attributed to the kings, has 'Le Roy de Hyrlande;' being the figure of a king crowned, sitting, and holding with both his hands a *fleur de lis*.

"According to the vulgar tradition of the Irish, St. Patrick, who converted them to Christianity in order to explain to them the possibility of the Trinity, carried in his hand a sprig of trefoil. And upon the money coined by the Irish rebels in the reign of King Charles the First, he is so represented on one side, and upon the other is the figure of King David playing upon his harp. Taking in both these traditions, and with very little variation, the arms ascribed to the King of Ireland by Sicily Herald may be reconciled with, as it seems to be compounded of, both; for here is a king, who, instead of the harp, has the emblem of the Trinity in his hands. The only difference is, St. Patrick had a trefoil; but a *fleur de lis* is as proper an emblem of the Trinity, and upon the money before mentioned, some, instead of the trefoil, have a cross in St. Patrick's hand, which being held by the foot, as the other by the stalk, has the same effect; and I make no doubt that the bearing of trefoils, *fleur de lis*, crosses fitched, and afterwards of three things in arms triangular, was allusive of the same, and particularly the three *fleurs de lis* of France, which, at the first bearing, was only one *fleur de lis*, as in the above-mentioned Hibernian arms.

"Mr. Simon says he does not find the harp represented on any of the ancient coins of Ireland extant, except it be what has been taken for a hand, which he thinks more like a harp than the triangle.

"The money coined by King John, in his father's lifetime, as Lord of Ireland, has the head, or rather face, on one side, and the English cross and pellets on the reverse; but after he was king, though he styled himself 'Dominus Hibernie' in his writings, he is upon his Irish money styled 'Johannes Rex;' and the head or bust crowned in a triangle, the crown in the angle; a like triangle on the reverse, and the name of the place where coined in Ireland. This form was continued by Henry III.; but King Edward I. inverted the triangle, for the more convenient placing of the head with the crown in the side of the triangle. There are no coins extant of Richard II.* and Henry IV. King Henry V. disused the triangle, probably as a figure, within which the head could not be properly represented; so that his Irish money is distinguished from his English only by the place of mintage, 'Civitas Dublinie.' And some of the same kind of Henry VI., some few with a single crown, others the English cross and pellets; but most have the arms of France and England on one side, and reverse the three crowns in pale pyramidically, the largest at bottom; which three crowns manifestly allude to the three kingdoms, and probably were taken in lieu and for the same purpose as the triangle, which had been discontinued from Edward III. The Irish money of King Edward IV. was (except one with his device of the radiated rose) either with the arms, and reverse the three crowns, or like his English money. Richard III. likewise had the arms on one side, and three crowns on the reverse. Henry VIIth.'s was like his English money, and so was Henry VIIIth.'s, till, in his . . . year, he added the harp crowned on the reverse for Ireland, and some of these have the title of 'Dominus Hibernie;' which shows that he assumed the harp for Ireland, before he took upon himself the title of King of Ireland. Why King Henry VIII. assumed the harp for the Irish device or arms, and not the three crowns, as his predecessors used, does not occur, unless from tradition, that the old triangle was the Irish harp; and, if so, why was that ancient device discontinued from the time of Edward III.? In this case I can only conclude, that the triangle was not considered by the kings after Edward III. to be the Irish harp, or to have any immediate relation to Ireland, so as to be necessarily continued as the badge or insignia of that kingdom; but afterwards, in the time of King Henry VIII., taking into consideration what might be a

* King Richard II., in the ninth year of his reign, created Robert de Vere (Earl of Oxford), Marquis of Dublin, and granted "ut ipse quamdiu vixerit et terram et dominiam Hiberniæ habuerit, geret arma de azuro cum tribus coronis aureis et una circumferentiâ vel bordurâ de argento," which arms he quartered with his paternal coat (Sandford). The same year he created him Duke of Ireland; and, with the assent of both Houses of Parliament, granted him the whole island for life with the fullest prerogative and marks of sovereignty, to hold it "per homagium ligeum;" and the same King Richard II. had a purpose to have given him the title of king. (See Selden's *Tit. Hon.*)

proper device for Ireland, the notion prevailed, as it has done since, that the ancient triangle was intended to represent a harp; and therefore a harp was thought more proper than any other device for that kingdom. So much is certain, that there was no settled device for Ireland before the reign of King Henry VIII. If they had no settled device before this time, much less had they arms for that kingdom which was divided into many states, and no one monarch of the whole, 'till after the time that arms came into use; yet there are some circumstances that would lead one to think they had some insignia for that kingdom in the time of Edward I. By the statute, A.D. 1288, and the seventeenth year of his reign, 'pro statu Hibernie,' it appears there was a Great Seal of Ireland, and another for the Exchequer there; these must consequently have some impression different from the English, but whether the same as upon the money must remain uncertain 'till any impression of such seals as were used in Ireland can be produced. There was likewise an Ireland King of Arms, probably as early as Richard II.: for there is the will of Thomas Ireland, 2 Henry V., wherein he styles himself 'Thomas Irland, Rex Armorum Hybernie,' which afterwards is mentioned by Froissard in 1382; but probably his office was only nominal.

(*To be concluded in our next.*)

"ERTENKI MANI."

(Vol. xii., p. 264.)

Mâni, the Persian, from whose Græcised name, Μανῆς, the sect of Manichæans derived their appellation, after retiring for several months into a cave, produced, on returning to his followers, a mysterious book containing many well-painted pictures; and he declared that this book had been communicated to him by angels. Oriental authorities state that his original profession was that of a painter, which circumstance may account for this illustrated volume.

He anticipated Mahomet, by affirming that he was the promised Comforter; and he anticipated the Mormonite impostor by the production of a divinely-communicated book.

This book went under the name of ارتنگ مانی, Erteng i Mâni, the *Library of Mâni.* The word ارتنگ originally means *a shop.*

In the twenty-first chapter of Hyde's *Treatise on the Religion of the Ancient Persians* (4to Oxonii, 1700, pp. 280—289.), there is a good account of Mâni, and also in the *Bibliothèque Orientale* of Herbelot. Hyde adds that, from this word ارتنگ, or, by abbreviation, تنگ, being used for Mâni's *Book of Pictures*, the word تنگ gradually became an established expression among the Arabic and Persian writers for any collection of pictures; so that تنگزوش, *Tengizush*, is used for the paintings of Zeuxis.

It does not appear that Mâni's *Picture Book* No. 313.] contained symbols, but, according to Hyde's translation of Khondernir, from whom he cites the above details, *tabulas egregie pictas.*

Bishop Usher believed that Mâni's name was derived from the Hebrew מנוחה, *Rest*, or *Comfort;* because this word is more like the Greek Μανιχαῖος, and is connected in sense with Mâni's assumption of "the Comforter's" office. The objection to this etymology is, that the Persian name contains the radical aleph, which is wanting in the Hebrew word.

Beausobre, however, adopts this etymology.

E. C. H.

CONFUSION OF ECCLESIASTICAL TERMS.

(Vol. xii., p. 160.)

Mr. Davis has done well in calling attention to the confusion of the appellations of ecclesiastical persons. I wish to add a few remarks to those which he has made.

The *parson* is undoubtedly the spiritual governor or rector of the parish, who is himself a corporation (see Blackstone's *Comm.*, book i. ch. ii.). He is so called because "personam ecclesiæ gerit." At the same time, the layman who receives the impropriated tithes is sometimes called the lay rector, while a layman is never known as a parson.

The word *clerk* is a term of very ancient ecclesiastical use. The clergy were originally considered as being peculiarly the divine inheritance, κλῆρος; and they were, therefore, known very early in the church as κλῆροι and κλῆρος, and, in Tertullian's Latin, *clerus.* The comments of the Fathers upon the lxx. version of Psalm lxviii. v. 13. would seem to point to a scriptural original for the employment of the word in this sense. From *clerus*, the adjective *clericus* was formed; which was in mediæval times not confined to the higher orders in the church, but was commonly applied also to those who had taken the minor orders. The word *clericus*, or *clerk*, which at first denoted one in holy orders strictly, in England came to bear its secondary significations from two causes. The first of these is thus given by Hody:

"Anciently, all Masters of Chancery and of the Rolls were clergymen, and therefore called 'masters' or *magistri.* So not only the Lords Chancellors, and many of the judges were clergymen, but all the clerks likewise of all the king's courts, as well of the two Benches and the Exchequer as the Chancery: from whence they had the name of *clerici*, clerks or clergymen, which has since been usurped by all the little servants of the law. The clerks of the king's courts being men in holy orders, for that very reason all livings in the king's gift, not exceeding the value of twenty marks, were put into the hands of the Lord Chancellor, viz. to be disposed of to them for their encouragement, as his majesty's servants, as he saw they deserved . . . . In Fitzherbert's *Natura Brevium*, there is a writ to excuse clerks in Chancery, though

beneficed, from contributing anything to the expenses of the proctors of the clergy sent up to parliament. That the clerks also of parliament were anciently clergymen, the name itself shows; and, in the year 1515, the clerk of the parliament was Prolocutor of the Lower House of Convocation."—Hody's *History of Councils*, pp. 153, 154.

We see then how the law got possession of the word *clerk*. Again, the privileges and communities of the clergy, and those statutes resulting from their recognition, which defined and allowed what was called "benefit of clergy," gave the word its second signification. "Legit ut clericus" at first bore witness to the superior education of the clergy; but soon all who could read and write came to be regarded and known as *clerici*, or having a clerical education. The parish *clerk* is originally not a lay office, but is a sort of relic of the minor orders of the Church of Rome. The word *clerk* is, therefore, essentially a clerical term, and has passed over from the clergy to the laity; and is not, as Mr. C. H. Davis seems to imply, a lay appellation which has been assumed by the clergy. The term "lay clerk," would be an etymological absurdity.

I come now to the much abused word *curate*. A curate, properly speaking, is a clerk having a cure of souls; and the Latin word for curate is not *curator*, but *curatus*—a low Latin past passive participle, implying one who has been put into a cure. All parishes, I imagine, theoretically were rectories; but when the parson or rector was non-resident, or was a monastery or corporation of any kind, a curate was put into the cure of the parish, removable only by the bishop, who received for his maintenance the small tithes; and who, from holding another's post, and discharging another's duties, was called the *vicarius*, or perpetual vicar. The old maxim of ecclesiastical law was "vicarius non habet vicarium," a vicar could not appoint a substitute, and therefore could not be a pluralist. This was not adhered to. After the spoliation of church property, in the reign of Henry VIII., those who had obtained possession of the tithes of a parish were obliged to assign a maintenance for the priests who had the cure of souls; and hence arose the title of "Perpetual Curate," which I do not remember to have seen in any anti-reformational document. The perpetual curates at first were hardly considered as beneficed clergy; they did not vote for proctors for convocation, and only by slow degrees worked themselves up to an equality with the old vicars and rectors. The *assistant curate* is really the curate's assistant, and is the successor of the ancient auxiliary chaplain, who was paid according to the duty required of him. The *curates*, who are now a very numerous body, are in an anomalous position both as priests and churchmen; and have superseded, practically, the Order of Deacons for ecclesiastical purposes.

The archdeacon was not generally in priest's orders until the eleventh century.

I have already taken up too much of the space of "N. & Q." to discuss Mr. Davis's remaining suggestions on a new clerical nomenclature. That topic I will therefore postpone.

William Fraser, B.C.L.

Alton, Staffordshire.

"HARBINGERS OF SPRING."

(Vol. xii., p. 254.)

Your correspondent has suggested that some record should be made of the unusual mortality observed among the swallow tribe, during their last visit to this country. May I be allowed to call his attention to an article in the *Magazine of Natural Philosophy*, Part I., in which appears a curious and interesting notice of the fate of these birds? The article referred to is from the pen of the editor, confirming his observation to an extent which would seem to warrant the supposition of a more general mortality; the fate of these birds depending mainly on the supply of insects, their staple food:

"There has seldom been recorded (writes the editor) a more singular circumstance than the mortality among the swallow tribe, which occurred on the 30th and 31st of May, in the present year. The unusually cold weather, for this advanced season, appears to have operated in producing the destruction of the greater number of this useful tribe of migratory birds. The severity of the weather causing a scarcity of insects, the ordinary food of the swallow, and rendering the birds too weak to enable them to search for food. On the 30th of May, the swallows became so tame, that they flew about the legs of persons, and could be caught without difficulty; and on the following morning most of them lay dead upon the ground, or in their own nests.

"In this neighbourhood (near Nottingham), the greatest mortality was occasioned amongst the house swallow (*Hirundo rustica*), yet solely because this bird predominates.

"Near the Red Hill Tunnel, at Thrumpton, there are a great number of sand martins (*Hirundo riparia*), and there, in a saw-pit on the banks of the river Soar, hundreds congregated and died.

"At Borrowash, near the Derwent river, there are very many white martins (*Hirundo urbica*). They also congregated and died, lying ten or twelve deep on the window-sills. Several persons opened their windows, and the birds were very willing to take shelter in the rooms, exhibiting no disposition to depart. Many were kept alive in the different houses by being fed with the *Aphis* of the rose tree, the only procurable insect.

"At Bullwell, Wollaton, Long Eaton, Sawley, and many other places, the same fearful mortality occurred. Farmers opened their barn-doors to admit the birds. To show the extent of the deaths, it may be mentioned, that at one place, where previously there were fifty nests occupied, only six pair survived to take possession of them.

"The manner in which they congregated, was a curious feature in the occurrence. A swallow would fly round a heap of dead or dying companions, and then suddenly dart down, and bury itself amongst them."

F. Phillott.

A POSSIBLE TEST OF AUTHORSHIP.

(Vol. xii., pp. 181. 269. 309.)

I have, with the help of some friends, made an experiment for the purpose of verifying Prof. De Morgan's theory, and we send you the results in the accompanying table. I think that it will be found that the average number of letters in the word, or the number of letters in a given number of words, does not vary so much with different authors as the distribution of the letters among the words. For instance, in my table, the averages of Milton and Keats are very nearly alike, but the words used by them are very different, Keats using more long and also more short words than Milton. There is a marked difference in this respect also between Burke and Junius, though their averages are very similar. An average, to be useful as a test, must be founded on a much more extended computation than mine, and works of the same author on various subjects must be examined. The average of the first two thousand words in Milton is somewhat higher than that given by me, which shows that two thousand is too low a number. My authors, like Mr. Hackwood's, were chosen at random. The words are in each case the first five thousand in the work mentioned in the table, except that we were obliged to omit the latter half of the first chapter of Burnet, on account of the great number of proper names. Dates, headings of chapters, &c. are omitted throughout. The process is not so laborious as Prof. De Morgan supposes, for we found that by the means which we used the words might be examined, and the results noted, at the rate of one thousand words per hour, without any great difficulty. It may be worth while to mention that the sixteen-lettered word, which occurs once in Burke and thrice in Junius, is "unconstitutional," and the seventeen-lettered word in Burnet "plenipotentiaries."

A. F. B. Diss.

Author.	Works.	Words arranged according to the Number of Letters in each.																Total Number of Letters.	Average Number of Letters in Word.
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	
Swift	Gulliver	301	971	964	924	641	391	345	198	118	69	51	21	3	2	1	—	—	21,028	4, 2056
Butler	Hudibras	173	925	1050	1062	711	389	262	179	108	59	41	22	17	2	—	—	—	21,102	4, 2204
Burnet	Life and Times	118	1005	1165	869	528	326	370	228	166	137	56	27	3	—	1	—	1	21,984	4, 3968
Milton	Paradise Lost	48	748	1058	1001	797	493	394	228	132	67	15	13	5	1	—	—	—	22,505	4, 5010
Keats	Endymion	188	617	1025	1025	812	455	375	202	174	67	28	20	6	5	1	—	—	22,575	4, 5150
Cowper	The Task	121	677	1102	944	726	512	392	242	160	75	29	14	4	2	—	—	—	22,696	4, 5392
Burke	Essay on French Revolution	179	1036	968	768	521	403	331	256	206	150	84	55	22	16	3	1	—	23,134	4, 6268
Junius	Letters I. II. III.	181	1061	1060	675	429	372	378	278	224	203	64	30	28	10	4	3	—	23,152	4, 6304
Gibbon	Decline and Fall, &c.	89	872	1169	605	459	442	405	360	267	193	77	44	8	7	3	—	—	24,377	4, 8754

PHOTOGRAPHIC CORRESPONDENCE.

Albumenized Collodion.—We gave in Vol. xii., p. 310., a description of M. Taupenot's albumenized collodion process. M. Taupenot has addressed a letter to the editor of *La Lumière* on the subject, a translation of which we subjoin. He says:—

"The good reception given to the process of photography on albumenized collodion, published in your last number and in the *Comptes rendus de l'Academie*, makes it expedient for me to add to the principal ideas some details which may be useful to photographers who wish to try these processes and perfect them.

"I will first say, in answer to a question which has been addressed to me several times on the subject of the sensitiveness which albumen acquires when spread upon the collodion, that I attribute this entirely to the compact coating of iodide of silver on which it is spread, instead of resting on an inert surface of glass, as in the first process of M. Niépce de Saint Victor. The image developes itself, in fact, on the surface of the albumen, and not on the collodion, as is proved by different prints submitted to the Academy; in which I have effaced the image with wet cotton on certain parts without attacking the surface of albumen, or, of course, that of collodion underneath. The image is then entirely on the albumen; it has moreover nearly all the finish which that gives, without having hardness, if the precautions which I will now indicate are carefully taken. The process ought accordingly to be characterised by the expression of *albumen on collodion*, rather than that of *albumenized collodion*; and I consider it as the perfecting of the process of M. Niépce, giving the albumen the sensibility which he complains of it not possessing. One can see, by the positives and negatives exhibited in the transept of the Exposition, that, besides the sensibility in following this principle, a good deal of detail is gained, above all, on the trees, on account of the depth of the sensitised layer; although, I repeat, the image is only superficial. But that which ought principally to encourage photographers in trying this new system, is the promptitude and facility with which the plates can be prepared, and the convenience of being able to keep the plates both before and after the exposure in the camera. Thus, for a landscape, where a gust of wind or too bright sunshine, may spoil it, one can wait for the most favourable moment; and if suddenly, during the exposure, the weather becomes less propitious, if there is any movement, or any object passes before the camera, the lens can be closed and opened again when the disturbing cause shall have passed away. It is in this manner that I have been able, in spite of the wind, to work in many cases, and to have the trees well defined by taking advantage of the short moments when the trees are still. With respect to the preparation of the plates, I would state, that after they are covered with albumen, they should on no account be placed horizontally, but supported almost vertically, to allow them to dry. By this means the coating of the albumen is rendered so thin, that it only requires half an hour, or at the most one hour, instead of twenty-four, to dry them; and one can easily

prepare, during the evening, fifteen or twenty plates for use the next day, without any box with slides, or any other apparatus; which is certainly a great simplification, particularly when on a tour.

"If one is in a hurry, the plates may be dried over a spirit-lamp or a furnace, as I have frequently done, with observing any diminution in the sensitiveness or finish of the negatives. This method of drying is at the same time useful to prevent the bubbles or partial risings of the albumen, which are occasioned, I believe, by the yolk of the egg being mixed with the white. With regard to the necessity of keeping in the dark the plates of albumenized collodion, but which have not been immersed in the second bath, I will mention a curious experiment which I made, in consequence of having by mistake employed for a portrait a plate which had not received its last bath of acetonitrate. I exposed a similar plate for half an hour to the light of the sun; I then immersed it in the last bath, and I obtained a picture which did not differ from one obtained in the ordinary way. Not having had time to make a sufficient number of experiments to determine whether it is necessary to keep the plates collodionized and albumenized, but which have not been in the last bath, in the dark, I leave it to other photographers to settle this question, which is not without interest as respects the manipulations when one is on a tour.

"As to the employment of gallic or pyrogallic acid, it should be stated that the first gives, as I have said, much stronger contrasts, and is useful, when the light is dull, to make the lights come out, and to break the uniformity of the tone. If, on the contrary, one is working in full sunshine with strong oppositions of light and shade, pyrogallic acid, to which a large proportion of acetic acid has been added, is the best.

"Lastly, with regard to the rapidity, I repeat, what I have already said, that I have found it as rapid as with collodion alone, which I have prepared myself with iodide of ammonium only, which does not give me a portrait in less than a minute with one of Lerrebour's lenses and a moderate light. I have seen others work with a much more rapid collodion than mine, and I do not know whether the iodized collodion has the same rapidity. However this may be, after the different groups that I have obtained in from six seconds to one minute, and after the landscapes, and interiors which neither collodion alone nor albumen have enabled me to take, I hope that this new process, which appears to me to unite the advantages of two known processes, will justify the favour with which it has been received by all photographers.

"J. M. Taupenot,
"Professeur de chimie au Pyrtanée Impérial Militaire."

Single Stereoscopic Pictures (Vol. xii., pp. 171. 212. 251. 273.). — Mr. Shadbolt, who is entitled to speak *ex cathedrâ* on the subject, has generously and courteously placed Mr. Norman's suggestion in the position of an interesting question for discussion. I cannot by any theory give my adherence to Mr. Norman's method of taking a single stereoscopic picture, and at this season, with the entire day occupied in business, I am unable to bring it to the test of experiment; neither can I understand the "wonderfully stereoscopic effect" of a single picture "when viewed by one eye only," as testified by Mr. Shadbolt. But it does not thence follow that both these gentlemen are wrong, and that I am right. Allow me to add one or two remarks to what I previously communicated.

1. Distinction must be made between mere increase of *intensity* in a picture, and absolute stereoscopic effect.

2. It may be possible, "with proper precautions," and under certain conditions, to superpose two perfectly similar images, and obtain one image of greater intensity.

3. It is *not* possible (if I have understood my own experiments, and apprehended optical science rightly) to obtain, on Mr. Norman's plan, what can properly be called a stereoscopic picture; the difference of angle being, in my estimation, so inappreciable, that his picture can be nothing else than the superposing of two (virtually) similar images upon each other.

But there is something exceedingly interesting in Mr. Norman's suggestion, and Mr. Shadbolt's comment, as regards increase of intensity. I have the faculty of squinting, which makes me in a good degree independent of the stereoscope. I place on the table two half-crowns, the same side upwards, in the same position, and about two inches apart. I cross the axes of the eyes, and produce an intermediate image of great intensity, and of diminished size. The increase of intensity is the result of light upon light, and shadow upon shadow, and reduced apparent dimensions. I am so accomplished a squinter, that I can separate the half-crowns by an interval of six inches, and yet superpose the images, and the intermediate image is then reduced to a size something between a florin and a shilling. In place of the half-crowns I have taken pairs of other things, including small engraved landscapes and portraits, and with the same effect. It is worthy of remark, that when two pictures are united by the stereoscope, the image produced is likewise smaller in its dimensions. Hence it appears to me that there is a *double* effect produced by the two pictures when submitted to the stereoscope: there is the intensity arising from superposition of images and reduction of size, and there is the angular difference producing the stereoscopic, or *seeing round*, effect. I offer these remarks neither in the spirit of contradiction, nor as a self-elected umpire, but simply as a contribution towards the discussion and settlement of a question, which no thoughtful photographer or optical inquirer can regard with indifference.

Thomas Rose.

Glasgow.

What does Mr. Shadbolt mean when he states, as a fact, that in a single picture "*all the parts are equally distant from the observer*"? (The italics are his.) I suppose he means something more than he says, for the statement, as it stands, is either ambiguous or incorrect.

C. Mansfield Ingleby.

Birmingham.

Replies to Minor Queries.

Legend of County Clare (Vol. ix., p. 145.; Vol. xi., p. 455.). — In No. 293. is a Note from Y. S. M. relative to a legend of the co. Clare, contributed by me to Vol. ix., p. 145., in which the similarity of my legend, and that published and also dramatised by Lover, under the title of *The White Horse of the Peppers*, is noticed; and Y. S. M. further asks if I would mention the name of the family to which my legend referred. To this I replied, that as the family are still in possession of the property said to have been gained so cleverly, I did not feel quite disposed to publish the name; that the village where the event took place was named Kilfenora, remarkable for its very ancient cathedral, and for several stone crosses, some of which were removed to Clarisford House, Killalloe (the bishop's palace),

by the late Dr. Mant, who had been Bishop of Killalloe and Killfenora before he was translated to the See of Down. I further stated that I had heard the legend many years ago in the co. Clare, from the same authority from whom I derived nearly all the others published from time to time in "N. & Q.;" and, as a further proof of its being a genuine co. Clare legend, I referred Y. S. M. to one of the earlier volumes of the *Christian Examiner* (the fourth, I think), where, under the head of "Legends of C——, co. Clare," he will find this legend related in nearly the same words (having been derived from the same authority), by a gentleman who, compelled by ill health to retire from active life, is member of a family holding deservedly high stations in the Irish bar and church; and as the book referred to was published *many years before* Mr. Lover had come before the public eye, it is a pretty good proof that two circumstances of somewhat similar nature may have occurred in the "Troublous Times" to which Ireland has been subject for so many generations; besides, my legend refers to the age of Oliver Cromwell, and Mr. Lover's to the week after the battle of the Boyne. Now, though I do not feel bound to answer any anonymous correspondent, yet as Y. S. M. is *not* anonymous to *me*, I have given this explanation.*

Francis Robert Davies.

Brükenan, Bavaria.

Dr. George Halley, of York (Vol. x., p. 523.). — In reference to the inquiry by this gentleman's descendants, I may perhaps be permitted to observe that they appear to possess but imperfect information respecting their own ancestor. Dr. Halley became one of the vicars choral of York Cathedral, not in 1682, but in 1676, and was elected Succentor May 6, 1682. He was also Rector of the parishes of Holy Trinity, Goodramgate, and St. Cuthbert, both in that city, as well as a Prebendary of the collegiate church of Ripon. Mrs. Mary Hesketh (whom the Doctor called his sister, and appointed one of his trustees) lived unmarried, and died (not buried) Oct. 27, 1718, as appears by a tablet to her memory in St. Lawrence's Church in York. Miss Hesketh was the sister of Sarah, Dr. Halley's second wife, to whom he was married October 25, 1681. These ladies were the daughters of the Rev. Cuthbert Hesketh, who was the younger brother of Thomas Hesketh, Esq., who married successively Miss Bethell and Miss Condon. But the last-named Thomas Hesketh was not (as the descendants suppose) the father, but the grandfather of the two coheiresses, who married into the Yarburgh and Norcliffe families. The same error is, however, committed in Burke's *Landed Gentry*. The grandfather's tablet records that he had six sons and one daughter by his first wife, *five of whom were not*. The two surviving children (whom the descendants must have believed to be the two co-heiresses) were Thomas and Cuthbert; and Thomas married Margaret, the daughter of John Calverley, Esq., of Airyholme, not in the county of Durham (as their tablet states), but in the North Riding of Yorkshire, and this couple were the parents of Mrs. Yarburgh and Mrs. Norcliffe. Cuthbert never was married, and died at the house of his step-mother, who had married again. The son-in-law of Dr. Halley appears to have also married into the Clarke family of Spaldington, near Howden, in Yorkshire. W. S. C.

York.

Hæmony of Milton (Vol. ii., pp. 88. 141. 173. 410.; Vol. vi., p. 275.). — Though with all modesty I note this Query, after so many hands, may I suggest that the hæmony of Milton is the agrimony. It is found not only in Europe, but in Virginia and Japan. The leaves are dark, hirsute and edged with hairs, and it bears a golden flower. The Greeks called it αργεμώνη, *argemone*, of which word the name of this genus is a corruption. It was called argemone, because it was believed to be a cure for a disease in the eye, which they called ἄργεμα, *argema*. So far the description of this plant agrees with the lines in Comus. Also, it would seem, by the mention of "Moly," that the powers of hæmony were the same, only stronger, and Browne, in his *Inner Temple Masque*, p. 135., uses moly for a charm for the eyes:

> "Thrice I charge thee by my wande,
> Thrice with moly from my hande
> Do I to touch Ulysses' eyes," &c.

Also Porta, in his *Natural Magick*, 1658, names agrimony as a sovereign remedy for enchantments and wounds; and in book viii. p. 232., he quotes Dioscorides as saying that Christ's thorn, wild hemp, and valerian, hung up in the house, are amulets against witchcraft: now the *wild hemp* is the *hemp agrimony*. Lastly, the word æmŏnia has been indiscriminately applied to all Greece by some writers, and the resemblance of this word to the word which Milton employs, seems to me to confirm the view which I have always taken of this passage. Louisa Julia Norman.

Lay Preachers: Mr. Taverner (Vol. xii., p. 214.). — Richard Taverner was educated at Benet College, Cambridge, and Ch. Ch. Oxford; was M.A. in either university, and a member of the Inner Temple, and became, in 1537, a clerk of the signet.

"In 1552, though a mere layman, he obtained a special licence, subscribed by K. Edward VI., to preach in any part of his dominions, and the more for this reason, be-

* The delay in the appearance of this article, which was written in June last, is owing to an accident, for which Mr. Davies is not responsible. — Ed. "N. & Q."

cause the scarcity and slackness of preachers were so great, that some of the king's chaplains were appointed to ride circuit about the kingdom to preach to the people. He preached before the king at court, and in some public places in the kingdom, wearing a velvet bonnet, or round cap, a damask gown, and a chain of gold about his neck, in which habit he was seen and heard preaching several times in St. Mary's church, in Oxon, in the beginning of Q. Elizabeth. In like manner, other lay gentlemen, such that had been educated in the universities, did preach. . . William Holcot, of Buckland, in Berks, Esq., sometime of Univ. Coll., was often seen in the same habit in pulpits in London, and in his own country. . . . Sir Thomas More, after he was called to the bar in Lincoln's Inn, did for a considerable time read a public lecture out of St. Austin De Civitate Dei, in the church of St. Lawrence, in the Old Jewry."

He became high sheriff in 1569 (See Wood's *Athenæ Oxon.*, I. pp. 420–4.). His sermon is given as Mr. S. Ward transcribes it; he is described wearing his sword and a gold chain; and the reason for his preaching is assigned to a great scarcity of divines. In Cardwell's *Documentary Annals* will be found prohibitions against preaching, except under the licence of the king, the archbishops, or diocesan. The congregation of the University of Oxford possesses the power of licensing a M.A., B.C.L., or B.D. (after seven years' study of theology at the university; having also held a disputation in the Divinity School, and preached four times before the university), "quo admittatur ad annunciandum Dei verbum per universam Angliam. . . . In quibuscunque ecclesias Angliæ, et conventibus publicis ecclesiasticis ad hoc accommodatis." (*Stat. Tit.* ix. §§, 1, 2, 3.)

Mackenzie Walcott, M.A.

Bacchanalian Rules.—"Old Simon the King" (Vol. xii., p. 122.) fairly states the *pro* and *con* as to drinking. The following lines, sung by Sir Toby Belch and his roistering companions, encourage too much that evil practice:

> "Which is the properest day to drink?
> Saturday, Sunday, Monday?
> Every day is proper, I think,
> Why would you fix on one day?"

They may be compared, in this respect, with an epigram attributed to a reverend father of the Roman Catholic Church (not Father Mathew):

> "Si bene commemini, causæ sunt quinque bibendi:
> Hospitis adventus; præsens sitis; atque futura;
> Et vini bonitas; et quælibet altera causa."
>
> *Menagiana*, vol. i. p. 172.

Which may be thus translated:

> "Five causes for drinking: a guest's health the first;
> The next, that you feel or anticipate thirst;
> The fourth, if the wine appear pleasant to drink;
> And the fifth, when the reason sufficient you think."

Such rules are "more honoured in the breach than the observance;" or, rather, they must be considered as harmless *jeux d'esprit*, and therefore it is hoped not out of place in "N. & Q." F.

No. 313.]

"*Slea-silk*" (Vol. xii., p. 58.).—In his funeral sermon on the death of Anne Clifford, Countess of Pembroke, Dr. Donne is reported to have said of her that "she knew well how to discourse of all things, from predestination down to *slea-silk*." Here is another illustration of the word *slea* or *sleeve*, so well explained by Mr. Singer. Val.

Seals, Books relating to (Vol. x., p. 485.).—I have obtained what I believe to be the work which Mr. John Thomas, of Glasgow, refers to (Vol. xi., p. 174.) as Bailey's *Dictionary of the English Language*, folio, London, 1736 (with illustrations); but I do not find therein engravings of the common seals of any of the London City Livery Companies, although the same does contain plates of the arms of some of such companies. The dictionary which I have procured is of the size and date mentioned by Mr. Thomas, but is intituled *Dictionarium Britannicum, or a more Compleat Universal Etymological English Dictionary than any Extant*, by N. Bailey. Perhaps Mr. Thomas will kindly state whether he merely alluded to the heraldic bearings of the several companies, or whether I have got hold of the wrong book. Adrian Adninan.

Great Grimsby.

The Celestial Divorce (Vol. xii., p. 47.).—A short time since, you were kind enough to insert a Query relative to the authorship and translation into English of the *Celestial Divorce*, together with a reply. Since then, I have received, through a London bookseller, a copy of the translation, published in 1718; but I find that, although the copy seems perfect as published by Mr. Boerham, it contains only the first part of the Italian original. Whereas the whole work consists of three parts: first, "The Complaint of Lewdness;" second, "The Mission of St. Paul to Earth, with the Sentence of Divorce;" and the third, the "Pretensions of other Churches to replace that of Rome." Now, I would beg to inquire, whether the whole work has been translated? On reference to Watt's *Biblio. Brit.*, I find the following titles:

> "St. Paul's late Busyness upon Earth about a Divorce betwixt Christ and the Church of Rome, by reason of its Lewdness and Excesses, by James Howell: London, 1644. 12mo."

Also,—

> "Christ divorced from the Church of Rome, because of its Lewdness: London, 1679."

I should be very glad to procure, if possible, copies of these two publications. β.

Douce's MS. Notes (Vol. i., p. 9.).—We are obliged to G. D. S. for reminding us of the promise made in our very first Number, of giving, from time to time, extracts from these bibliographical treasures. We have only delayed doing so

from an anxiety to find room for the various communications which every post brings us. By a curious coincidence we had written to Oxford on the subject of Douce's Notes on *The Poetry of the Anti-Jacobin*, before G. D. S.'s kind fillip reached us. The result shall be published next week.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Cambridge Mathematical Journal. 4 Vols.
Clarkson's History of Richmond.
Life of Baxter.
Lowndes' Bioraphical Manual. 4 Vols. 8vo. 1834.
Ditto, Ditto, any odd Parts.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Baxter's (Richard) Life and Times abridged. By Edmund Calamy. 2 Vols. 8vo. London, 1713. Vol. II.
Benson's (George) History of the First Planting of Christianity. 2 Vols. 4to. London, 1735. Vol. II.
Calamy (Edmund) Account of Ministers, Lecturers, etc. ejected and silenced after the Restoration, 1660. 4 Vols. 8vo. London, 1713. Vol. I.
Conant (John) Sermons preached on several Occasions. 2 Vols. 8vo. London, 1699. Vol. I.
Echard's (Lawrence) Roman History. From Building of the City to Settlement of the Empire. 5 Vols. 8vo. London, 1695. Vols. II. IV. & V.
Emlyn's (Thomas) Collection of Tracts relating to the Worship of our Lord Jesus Christ. 2 Vols. 8vo. London, 1731. Vol. II.
Fabricius' (John Albert) Bibliotheca Græca. Gr. et Lat. 14 Vols. Folio. Hamb. 1708-28. Vols. I. X. XI. XII. XIII. & XIV.
Grabe's (John) Spicilegium S. S. Patrum. 3 Vols. 8vo. Oxon, 1700. Vols. I. & III.
Junius's (Francis) Vita et Opera. 2 Vols. Folio. Geneva, 1613. Vol. II.
Leland (John) A View of the Principal Deistical Writers of the last and present Centuries. 3 Vols. 8vo. London, 1754-5. Vols. I. & III.
Pyle's (Thomas) Paraphrase on the New Testament London, 1795. Vols. I. II. & III.
Schmidt (Sebastiano) Commentarius in Librum Jobi. 2 Vols. 4to. Argent, 1670. Vol. II.
Sheeres' (Sir Henry) Polybius' History. Translated into English. 2 Vols. 8vo. London, 1793. Vol. I.
Shuckford's (Samuel) Sacred and Profane History of the World connected. 3 Vols. 8vo. London, 1731-40. Vol. II.
Spanheim's (Frederick) Opera. 3 Vols. Folio, Lugd. Bat. 1701-3. Vols, II. & III.
Sylburgius (Frederick) Historæ Romanæ. 3 Vols. Folio. Franc. 1588-90. Vols. I. & II.
Ware's (Henry, Jun.) Life and Memoirs. By his brother John. 2 Vols. 8vo. Boston, 1849. Vol. II.

Wanted by *Messrs. Deighton & Laughton*, Booksellers, Liverpool.

Lectures on Principles and Practice of Physic. 2 Vols. By T. Watson, M.D.

Wanted by *J. Williams*, 30. St. Thomas's Street East, London Bridge.

Isaac Williams's Epistles and Gospels. 2 Vols. Small 8vo.
Perranzabuloe, or the Lost Church Found.

Wanted by *Charles Blackburn*, Bokseller, Leamington.

Scott's Novels. 8vo. 1822. Vols. I. to VII. of Tales and Romances. and Vol. V. of the Historical Romances.
Malcolm's History of Persia. 8vo. Vol. II.
Malcolm's Life of Lord Clive. Vol. I.
Ballantyne's Novelist's Library. Royal. 8vo. Vol. X.
Swift's Works. By Scott. 1824. Vols. VI. & IX.
Lodge's Portraits. 4to. 1830. Parts 68. 70. & 76.

Wanted by *Messrs. Sotheran, & Co.*, 331. Strand.

The Parable of the Pilorim: written to a Friend. By Symon Patrick, B.D. London, 1667. Small 4to.

Wanted by *S. Alfred Steinthal*, Fryern Place, Bridgewater.

Lehman's Physiological Chemistry. English Translation.

Wanted by *W. B. McKinlay, M.D.*, Paisley.

Annual Biography and Obituary. Vols. XIX. & XXI. Boards. Clean.

Wanted by *Alexander Mackie*, Bookseller, 24. Chichester Place, King's Cross.

Cinquante Meditations de toute l'Histoire de la Passion de Notre Seigneur. Mises en Francais par G. Chappuis. Small 8vo. Frontispiece and Fifty Engravings. Anvers: C. Plautin. 1587.

Wanted by *William Hutchison*, Fincham, Norfolk.

Trinder's English Grammar. About 1790.

Wanted by *William Brown*, Bookseller, 130. & 131. Old Street.

Notices to Correspondents.

We are this week again compelled to omit our usual Notes on Books, *&c., and among other interesting Articles which we are obliged to postpone for want of space, is a* Return of the Names of the Members of the Commons who advanced Horses, Money, and Plate, for the Defence of the Parliament in 1642, *the first portion of which we shall publish on Saturday next, the 3rd of Nov., the anniversary of the Meeting of the Long Parliament.*

Speriend. 1. *The Dutch periodical is still published.* 2. *We know of no such paper in Paris.* 3. *The nearest approach to our* Publishers' Circular *which is published in Germany, is, we believe, the* Quarterly Catalogue (Vierteljahrs-Catalog), *published by Hinrichs, of Leipsic.*

F. M, A Maltese *will find in our last Number of* "N. & Q.," *and in Mr. Gosse's book, there referred to, all the information which he requires.*

H. G. D., *whose account of* Brasted Church, *Kent, appears in* "N. & Q.," Vol. xi., p. 295., *is requested to say how a letter may be addressed to him.*

C. P. F. & J. F. S. D., *who, being of different denominations, and about to be married, desire to know whether the lady or gentleman's clergyman should perform the ceremony. The question is rather out of our prescribed line; but we will decide, that we may not delay the happiness of our Correspondents. Let the gentleman's clergyman* act, *and the lady's* assist; *and lastly, send us a large slice of bridecake for this very sagacious decision.*

G. N. *The two pieces mentioned are Scottish monies of the respective reigns. They are not rare, nor valuable, unless in the most beautiful state of preservation.*

G. O. L. *The picce described by* G. O. L. *is not a Queen Anne's farthing, but a pocket-piece, or counter, and not of any value.*

R. T. M. *We regret to say that the demand for the* "Banbury Sermon" *has already exhausted our supply. We have not even retained a copy on our own shelves.*

E. Wine and Walnuts *was written by Pine, the Artist, who afterwards, under his assumed name of Ephraim Hardcastle, edited* The Somerset House Gazette, *in which Journal he began a continuation of* Wine and Walnuts.

R. J. A. *Will not our philanthropic Correspondent find the information he desires (with the exception of the second Query) in* Sampson Low's Charities of London.

Lawes and Actes of Parliaments, *&c., printed by Waldegrave*, 1597, *is priced at* 10*s.* 6*d.* in Lowndes.

Recollections of Sir William Waller. *The Correspondent who kindly offered a second copy of the Edition of* Anna Matilda, *with this Appendix, is informed that a lady would esteem its presentation to her a favour.*

Errata.—Vol. xii., p. 302. col. 1. l. 25. from top, *for* "Senionis, *Onouvast*," *read* "Simonis, *Onomast;*" p. 305. col. 1. l. 13. from top, *for* "F nqkl" *read* "F npkl;" p. 313. col. 1. l. 17. *for* "Peisthetaines," *read* "Peisthetairus;" l. 24., *for* "glimse" *read* "glimpse;" l. 12., *for* "Artand" *read* "Artaud;" l. 3., *for* "Of such protection" *read* "As such protection;" in note, *for* "The Latin allusion" *read* "In allusion." In some few copies of our last Number the following corrections were omitted to be made: — p. 307. col. 1. l. 23.. *for* "Ravali" *read* "Navali;" l. 49., *for* "Niols Erichson" *read* "Niels Erichsen;" l. 50., *for* "Commissaries" *read* "Commissarier."

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LONDON, SATURDAY, NOVEMBER 3, 1855.

Notes.

LIST OF THE NAMES OF THE MEMBERS OF THE HOUSE OF COMMONS THAT ADVANCED HORSE, MONEY, AND PLATE FOR DEFENCE OF THE PARLIAMENT, JUNE 10, 11, AND 13, 1642.

The following list of contributions, "in horse, money, and plate," swiftly filled in when the peril of an approaching collision in the field between the King and Parliament was hourly becoming more imminent, at the outset of the civil war in the month of June, 1642, by members of the House of Commons, in accordance with a resolution they had just passed, inviting voluntary aid "for defence of the Parliament," or, in the emphatic but loyally-guarded language of one of the patriot contributors, "for maintenance of the true Protestant religion, *the defence of the king's person, his royall authoritie and dignitie*, our lawes, liberties, and privileges conjunctively," faithfully transcribed from an original (MS.) parliamentary minute-book of the period, has, notwithstanding the great historic interest attaching to such a document, never, I believe, yet been published.

As one of those comparatively slight "remnants of history" which, coming down the stream, has fortunately hitherto "escaped," as Lord Bacon expresses it, "the shipwreck of time," had it related to some infinitely less important phase than this, almost the first opening dawn, as it were, of actual hostilities in that most sublime of civil conflicts, the conflict of the seventeenth century, it would still, fragmentary though it be, have presented a valuable memorial addition to the already richly laden — would that in reference to this particular era we could yet say impartial! — page of English history.

A state paper, however, of, to say the least, high biographic and historic interest, has this once simple but significant record of the early sacrifices made by our illustrious ancestors, — the mere earnest, as it unhappily proved, of farther sacrifices and future sufferings in the "good old cause," as it shortly after, towards the close of the contest, came to be called, of constitutional liberty, — now become. Strikingly, because minutely, illustrative — confirmatorily so at all events — of the high and purely disinterested objects for which — admittedly, I believe I may say beyond all cavil or question in these "latter days" — the parliamentary reformers of 1640 first individually and collectively entered upon that great struggle, on the final issue of which, under Providence, the future liberties of Englishmen were to depend, when taken in conjunction with its parent resolution, it none the less distinctly, because incidentally, marks the firm, unfaltering purpose, thorough determination, and steady, enthusiastic, earnest, enduring zeal, yet tempered by loyal respect to the person of the sovereign, with which, when on the very eve of "appealing to that high Being who gave them the rights of humanity," the "Commons of England" prepared to take the field.

Viewed simply, however, as an authentic cotemporary roll, quaintly, in the very language of the hour, setting forth the names, and indicating the resources, ability, or amount of devotion* to the public service of those distinguished men, who, having freely come forth at their country's bidding in her dark hour of difficulty and gloom, and once "put hands to the plough," now, when the great crisis had at length arrived, "looked not back," but nobly committed themselves, their lives, liberties, families, and fortunes, "for better for worse," to the doubtful issue of a gigantic quarrel in a just and glorious cause, such a memorial as this can scarcely be deemed unworthy of being rescued from the dust, oblivion, and neglect in which it has, apparently for now over some two hundred years, silently reposed.

It will be found to contain the names of many, the great majority, in fact, of those "giant patriots" and "fiery spirits" who originally constituted the "life and soul" of that immortally famous body, that mighty Sanhedrim, the Long Parliament, — a set of men fit to grapple with tyranny, to rescue the country from ruin, to rescue truth when pushed from the tribunal of the judges, and to vindicate the ancient, rightful, and free constitution of England, — a parliament, the name of which is still, after the lapse of two centuries, inseparably associated with unfading recollections of its possession of perhaps the noblest intellect, the highest qualities, and the most glorious heroism ever brought to the direction of great state affairs, — a parliament whose untiring labours, indomitable energy, daring enterprise, and undaunted courage in pursuit of freedom, fairly entitles it to the long-delayed but

* It would, perhaps, scarcely be fair, however, to infer *want of zeal* in any instance, even did (which is not the case) the amount of any particular subscription at first sight seem to warrant such an inference. The resolution itself, however, carefully guards against the possibility of any such construction, by expressly declaring that, "inasmuch as the condition of the estates and occasions of men is not always proportionable to their affections, no man's affection shall be measured by the proportion of his offer, so that he express his good will to this service in any proportion whatsoever." *Excess of zeal*, on the contrary, may readily be traced in the liberal contributions brought in by Cromwell and other leading Parliamentarians. The "Resolution," or rather "Declaration," itself will be found *in extenso* on the Commons' Journals of this date. It is too lengthy to incorporate in these pages.

grateful recognition it has at length come to receive of its just claims to an imperishable renown.

If ever (vain expectation!) a history — one deserving of the name, I mean — of this august assembly, of this "the Father of Parliaments, which first rendered Parliaments supreme," and "the most remarkable Parliament that ever sat" (as Mr. Carlyle designates it), should be written, it will assuredly be in a keen and almost microscopic examination alone of the genuine archives of the period — of its monuments and its memorials, of its registers and its records, of its minutes and its journals, of its declarations and its ordinances, of its speeches and its dispatches, of its state papers, but, above all, of its domestic correspondence — by intelligent scrutiny, in short, into each and all its acts, and facts, and deeds, and "utterances," proveably identifiable as such, and by no longer rendering tame, servile "suit and service" to lying cotemporary Histories, and Chronicles, and Collections, and Lives, and Memoirs*, and similar apocryphal "authorities," all more or less wanting in those three most indispensable cardinal virtues of professing narrative, to wit, accuracy, impartiality, and truth, that some dim perception, some faint realisation of those noble manifestations of human character in times of unprecedented difficulty and danger which the fierce antagonism and mortal strife of the civil wars either brought to light or gave birth to, — characters illumined, elevated, purified, and exalted by hourly sharing in the perils, and participating in the common glories and responsibilities by which they were surrounded, — will perchance eventually be arrived at.

F. Kyffin Lenthall.

Bessels-Leigh, Berks.

"*Booke of the Names of the Members of the House of Comons that advance Horse, Money, and Plate, for Defence of the Parliament, June 10th, 11th, &c.*, 1642.

Veneris x° Junii, 1642.

Sir Jo. Evelyn, jun., will bringe in fower horses and two hundred pownds in present money.
Mr. Long, fower horses and two hundred pownds in plate or money.
Sir Peter Wentworth, three horses, hundred pownds in present money.
Mr. Tomkins, two horses freely at his owne charge.
Mr. Arth. Goodwyn, one hundred pownds in ready money, and will mainteyne fower horses at his own charge.
Mr. Wm. Strode will mainteyne two horses at his own charge, and will bringe in fifty pownds and some plate.
Mr. Holles will bringe in three hundred pownds, and mainteyne fower horses, and sett them forth in buffe cotes and . . . . .
Sir Sam. Rolle will mainteyne the paye of twelve horses.
Mr. Valentine will bringe in and mainteyne two horses.
Mr. Martin will bringe in and mainteyne six horses at his owne charge.
Mr. Sergt Wilde will bringe in and mainteyne two horses at his owne charge.
Sir Jo. Northcott, will bringe in two horses and men* presentlye, and fower more soe soone as hee can have them out of the country, and a hundred pownds in money.
Sir Gilbt Gerard will bringe in fower horses, and mainteyne them at his owne charge.
Sir Jo. Francklyn will doe the like.
Mr. Hampden will bringe in two hundred pownds in plate, and bringe in and mainteyne three horses.
Mr. Crue will bringe in two hundred pownds in plate, and mainteyne fower horses.
Mr. Pierrepointe will bringe in and mainteyne two horses, and bringe in an hundred pownds in money or plate.
Mr. Pym will bringe in and mainteyne two horses, and one hundred pownds, eyther in plate or money.
Mr. Nath. Fines will finde one horse, and bringe an hundred pownds in money.
Sir Robt Pye will bringe in and mainteyne four horses, and laye downe, eyther in money or plate, two hundred pownds.
Mr. H. Darley will bringe in two hundred pownds.
Sir Ro. Coke, will bringe in and mainteyne two horses, and bringe in one hundred pownds in money or plate. He offers the like for Sir Sam. Luke.
Sir Benj. Rudyard, an hundred pownds freely without interest, for defence of king, kingdome, and parliament conjunctively.
Sir F. Knollys, sen., will bringe in and mainteyne two horses for himself and two for his sonne.
Mr. Browne, of Dorset, will bringe in and mainteyne one horse, and bringe in an hundred pownds.
Sir Wm Brereton will bringe in fower horses, and send them up as speedyly as hee can, and bringe in an hundred pownds in ready money or plate.
Mr. John Ashe will contribute weckely ten pounds towards the mainteyning of horse soe long as the service* shall continue.
Mr. Edw. Ashe will bringe in fower horses and mainteyne them at his owne charge, and if there bee occasion to marche, will have five hundred pownds ready at an hour's warninge for the service.
Sir Wm Litton will bringe in two horses and an hundred pownds.
Mr. Winwood will bringe in sixe horses, and sixe more if there bee need.
Mr. Warten will bringe in two horses and a hundred pownds in money.
Sir Nath. Barndisten will bringe in two horses, and continue the five hundred pownds hee has formerly sent.
Sir Thos. Dacres will bringe in two horses, and, eyther in money or plate, two hundred pownds.
Sir Edm. Fowell will bringe in two horses, for king, kingdome, and parliament conjunctively.

(*To be concluded in our next.*)

* I must except Mrs. Hutchinson's fine *Memoirs* from the somewhat sweeping condemnation I have passed in the above sentence. Notwithstanding her undoubtedly strong political predilections, I believe a more conscientiously honest narrative was never given to the world, or a more faithful representation of the history of the times in which she lived written, than she has bequeathed to us in her admirable *Life of Col. Hutchinson*. There is scarcely a passage or incident in the whole book relating to public affairs which is not more or less borne out and corroborated either by the journals of the two Houses, or other indisputable evidence.

* The pay of a trooper in the service of the Parliament at this period was 2*s.* 6*d.* per diem, of which sum 1*s.* 4*d.* was for the "maintenance" of his horse. Foot soldiers received 8*d.* per diem.

PHOTOGRAPHIC PORTRAITS OF SHAKSPEARE.

I have never been satisfied with any of the so-called portraits of Shakspeare; even that of most pretensions, the Chandos portrait, now Lord Ellesmere's (of which I have a drawing by Richardson, before the picture was ruined by cleaning and repainting), is so dissimilar to the bust and Martin Droeshout's print, that it cannot have been a representation of the same person.

The monumental bust has ever been, in my mind, the only likeness to be relied on; and to this the print by Droeshout prefixed to the first folio has sufficient resemblance, that, allowing for possible deviations of the engraver from the picture he copied, it claims the second place.

Feeling that we have never had a faithful delineation of the bust, notwithstanding the many engravings that have been made of it, both on copper and on wood, and possessing an excellent cast from it, I availed myself of a visit from Mr. Robert Howlett, of the Photographic Institution, to get a negative photograph from it, of which I have the pleasure of sending you an impression, and doubt not you will agree with me, that it has never before been properly represented. I have since myself taken some small positive photographs on glass of the bust in profile, which are charmingly expressive, and were I to choose a representation of the poet to accompany any edition of his works, I would certainly content myself with a photograph of the bust, seen either in profile or three-quarter face. To these it might be allowable to add a photographic copy of Droeshout's print, which has never been faithfully copied; for even the reduced copy in Mr. Collier's edition of Shakspeare, though well engraved, fails in the essential point of resemblance. Steevens has justly remarked that,

> "Few objects are more difficult to seize than the slender traits that mark the character of a face; and the eye will often detect the want of them, when the most exact mechanical process cannot decide on the places in which they are omitted."

Should you or any of your readers wish to see a true representation of what I consider to be the only authentic portrait of the poet, they will find photographs from the bust of two or three sizes, at the Photographic Institution in New Bond Street.

S. W. SINGER.

Mickleham.

NAMES AND PICTS.

At a lecture on names, delivered lately in this neighbourhood to a Literary Society (a report on which was given in the provincial newspapers), it was stated by the lecturer, that the word *name* derives from the Latin *nomen*. No authority for this assertion appears to have been quoted.

Now, although we have in our language numerous derivatives from both Greek and Latin, would it not be more legitimate to go back on our own paternal stem of the Indo-European group for an etymon, than to seek it on a sister stem?

Name certainly resembles *nomen*, inasmuch as both begin with an *n*, but the radical syllables differ; whereas, in our parent language, the Anglo-Saxon, we have *nama*, a name; *naman*, or *nemnan*, to name. In German, *Name;* Dan. *navn;* Iceland. *nafri;* Swed. *namri;* Old High Ger. *namo;* and Gothic, *namo*, a name; *namnyan*, to name.

On other stems of the Indo-European group, we find Sanscrit, *nama* or *namma;* Bengalee, *namma;* Hindû, *nama;* Persian, *nam* or *namah;* Celt.-Irish, *nimb*.

Something similar occurs elsewhere; for example: Hebrew, *naam;* Finnish, *nimi;* Ostiak, *nemen;* and Alban. *nam*. In the Malabar also, *naman* seems to have the same meaning. If it be conceded that Sanscrit is the parent of the whole group, instead of being only an individual stem, then we may presume the Latin *nomen*, and Greek *onoma*, derive from *nom* and *nomme*, which also appear in the Sanscrit. In Wallachian, a language of classical origin, is *neme*, a name. Here then is a case, most deferentially submitted for the consideration of the numerous learned correspondents of "N. & Q."

The foregoing brings to my recollection another etymological case, that occurred here a few years ago, touching on the question, "Who were the Picts?" It was a lecture on the primitive inhabitants of Britain. I quote from the report in a provincial newspaper. Incidentally, the lecturer told his audience, that the word *coward* is derived from "cow-herd"—a name given in derision to the dastardly Britons (who were great cow-keepers) by their Pictish invaders.

Who the Picts were, what language they spoke, was, as most people know, a subject of long and bitter dispute. Only lately, as it were, Dr. Prichard, after a careful investigation of every available authority, declared, that "there are no remains of literature, not even a single sentence, and scarcely an ascertained word, preserved as a specimen of the language of the Picts." (*Phys. Hist., &c.*, vol. iii. p. 164.)

But the veil is raised; what that language was we now know—we have it *ex cathedrâ*. A. C. M.

Exeter.

ORIGIN OF "BLACKWOOD'S MAGAZINE."

At this time, when the *Noctes* of *Blackwood* are being republished, and creating a strong literary sensation, the accompanying letter to me (somewhere between 1820 and 1825) may be thought interesting by your readers. I need not remind

you that the writer, Thomas Pringle, was the poet whose residence at the Cape of Good Hope furnished matter for a very interesting work.

W. JERDAN.

"My dear Sir,

"I know very little of Mr. J. M. Wilson, having only once met him at a supper party at Tom Atkinson's in Glasgow. I understand he is a man of talent, but have never read any of his writings, except some Scotch poetry. He has done me the honour to ask me to be his literary agent in London; but it is a task I cannot possibly undertake, having more on my hands than I can get through. He is a Tweed-side man; I think from Berwick, where I understand he was bred a printer. As to Hogg's being the *projector* of *Blackwood's Mag.*, he is mistaken; at least, I am sure Mr. Cleghorn and myself were the persons who proposed it to Blackwood, and concocted the whole matter. But it is likely enough that Hogg might have a similar idea in his head previously, for it was a project we had been talking of in literary parties at James Gray's, Grieve's, Wilson's, &c., for a year or two before it was actually started. Hogg, and Wilson, and Gray, were among the earliest contributors; but the scheme as far as it was realised in the first six numbers (which were Whiggish), was mine. By the way, you have noticed some of the numbers of our townsman, James Morton's *Annals of Teviotdale*, but not the publication as a whole; will you accept a little critique from me for the L. G.? It is a handsome and creditable book, and I will try something appropriate without overpraising it. I am going out to Highgate next week, where I hope to get a day or two of seclusion to do this, and a few other jobs that lie heavy on my conscience.

"Yours, with all good wishes,

"THOS. PRINGLE."

POETICAL ADVERTISEMENTS.

The fashion of advertising poetically (?) appears of late years to have fallen sadly into disuse; for it is not only at odd times, but in still "odder" corners, that we now light upon any specimens of a style once so prevalent, the perusal of which carries us back to "better days," and the soul-stirring rhymes of the "Mosaic" bard or the polished effusions of a Warren. Placed beside such noble baits for our attention as these constituted, the simple questions of "Do you bruise your oats?" "What shall I take with my chop?" "Have you any corns?" or "Who'd be without a dressing-case?" are tame affairs indeed. Surely it cannot be that the poetical powers of our more ambitious tradesmen have so far degenerated, as to have left them no strength wherewith to "strike the trembling lyre," or awake their several muses as of yore; indeed, the specimen appended — politely presented to me a few days ago, accompanied with a printed request that I would favour a certain establishment with my custom in the Bohea line — is proof decisive that such a conclusion is false. What then is the reason of its discontinuance? If it is that it "did not pay," we may in vain expect those most interested to recur to the practice; and, therefore, all mementos of the custom, as links binding us to the past, would be well preserved.

With respect to the present specimen, I need scarcely point out to yourself, or your readers, the strong inducements to take the pledge, or at least to temperance, which its contents, especially verses 3, 4, and 5, hold out. To verse 5, I would desire specially to direct the attention of the numerous correspondents of "N. & Q.;" and if, after perusing it, and taking the proffered advice, any of them will kindly address you with their own Notes or recollections on the subject, the "cleverly dictated letter," which I feel sure will result, will much oblige R. W. HACKWOOD.

"CUP OF GOOD TEA.

"A cup of good tea
Is acknowledged to be
A famous restorer in sadness;
It quickens life's flame,
And enlivens the frame,
And diffuses a spirit of gladness.

When acquaintances meet,
By way of a treat,
In fellowship social and hearty,
A cup of good tea
Increases the glee,
And greatly enlivens the party.

When the head is in pain,
And its tenant, the brain,
Seems weak in performing its function,
A cure you may make,
If you speedily take
A cup of the *Chinaman's Unction.*

When a lass is in doubt,
And would wish to find out
The real intent of her lover,
Why a cup of good tea,
As we oftentimes see,
The secret at once will discover.

If perchance you would send,
To relation or friend,
A cleverly dictated letter,
You have only to try
What the cup will supply —
I assure you, you cannot do better.

You may roam through each street,
But you never will meet
With teas of more exquisite flavour;
So give me a call,
And I'll welcome you all,
And return my best thanks for the favour."

Minor Notes.

An Old Fifth of November Song. — The following parody on Wolfe's admirable ballad, has never, I believe, been printed. It will, perhaps, fill a corner at the present season:

"Not a squib went fiz, nor a rocket whiz,
As the Guy to the gallows was hurried;
The mob were afraid of the New Police,
And therefore were deucedly flurried.

They carried him out as soon as 'twas night,
Down the courts and alleys turning;
By the smouldering bonfire's murky light,
And the paper lanthorns burning.

No useless garments enclosed his limbs,
For his breeches were coarse as a hulker's;
And he hung like a felon taking his swing
In the morning at Saint Sepulchre's.

Few and short were the jokes they flung,
For fear of the laws did them twitch hard;
But they steadfastly gazed on the Guy as he hung,
And bitterly thought of Sir Richard.*

Slowly and sadly the bonfire burned,
Till it reached to his upper story;
They fired not a gun nor a pistol — but turned,
And there left him alone in his glory."

M. N. S.

Notes from Fly Leaves. — In a *Horæ B. Virginis*, English use, is the following memoranda:

"Pater meus natus fuit apud Milbeck prope Cockermouth xvi mille passus a Penrith in Com̄ Cumber.

"Memorandum quod die Mercurii xv° die Maii, anno dn̄i millesimo quingentesimo xxi et anno Regis Hen. VIII. tercio decimo. Johannes Lucas de Asheford in Com̄ Cant. Pater meus obiit ibidem circa horam undecimam ante meridiem, ejusdem diei. *Litera dominicalis* eodem anno (F) et aureus numerus (11). Cujus aīe propicietur Deus."

Then comes:

"Item die Veneris ex tunc proxima sequentis, Edwardus Dux Buckingham decapitatus fuit *pro alta proditione apud Tower Hill, London.* Johannes Kyme et Johannes Everington tunc Vic. London, existen."

This must have been Edward, made ninth Earl of Stafford (1486), and Duke of Buckingham, Lord Constable, beheaded 1521.

At the end of the book are the following lines:

"Ɛ. Ꮒ. Ꮥ.

"Thowe synful man, knelle downe for shame,
When thowe heryst thus the Lorde's name,
For it is reson, man, that thowe so dowe,
Whene angells and devells knelle downe theretowe."

I should be much obliged for any information about John Lucas de Ashford, if he is known.

In another *Horæ*, York use, there are the following lines:

"Richard Redman (Redmayne) (owns) this booke. If any man fynde it, geve him yt agayne, or else he shall be hangyd on a (tree)."

* Birnie. When the parody was written, the presiding genius of Bow Street.

The two words in Italics are doubtful, being nearly obliterated. J. C. J.

Hackney.

The Sarmati. — Tacitus (*Hist.*, bk. i. c. 79.), speaking of this people, says:

"Ubi per turmas advenere, vix ulla acies obstiterit."

The far-famed Polish lancers have shown themselves worthy of their ancestors It is curious to observe how modern nations have preserved their ancient manners and character. The Highlanders yet retain the "ingentes gladii,"* and have only lately cast off the "breves cetræ"† of their Caledonian forefathers; recent events have shown that, as of yore, "Græca fides" is still "nulla fides;" and the brave nation which gave the greatest Roman general so much trouble to conquer, is now itself conquering as formidable a foe. A. G. (1.)

Pinchbeck, the Metal why so called. — This took its name from one Mr. Christopher Pinchbeck, a celebrated astronomical and musical clockmaker. The following Note I take from a MS. of the commencement of the eighteenth century:

"Mr. Xtopher Pinchbeck had a curious secret of new invented metal, wch so naturally resembles gold (as not to be distinguished by ye most experienced eye), in colour, smell, and ductibility. Ye secret is communicated to his son.

"Mr. P. has finished a fine musical clock, said to be a most exquisite piece of workmanship, and worth abt £1500, wch is to be sent over to ye King of France, and a fine organ to ye great Mogul, £300."

Cl. Hopper.

Money and a Friend. —

"I had both	Money	and a	Friend	of either thought I store,
I lent my		to my		and tooke his word there-
I sought my		from my		fore;
I lost my		and my		which I had wanted long,
				and was not this a wrong!?
At length with	Money	came my	Friend	which pleas'd me won-
I got my		but my		d'rous well,
But had I		and a		away quite from me fell;
I'de keep my		and my		as I have had before,
				and play the fool no more."

In handwriting of seventeenth century.

W. C. Trevelyan.

A Curious Notice of a Death. —

"Died in Vernon, Vermont, July 2, 1855, widow, Catherine Lucia, aged one hundred years and seven months. She was of French descent, five feet eight inches in height, and twenty-four inches and a half across her shoulders."

W. W.

Malta.

Churchdown.—The parish of Churchdown, three miles E. of Gloucester, includes within its precincts an outlying hill of the same formation as the Cotteswold range. Capping its summit, stands the parish church, dedicated to St. Bartholomew; a church-like structure, with a square embattled

* Tac. *Agricola.* cap. 36. † Ibid.

tower. Within the building, over the south door, are some remains of Norman zig-zag moulding; whilst over the north porch is a parvise, having a fireplace and "armarium" for the convenience of the chantry priest, who probably attended from Gloucester, as the church was anciently served by the monks of the Priory of St. Oswald. The patronage of the living, a perpetual curacy, is vested in the Dean and Chapter of Bristol, who, as the rectors, take out of the parish annually 121*l.*, and pay 20*l.* a year to the curate. The word *Churchdown*, anciently *Circesdune*, has been corrupted into "Chosen," by which designation it is most generally known. This parish gave birth to John Harman, who was professor of Greek at Oxford, and wrote a Life of Cicero, a *Greek Etymological Lexicon*, and other works, and died in 1670.

There is a legend extant relating to the elevated site of the church, which is situated about 700 feet above the plain, and commands a charming and an extensive view of the richly cultivated vale of Gloucester. The vulgar tradition is, that the arch-fiend, on observing that the church was being built at the foot of the hill, repaired every night to the spot after the workmen had left, and carrying the blocks of stone to the top of the hill, there placed them *in situ*, and so persevered until he had enforced compliance with his will in their building the church where it now stands. Another point may be mentioned in reference to an inquiry in "N. & Q." (Vol. xi., p. 8.), that the custom still prevails at Churchdown of ringing the church bells on Holy Innocents' Day,—a fact the more remarkable, as the ringers are not much addicted to ringing on other and greater occasions. F. S.

Churchdown.

Queries.

WERE ALL "THE WAVERLEY NOVELS" WRITTEN BY SIR WALTER SCOTT?

It has often seemed to me, and I believe to others, that the eighty volumes of *The Waverley Novels* could hardly have been the work of Sir Walter Scott's pen exclusively. People have latterly whispered that Alexander Dumas and Mr. G. P. R. James receive, *sub rosa*, considerable assistance in their novel manufactures. The interesting *Tales by the O'Hara Family*, which some thirty years ago excited quite a sensation in literary circles, were, until quite recently, believed to owe their popularity entirely to John Banim. A memoir of that individual at present appearing in the *Irish Quarterly Review*, informs the public that his brother Michael, ex-mayor of Kilkenny, wrote "Crohoore of the Bill-Hook," "The Croppy," in fact, some of the very best of the *O'Hara Tales*. Sir Walter Scott had a brother who died in America, during the month of April, 1823, singularly gifted with literary taste and talent. There is little known of him; and, except by a few personal friends, he was, even at Sir Walter's death, completely forgotten. Various accounts which have reached me from time to time, decidedly warrant the opinion that Thomas Scott, paymaster of the 70th regiment, had some important hand in the composition of the *Waverleys*. Some of these far-famed novels appeared in such rapid succession, that the mere manual labour of transcribing could hardly have been accomplished in the time. Sir Walter must have had friendly assistance; but he was not a man likely ever to have revealed any secret calculated to lower his literary *prestige*. The whole secret, if any, died thirty-three years ago, far away in the plantations of Canada. Nobody expected to find any startling revelations in Scott's *Life* by his son-in-law, and none were found. In any case, it would have been most difficult for Lockhart to know *all* Scott's literary doings. In chap. xxxvi. he expresses his ignorance of how far Sir Walter was concerned in Terry's dramatised version of *Guy Mannering*, but infers "that he modified the plot, and re-arranged the dialogue."

In the *Quebec Herald* of July 15, 1820, a curious article may be found. It consists of selections from the correspondence of a literary gentleman in Canada with a friend in the States, and the following I considered well worth extraction. I send the original scrap:—

"York, Dec. 12.

"With respect to these new publications, *Rob Roy*, &c., I have no hesitation in saying I believe them to be the production of the Scotts. I say the Scotts, because Mr. Thomas Scott (who wrote the principal part of them) was often assisted by Mrs. Scott; and the works were generally revised by his brother Walter, before going to press. *The* Antiquary *I can answer for particularly, because Mr. Thomas Scott told me himself that he wrote it, a very few days after it appeared in this country.* Any person who had the least intimacy with the paymaster, would at once recognize him as the author of those celebrated works. The same native humour, the same cast of expression, and that intimate acquaintance with Scottish manners and the Scottish annals, which are in almost every page of those works, could be traced in his conversation by any person of the least observation. Besides this, I have often heard Mrs. Scott* describe the very originals from whom the principal characters are drawn. The Antiquary himself was an intimate acquaintance *of the paymaster;* his name I have now forgotten, but he lived in Dumfries†; and that finely drawn character, Dominie Sampson, was an old college acquaintance. Flora M'Ivar's character was written entirely by Mrs. Scott herself. *I have seen several of the manuscripts in Mr. Scott's possession, of his other works; but I do not recollect seeing any of the novels in manuscript except the* Antiquary.

* Mrs. Thomas Scott was, so Sir Walter says, an old friend of Burns (see Lockhart, p. 239., edit. 1845).—W. J. F.

† Mrs. Scott passed much of her early life at Dumfries (see Lockhart, p. 239.).—W. J. F.

I am pretty certain that it is his own hand-writing. I had not heard that those works were imputed to any other person until you mentioned it."

Thomas Scott died soon after this remarkable disclosure. Among the letters from Sir Walter to him, which appear in Lockhart's book, I was particularly struck with the following passages in a letter written during the autumn of 1814:

"Send me a novel, intermixing your exuberant and natural humour, with any incidents and descriptions of scenery you may see — particularly with characters and traits of manners. I will give it all the cobbling that is necessary, and, if you do but exert yourself, I have not the least doubt it will be worth 500*l.*; and to encourage you, you may, when I send the manuscript, draw on me for 100*l.* at fifty days' sight; so that your labours will at any rate not be quite thrown away. You have more fun and descriptive talent than most people; and all that you want — *i. e.* the mere practice of composition — I can supply, or the devil's in it. Keep this matter a dead secret."

Throughout the remainder of the book, I can find no farther references to this matter. How many of the *Waverley Novels* did Thomas Scott forward to his brother for revision, is a question to which these Notes of mine may elicit a reply. Many of the humorous characters are most likely Thomas Scott's creation. Walter was probably the Beaumont who curtailed the redundancies of Fletcher's wit.

On Dec. 22, 1815, Sir Walter, in a letter to Mr. J. B. S. Morritt, M.P., announces his intention of applying himself seriously to the *Antiquary*, of which he had in his possession "a general sketch." On May 16, 1816, addressing the same party, Scott speaks of the *Antiquary*, then just published, as not so interesting as its predecessors. Lockhart tells us that it was while correcting the proof-sheets of this novel, that Scott first took to equipping his chapters with mottoes of his own fabrication.

From the American letter, it would also appear, that Thomas Scott gave important assistance to *Waverley* and *Guy Mannering*. Very likely. I do not see how Sir Walter could possibly have written them in the time. In the year 1814, Scott, according to Lockhart, wrote *The Lord of the Isles*, the voluminous *Life and Works of Swift* (19 vols.), "Essays" in an *Encyclopædia*, the curious *Memorie of the Somervilles*, and *Rowland letting off the Humours of the Blood*. He had also, writes his son-in-law —

"Kept up his private correspondence on a scale which I believe never to have been exemplified in the case of any other person who wrote continually for the press, except, perhaps, Voltaire; and, to say nothing of strictly professional duties, he had, as a vast heap of documents before me proves, superintended from day to day, except during his Hebridean voyage, the still perplexed concerns of the Ballantynes, with a watchful assiduity that might have done credit to the most diligent of tradesmen. The 'machine' might truly require 'refreshment.'"

Mr. Lockhart is of opinion (p. 306., edit. of 1845) that, on Dec. 25, 1814, no part of *Guy Mannering* had been written by Sir W. Scott. On that day he wrote to Constable, that he had corrected the last proofs, and was setting out for Abbotsford, to refresh the machine. We will allow him, I suppose, at least a week of repose after the intellectual labour described by Mr. Lockhart. On or about Jan. 2, 1815, then, Sir Walter, according to the family accounts, commenced *Guy Mannering*:

"Before the *Lord of the Isles* was published (continues Mr. Lockhart), which took place on Jan. 18, 1815, two volumes of *Guy Mannering* had been not only written and copied by an amanuensis, but printed!"

I confess, I think it hardly possible that the mere printing, and proof correcting alone, of an important three-volume novel, could, without some considerable effort, be accomplished within the time.

Perhaps some person disposed to doubt the correctness of my views, may, if it be in his power, refer to the original MSS. of the *Antiquary*, &c., and find them to be in Sir Walter Scott's handwriting. I should not be in the least surprised to hear this. Sir Walter Scott thought nothing of transcribing, even when no particular object was to be gained by doing so. When he got books for review, he copied the extracts sooner than cut them in the usual way. Lockhart gives us innumerable instances in which Scott, for the purpose of mystification, transcribed the writings of certain cotemporaries of his acquaintance. In the first edition of Mr. Lockhart's work, he tells how Scott devoted a portion of a review of the *Waverleys* in the *Quarterly* to an elaborate defence of his own picture of the Covenanters, which Dr. M'Crie had warmly impugned. In the new edition of 1845, Mr. Lockhart expresses his conviction that Erskine, and not Scott, had written the critical estimate of the *Waverleys* in the said article; but that Scott, with a characteristic love of mystification, took the trouble of transcribing every line of it. WILLIAM JOHN FITZ-PATRICK.

South-hill Avenue, Booterstown, Dublin.

Minor Queries.

"*The Friend of Humanity and the Knife Grinder.*" — We were told, many years since, by the late Mr. Douce, who spoke on the authority of his friend George Ellis, that these now celebrated sapphics were written by Canning, Frere, and Ellis, sitting at a little three-sided table — a basset table (we think it was called) — and that the first line having been started by one of them, the next gave the second, and the verse was completed by the third. Mr. Douce had a copy of the poem, pointing out the authorship of each line. Presuming that this would be recorded in his copy of the *Poetry of the Anti-Jacobin*, now

in the Bodleian, we last week applied to a friend at Oxford to consult it His reply is as follows:

"I have looked at Douce's copy of the *Poetry of the Anti-Jacobin*, and find the following Note on the fly-leaf in his handwriting:

"'Presented to me by one of the elegant contributors to this miscellany, with a key to their names. F. D.'

"Underneath he has written in pencil, No. 1. Ellis, No. 2. Frere, No. 3. Canning; and at the head of the Introduction to the Knife Grinder is written, 'No. 1.,' thus appearing to ascribe it to Ellis alone. There is no other note about it in the volume."

Being thus disappointed, we ask, can any of our readers supply us with such a key?

Milton's (?) Sonnet on the Library at Cambridge.—In "N. & Q." (Vol. iii., p. 37.) you have printed a "Sonnet, Qu. Milton?" communicated by Mr. C. Howard Kenyon, and stated by him to be taken from a *Collection*, &c., 1628.* In p. 142. of the same volume of "N. & Q." Mr. Jas. Crossley inquired, if M. H. K. had the *Collection* in his possession. Nothing farther has, I think, been published about this Sonnet in your pages. The matter appears to me well worthy of farther examination. Could you ask Mr. H. Kenyon, by a private communication, to allow some person to see the *Collection?* or to give a farther account of the volume and its contents in your pages, adding some farther specimen of them? Or would you give me Mr. Kenyon's address, that I may make the request to him personally?

W.

Ring-taw, &c.—I may perhaps lay myself open to the charge of taking "omne ignotum pro magnifico," but will nevertheless hazard an inquiry from your correspondents, whether various words made use of in the common games of "marbles" have appeared to them of easy derivation. Thus, in this locality we have:

Taw, with us restricted to the marble employed to knuckle with, and which is often an

Alley (Query, Alabaster?).

Chuck, or *chully*, employed when the *taw* gets impounded in the ring.

Fullock implies an unfair jerking forward of the *taw*.

Phobbo, or *fobbo*, precludes the correction of a mishap: as "phobbo slips."

Bullock, a cheat; but, as I think, only when cheating at *marbles*.

Bell. To "bell a marble," is to run away with it, but scarcely amounts to actual theft.

* *Collection of Recente and Witty Pieces by several Eminente Hands.* London: printed by W. S. for Simon Waterton. 1628.

Konnogs. The penalty which the vanquished has to suffer, consisting in the victor's shooting at his closed knuckles with his *taw*.

Bun-hole. A diminutive form of the noble game of *golf*, but played with marbles.

Any addition to the above list, or suggestions upon their probable derivation, will oblige J. K.

Columbus' Relic.—A paragraph, extracted from an American paper, went the round of the English newspapers in the latter part of the year 1851, stating that Captain D'Auberville, of the bark "Chieftain," of Boston, had come into possession of one of the cedar kegs said to have been cast overboard by Columbus in 1493, at the time when he expected to be shipwrecked. The keg had been found by a sailor; the locality Mount Abylus, on the African coast. It contained a piece of parchment, written over with Gothic characters, addressed to Ferdinand and Isabella; giving an account of the discovery of Cathay, &c., and was signed by Columbus himself. The paragraph concluded by an assurance, that Captain D'Auberville would guard the treasure carefully until his return to Boston in the April or May following. Has this story been verified? If so, where now is this precious document? Has any translation or fac-simile of it been published?

Alfred Ramsden.

Halifax, Yorkshire.

Uffenbach Library.—Can any of your readers, acquainted with German libraries, inform me where are now to be found the large collection of MSS. which, in 1726, were in the library of Zach. Conrad von Uffenbach? It contained, among other treasures, seventy-one tomes of MS. letters of learned men of the sixteenth and seventeenth centuries. M. P.

Newton of Edgefield, co. Norfolk.—Any of your readers who can furnish any account of this family will much oblige. Their residence there was probably between 1670 and 1730. S. E. G.

Sedilia.—Can any of your contributors point me to an example of sedilia in any church on the Continent? I do not recollect any, either in those of the churches in France or Italy which I have seen, nor yet in those on the banks of the Rhine. If I am correct in my view that these exist, if at all, more rarely on the Continent than in England, may I ask if any reason can be assigned for the difference?

What is the origin or intention of raising the choirs in our cathedrals several feet above the naves, as in Canterbury and our cathedral, and, I believe, York Minster; so that the choir is approached from the nave by some dozen steps through a screen, on which often the organ is placed? At St. Peter's at Rome, the Duomo at

Florence, St. Ouen and the cathedral at Rouen, Nôtre Dame at Paris, and many others, the pavement of the church is even throughout. In Milan, St. Etienne at Caen, and others, there is only the rise of one step between nave and choir.

How long has it been the custom to erect a bishop's throne in a cathedral? And do any examples of this exist out of England? If not, why was the practice adopted here?

G. Brindley Acworth.

Star Hill, Rochester.

Bronze Mortar. — An acquaintance of mine has what seems to be a druggist's mortar, cast in bronze, with two handles, which I take to be rude representations of dolphins. Round the top part runs the following inscription:

"LOF . GOD . VAN . AL . ANNO . 1648."

I take this to be Dutch, and I suppose it may mean, —

"Love God above all."

Am I right? Is anything known of vessels of this description? For all I know they may be very common, and of little value.

C. Mansfield Ingleby.

Birmingham.

The Locust Tree. — On Cobbett's return to England from America in the year 1800, he brought with him a sapling acacia, or locust tree, a wood he was desirous of seeing grown in this country, with a view to its employment in naval architecture. This sapling was planted in the grounds adjoining a residence near Southampton, where it grew into a tree, and remained until some six or seven years back, when it was cut down in order to effect some improvements. It was intended that its remains should have formed some part of a vessel then building, in order that the fitness of the wood for such a purpose might be tested, but its use was objected to by the surveyors, it being a wood not included in their list as allowed. Still its applicability to the use for which Cobbett designed it is somewhat evident, from its being now as sound as ever, after having lain exposed since the date of its being cut down.

R. W. Hackwood.

"*Widow*" *and* "*Relict.*" — Will any of your legal readers describe what the legal distinction is in the usage of these two words? Q.

Brasses, Armour, &c., from Streatham Church. — In the year 1825, when the old parish church was pulled down, several sepulchral brasses were removed from the walls; and some old armour, which was suspended above the effigy of a knight of the fourteenth century, was taken away. These have never been restored, nor have I been able to ascertain what has become of them. Of course the natural conclusion is that some sacrilegious churchwarden has sold them to the highest bidder; but as it is possible they may still be in existence, will you kindly afford me this means of putting the inquiry? There also formerly hung in the chancel the arms of Edward Apjohn, in a curious old frame; the crest was a man's head, with a serpent entwined round the neck. Any information respecting this will be gratefully received. F. W.

Streatham.

Herzen and Russian Serfdom. — Mr. Herzen, in his *Exile in Siberia*, vol. ii. p. 203. note, says that some specimens of the Countess of Soltikof's cruelty to her serfs have been cited by him in a pamphlet about "Russian Serfdom," translated in *The Leader*, 1853.

I remember three letters of his that year inserted, but nothing of the point and circumstance alluded to.

Can any of your readers refer me to the number or page of that year's volume of *The Leader*, referring to the point in question? Or is Herzen's own reference to the year 1853 wrong? Walter Jacques Bellamie.

Rare Book on the Round Towers of Kerry. — In O'Daly's *Catalogue* of Oct., 1855, the following appears:

"105. Kerry — De Antiquitate Turrum Belanarum Pagana Kerriensi, et de Architectura non Campanilis Ecclesiasticæ, par T. D. Corcagiensi Hiberno, small 4to. old calf, with numerous woodcut Engravings of Round Towers interspersed through the text, 10*l.* Lovanii, 1610.

"I never saw another copy of this curious old book."

Is this book known to be in any public or private library? I should be glad to obtain a description of it. So far as my recollection of Dr. Petrie's book on the *Round Towers* goes, he does not seem to have been acquainted with it.

James Graves.

Kilkenny.

Round Towers of Kerry. — I have some suspicion as to the genuineness of the book mentioned in the following cutting, from John O'Daly's last *Catalogue* (No. 10., Oct. 1855), 9. Anglesea Street, Dublin:

"105. Kerry. — De Antiquitate Turrum Belanarum Pagana Kerriensi, et de Architectura non Campanilis Ecclesiasticæ, par T. D. Corcagiensi Hiberno, small 4to. old calf, with numerous woodcut Engravings of Round Towers interspersed through the text, 10*l.* Lovanii, 1610.

"I never saw another copy of this curious old book."

Can any one tell me if such a book has ever been printed at Louvain or elsewhere, and if so, where a copy may be seen? I suspect there is some hoax in the matter; if there is, every book lover should cry shame on its originator, whoever he may be. I believe there were never more

than three of the Round Towers in the county of Kerry, and there does not seem to have been anything peculiar in these to induce a person to write a 4to. book on them. R. H.

Conversations with Wordsworth, &c. — Some years ago I read portions of a small volume (12mo., I think) containing short records of visits to Wordsworth, Coleridge, &c. I may add that the book was not De Quincey's *Autobiographic Sketches*. Can you, or any of your correspondents, give me a clue to finding out the work in question? The title was similar to that above given.

C. Mansfield Ingleby.

Birmingham.

Ralph Palmer, a member of the Middle Temple, was buried at Chelsea, 1715; he married Elizabeth, a sister of Dr. Baldwin Hamey, a physician beyond all praise.

Can any person tell me whether there be in existence any descendant or collateral of the said Ralph Palmer? I should be very thankful for his or her whereabouts. H. T. Ellacombe.

Rectory, Clyst St. George.

Glass malleable. — In "N. & Q.," Vol. xii., p. 313., Mr. Buckton mentions among the lost arts, that of rendering glass malleable. What evidence is there that it ever existed? P.

Leverington. — There is a parish in England, in the county of Cambridge, called Leverington. It is one mile N.N.W. from Wisbeach, has an area of 7871 acres, and a population of 2143.

Can any one tell when the parish received its name, Leverington, and why it was so called? also, whether it was named in honour of any family named Levering? If so, when the Leverings first settled in England, where they came from, and are any still living there now?

J. G. H.

Philadelphia.

Beetling. — This is an epithet for cliffs, meaning "overhanging." So, one with overarching eyebrows is said to be "beetle-browed." What is the origin of these terms? Dr. Johnson derives them "from the noun." But the noun "beetle" signifies only "an insect," and "a mallet;" and it is not easy to see the connexion between these terms and the epithets in question. Stylites.

Baronies by Writ. — John Talbot, second son of Richard Lord Talbot of Blackmere, married Maud, eldest daughter and coheir of John Lord Furnival, and was *jure uxoris* summoned to parliament 11 Hen. IV., and became tenant by courtesy of the dignity. Many are the instances where husbands of females in whom baronies were vested, as daughters and heirs or coheirs of their father, were formerly summoned to parliament *jure uxoris*, and sat, the dignity descending to the issue of such female heirs, according to the laws of descent; but is there any recognized instance where failing issue of the female heir by her husband, tenant by courtesy of the dignity, the dignity in virtue of the writ of summons to the husband has descended to, and been enjoyed by the heir of the body of the husband, by any previous or subsequent wife? S. E. G.

Lyttelton Family. — Particular information is requested of your correspondents concerning the family of Humphrey Lyttelton, Esq., who resided at Worcester, circa 1796. His sister married into a family of Smith, and his father was of King's Norton, and Halesowen, in the counties of Worcester and Salop. The information I require is as follows:

1. What was the christian name of his father, and whom did he marry? Did he leave any other issue except Humphrey, and the daughter above named? and what were the names of his father and mother?

2. Whom did Humphrey marry, and did he leave any issue? He was, I believe, descended from Roger, youngest son of John Lyttelton, Esq., of Frankley, ancestor of Lord Lyttelton, and I want the particulars of his pedigree. A Sandys Lyttelton resided at Worcester about the same time. Was he any relation to Humphrey?

J. Douglas.

Best Mode of Drying Botanical Specimens. — A friend of mine has lately received, at considerable cost, a box of botanical specimens from Australia. Unfortunately they have been dried very imperfectly, and the consequence is, that a great many of the specimens are entirely destroyed. Ordinary blotting paper, although in some cases extremely useful, is almost powerless in the case of leguminous plants, and totally so in that of sea-weeds. Can you or your readers inform me of any paper, or other substance easily obtainable, which will answer the required purpose of absorbing moisture, especially in the case of sea-weeds? Unskilled.

Romney Marsh, Kent. — In an old book, entitled *The Charter of Romney Marsh*, London, 1597, I saw the other day, written on the fly-leaf, in an antique hand, the following: "Romney Marsh. Hyeme malus, Æstate molestus, nunquam bonus, — a bad ague procured them a corporation." With regard to the Latin I have nothing to say, sad experience testifies that there is some truth in the indictment; but I am quite at a loss with regard to the English fact. I cannot hear there is any tradition in the Marsh respecting this explanation of the rise of their corporate privileges. Can any of your correspondents throw any light on the subject? The peculiar institutions of Romney Marsh are so interesting, that I

am in hopes my question may not remain unnoticed. G. R. M.

Minor Queries with Answers.

Romney Marsh.—Can any correspondent give the title and dates of the early histories and descriptions of this curious portion of the county of Kent? I have seen a chart entitled "The Description of Romney Marsh, Walland Marsh, Denge Marsh, &c., M. Paker, 1617." Is this purchaseable anywhere? JAMES GILBERT.

49. Paternoster Row.

[We can give the titles of a few works:—1. *The Graunts, Ordinances, and Lawes of Romney Marsh.* By Thomas Berthellet, London, 1543, 12mo. 2. *The Charter of Romney-Marsh; or the Laws and Customs of Romney-Marsh:* framed and contrived by the venerable Justice, Henry de Bathe. Very useful for all Professors of the Law, and also for all Lords of Towns, and other Landholders within Romney-Marsh, Bedford Level, and all other Marshes, Fenns, and Sea-Borders. The various editions are 1543, 1579, 1686, 1726, and 1732. 3. Besides which has appeared the following tract relative to Romney-Marsh: "The Improvement of the Marsh, and the Country near about it: being an Account of some Proposals for furnishing the Marsh with fresh water; with Reasons for the same, Reflections thereon, and Objections answered, by John Young, 4to." There is also a Map of Romney Marsh by James Cole, and another by Carter.]

Gainsborough the Painter. — Can any of the correspondents of "N. & Q." furnish me with information respecting this eminent artist, more especially with reference to his residence in London from 1774 to 1788? Also of the existence of any of Gainsborough's works, whether consisting of landscapes, portraits, or drawings, with their subjects and localities?

EDMUND SYER FULCHER.

[Philip Thicknesse published a meagre *Sketch of the Life and Paintings of Thomas Gainsborough*, 8vo., 1788; but a far better notice of this artist is given in Chalmers's *Biographical Dictionary*, which also contains many references to other works for farther particulars. In Walpole's *Anecdotes*, by Dallaway, vol. iv. p. xiv., it is stated that "two of Gainsborough's early landscapes are in the collection of J. Hawkins, Esq., of Bignor Park, Sussex; and one of the finest of his later compositions was given by the late Sir G. Beaumont to the National Gallery. No less than sixty-nine of his works were exhibited in the Gallery of the British Institution in 1814."]

Didron's "Christian Iconography." — It is now nearly five years since the first volume of Mr. Bohn's cheap and admirably illustrated English edition of this valuable work made its appearance. What is the cause of the delay in its completion? and when may the second volume be expected?

CLERICUS D.

[It appears that the second and concluding volume of this translation has been delayed in consequence of the original not yet having been published in France. The work was undertaken at the expense of the French Government, when funds for literary purposes were abundant; but as these are now diverted to military requirements, and are likely to be so for a long time to come, Mr. Bohn has made arrangements with the author to publish the continuation in this country, and hopes to do so early in 1856. See Bohn's *Lists of Standard, &c., Libraries.*]

The Plith and Knout. — There are said to be two principal instruments of flagellation (besides the cane) in use among the Russians, *i. e.* the plith and the knout. Can any of your readers tell me the difference between them? MISO-RUSS.

[The word *plith* refers to different instruments of punishment:—1. *Plit* is a piece of iron made hot, and put into an heated iron box, to be taken up and held by the victim. 2. *Plét* is a lash like a knout, but not knotted, made of strips of raw hides. Also (3.), a tourniquet, or thumbscrew, made out of the twigs of trees, and twisted till the parts are compressed. The *knoot*, or *knout*, is a knotted bunch of thongs made of hide. It is so called because it is the Tartar synonym of the Slavic word *knot*. As the knout was a Tartar invention, and subsequently introduced into Russia, it has always been called by the Tartar name.]

Militia Officers and their Precedence. — T. P. would like to be informed whether a captain in the militia (or army) is *an esquire by office*, or merely by *courtesy*. He is styled an *esquire* in his commission signed by the Lord Lieutenant of his county, but T. P. has hitherto failed to learn, on sufficient authority, whether he has, in consequence, a *bonâ fide* right to the *title and precedence* of an *esquire by office*. A word from the Editor of "N. & Q.," or any of his correspondents, would settle the question, which is of some interest to a numerous class. T. P.

Hull.

[Persons so styled in commissions, or warrants, under the Queen's sign-manual, are *esquires*. The commissions of captains in the army are under the royal *sign-manual*; those of captains in the militia are by the Lord Lieutenant, and that rank does not give him any precedence in the civil order of society as of *right*. *Esquires* by office are justices of the peace, and those holding office under the crown. It is very difficult to define accurately what persons, not holding offices, or so styled by the Sovereign, have any other than the courtesy designation. Captains in the army and navy have defined relative rank, but what regulations, if any exist, as to precedence between such officers of the army and navy and militia officers, we know not.]

"*Clap-trap.*"—What is the derivation? H. A. B.

[The term *clap-trap* seems to have derived its name from the *clap-net*, a device for catching of larks; for, according to Bailey, "A *clap-trap* is a name given to the rant and rhymes that dramatic poets, to please the actors, let them go off with; as much as to say, a trap to catch a clap by way of applause from the spectators at a play."]

Mr. Ferrand and the "Devil Dust." — Some few years ago Mr. Ferrand, during the course of a speech in the House of Commons, produced a

piece of cloth made chiefly from "Devil's dust," and tore it into shreds. I should be glad if some of your readers could tell me when this took place, and where I can find the speech.

W. D.

[Mr. Ferrand's speech was made on March 4, 1842, and will be found in Hansard's *Parliamentary Debates*, Third Series, vol. lxi. p. 140.]

Replies.

MARRYING TO SAVE LIFE.

(Vol. xii., p. 257.)

Barrington, in his *Observations on the more Ancient Statutes*, has collected a number of legal vulgar errors, among which he includes, "the notion, that a woman's marrying a man under the gallows will save him from the execution;" and adds, in explanation:

"This, probably, arose from a wife having brought an appeal against the murderer of her husband, who, afterwards repenting the prosecution of her lover, not only forgave the offence, but was willing to marry the appellee."

However this may be, it is certain that in the fifteenth century, this exemption had a *quasi* legal existence in France. We read in the *Journal d'un Bourgeois de Paris* (édition du Panthéon Littéraire, p. 683.):

"Le 10 Janvier, 1430, on mena onze hommes ès halles de Paris, et leur coupa les têtes à tous dix. Le onziesme estoit un très-bel jeune fils d'environ vingt-quatre ans; il fut despouillé et prest pour bander ses yeux, quand une jeune fille, née des halles, le vint hardiement demander; et tant fit par son bon pourchas, qu'il fut ramené au Chastelet, et despuis furent espousés ensemble."

Henry Stephens (I quote at second-hand, and cannot give reference) records an amusing instance in which the alternative of marriage was offered to a criminal:

"Ce conte est fort commun du Picard, auquel déjà estant à l'eschelle, on amena une pauvre fille, qui s'estoit mal gouvernée, en luy promettant qu'on luy sauveroit la vie, s'il vouloit promettre sur sa foy et la damnation de son asme, qu'il la prendroit à femme."

But the condemned was a philosopher, and seems to have thought that even life might be purchased at too dear a rate; it is amusing to picture him "looking the gift horse in the mouth," and deliberately balancing the *pros* and the *cons:*

"Mais entre autres choses, l'ayant voulu voir aller, quand il s'aperçut qu'elle estoit boiteuse, se tourna vers le bourreau, et luy dict: *Attaque, attaque, alle clocque.*"

A similar tale is told of a Norman to whom the same proposition was made; but who, having examined the would-be bride in Lavaterian fashion, exclaimed, as he mounted the scaffold:

"Lèvres serrées, nez pointu;
J'aime mieux être pendu!"

Of which couplet I attempt a translation:

"Thin lips, sharp nose — tho' sweet is life,
I'd rather swing than have such a wife!"

A curious legal statute appears to be in force in the Isle of Man:

"For a rape the punishment is capital, unless the woman be unmarried. In this case she has her choice either to hang, behead, or marry the offender. No instance of a conviction is upon record, and only one traditionary. After the rope was fastened round the neck of the criminal, the injured woman repented of her determination, desired he might be released, and offered him a ring, the symbol of the third condition. He accepted the gift with thanks; but told her, that having been already condemned to one punishment, he thought that sufficient, and would keep the ring for another occasion." — *Account, &c., of the Isle of Man, &c.*, by George Woods, 8vo., London, 1811, p. 284.

The North American Indians accord to squaws whose husbands have been killed in battle, the privilege of selecting a successor from prisoners about to be tortured. Novelists (Cooper, I think, among others) have made an amusing use of this custom, and the reader will recollect the scene in Victor Hugo's *Notre Dame de Paris*, in which La Esmeralda takes compassion upon the unlucky Pierre Gringoire when rejected of the other ladies of the band, and saves him from hanging by accepting him as a temporary husband.

WILLIAM BATES.

Birmingham.

In illustration of this subject, brought forward by your correspondent MR. PINKERTON, I would refer him to the quaint, but at the same time ungallant lines:

"There was a victim in a cart,
One day for to be hang'd,
And his reprieve was granted,
And the cart made for to stand.
'Come, marry a wife and save your life,'
The judge aloud did cry:
'Oh, why should I corrupt my life?'
The victim did reply.
'For here's a crowd of every sort,
And why should I prevent their sport?
The bargain's bad in every part,
The wife's the worst — drive on the cart!'"

L. L. JEWITT.

Derby.

To his interesting article, MR. W. PINKERTON might have added the following authentic anecdotes.

Les Histoires du Sieur d'Aubigné. À Maillé, 1618, tom. ii. p. 18.:

"Le Marquis du Resnel, frère du Prince Porcian, fut tué par Bussi d'Amboise et (par) le fils du Baron des Adrets, pour un procès qu'il avoit avec son cousin germain. Guerchi mit son manteau autour du bras, et se fit tuer à coups d'espée, se vengeant comme il pouvoit. Beaudisné Puiviault (à la femme duquel le tueur porta les chausses de son mari, *pour lui sauver la vie en l'es-*

pousant), Berni et Soubs-bise furent trainez morts et arrangez devant le Louvre, exposez à la veue des dames, qui en ce dernier contemploient s'il estoit incapable de mariage, pource qu'il en estoit en procès."

This is a sample of the atrocities and obscenities of the massacre of Bartholomew Eve, August 24, 1572.

Montaigne furnishes another instance of the custom of marrying to save life, *Essais*, livre i. chapitre 40.:

"Chacun a ouï faire le conte du Picard, auquel estant à l'eschelle, on présente une garce, et que (comme nostre justice permet quelquefois) *s'il la voulnit espouser, on lui sauveroit la vie*: lui, l'ayant un peu contemplée et apperceu qu'elle boitoit: 'Attache, attache,' dit-il, 'elle cloche.'"

G. M.

Le Hurel, St. Martin's, Guernsey.

KNIGHTS HOSPITALLERS IN IRELAND.

(Vol. xi., p. 407.; Vol. xii., p. 134.)

"Innocentius Episcopus Servus Servorum Dei dilectis filiis Fratribus Jerosolymitam Hospitalis in Ibernia constitutis salutem et Apostolicam Benedictionem. Cum à Nobis petitur quod justum est et honestum, tam vigor equitatis quam ardo exigit rationis, ut per sollicitudinem officii nostri ad debitum perducatur effectum. Ea propter, dilecti in Domino filii, vestris Justis precibus inclinati, de Kellemainan, de Villa Turmot, de Ysoude, Sancti Michaelis de Krevach, Sancti Clementis Dublinensis, de Taveradi, de Dovenachpatic, de Kilteltan, de Legno, de Maylbochen, de Moyllach, de Terra Adæ Dallart, et Pagani Fratris sui, de Cluchihunche, de Knocduine, de Clunif, de Bernemesche Adæ de Lenz, de Dunler, de Ken, de Cloch, de Terra Amauri de Fegpo juxta Luveche, Sanctæ Mariæ in Arch. de terra, quæ fuit R. Filii W., Sancti Johannis Arch. de Rathmulin, de Jucheme Kargi, de Maniblos, de Terra Walteri de Logan, de Terra W. Forestarii in Magelin, Sancti Johannis Evangelistæ in Craffery, de Bruach, de Glariæ, de Batmolin, de Kilhiele, de Killuvarin, de Ratenans, de Tashsixan, de Rathsuln, de Terra Philippi Vituli, de Terra Thomæ Vituli, de Terra Johannis de Peinkoyt, de Adcar, de Villa Aufrid. in Ardriæ, Sancti David de Nas. de Terra Ricc. filii Alvered, de Villa W. de Keldif, de Clane, de Jutlie, de Killebech, de Terra W. Cirencester, de Dunig, de Kernach, de Marachem, de Villa Sirlac, de Tuly, de Killemelin, de Rathbrid, de Kilros, de Terra quæ fuit Radulfii de Offali, de Dunheve, de Finovere, de Orengam, de Terra Thomæ filii Maur. de Killergi, de Struhan, de Dorric, de Foder, de Villa David de Dumetham, de Villa David Bach, de Terra Ricc. Pmene, de Gillachnescop. in Obuy, de Ardrimen Triech, de toto Terra Reug. Poherii in Lagen. de Archemang, de Cavetmuy, de Terra Ricc. de Hemfort, Sancti Petri de Selescar, Sancti Michaelis de Wasefort, Sancti Johannis, Sancti Patricii, Sancti Brigidæ, Sanctæ Mariæ Magdalenæ Waseford, Sancti Johannis, de Terra Heliæ de Pondly, de Dufer Sanctæ Mariæ de Slefeultre, de Terra Rog. Valen de terra Osberti God. de terra W. Bruselanc. de Senerah, de Kildium, Sancti Johannis Waterford, de Drukun, de Kesllivor, Sanctæ Mariæ de Tibh. de Arfinan, de Radron. de Magolevuin, de Stangenach, de terra W. Auguill, de terra Adæ Martel. de Obrid. de Terra Alx. Carpentar. de Dumereth, de Typar, de Karketel, de Hules, de Cathan, de Kilgutan, de Terra Roberti Sivvim, de Lunc, de Kilkallan, de Catcordrin, de Terra Ricc. de Mora, de Terra Thomæ filii Rad. de Terra Henrici Gmen. de feudo decem Militum in honore Cathan. de Adolar. de terra Golf. de Exse. de Terra Tancardcar. Sancti Marchach. Linurin, Sanctæ Brigid. Linurin. de Terra Gadeberti de Rupe. de imo Gantard. Inker. de Lachmecher, de Holegr. de toto buedo de Amerit, de toto buedo de Tubachleys, de toto buedo de Harr. de toto buedo de Mayer. Sancti Johannis de Carcang. de Roskelan. et de Senegart, Clencan, *Ecclesias* eum omnibus villis, decimis Cappellis, pertinenciis et Appendiciis suis, nec non et alia Bona vestra, sicut ea juste et pacifice possidetis, vobis et per vos domui Hospitalis auctoritate Apostolica confirmamus et præsentis scripti patrocinio communimus — Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis infringere, vel ei ausu temerario contraire; si quis autem hoc attemptare presumpserit, indignationem Omnipotentis Dei et Beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.

"Datum Signiæ xiii. Kalendas Augusti, Pontificatus nostri Anno Decimo Quinto."

Dr. Vella has kindly taken the above copy of a MS. now existing in the Record Office of this island; and it is sent with the hope that its perusal may give the desired information to your correspondent W. R. G. W. W.

Malta.

DRUIDICAL MONUMENT AT CARNAC.

(Vol. xii., pp. 205. 254.)

In reading the latter notice, I was induced to look back to the former one, and I see that L. M. M. R. does not, as Ovris states, mistake; for L. M. M. R. neither says, nor insinuates, nor apparently supposes, that *Carnac* is a *Cromlech*.

I should rather consider that Ovris mistakes, in calling Carnac, in Normandy, "a serpent temple," for it consists of *eleven straight lines of stones*. What possible resemblance can these have to a serpentine line so as to form a *serpent* temple, like that large one at Abury, as described by Sir R. C. Hoare, Bart., in his *History of Wiltshire*, where the stones were placed in serpentine lines? For a full description of Carnac, see Mons. de Cambry's *Monumens Celtiques*; a translation of which will be found in Higgins's *Celtic Druids*, p. lxxxvi. Where *Lochmariaker* may be, I know not. No such place is mentioned in any description of Carnac which I have ever seen. I should have supposed it to be a place more likely to be found in the Highlands of Scotland, than on the coast of Normandy.

Mons. de Cambry does state, that the Carnac stones had once extended to near La Trinité, in a line of 1490 toises, and that the largest stones are near Kervario.

Had Ovris studied etymology and the origin of language to any great extent, he would probably have had some idea that the word *Carnac*, whether used in Egypt or in Brittany, might have its root in the language of a people in the far East,

earlier than either the Egyptians or the earliest inhabitants of Brittany.

The authority for calling such stone temples Druidical, he will find in Toland's *History of the Druids, with* Huddlestone's *Notes;* in Higgins's *Celtic Druids*, and various other works on the same subject, which will be found referred to in these works.

Ουτις mistakes in stating, that "Cæsar notices the *origin* of Druidism." Cæsar states the existence of Druidism; and Divitianes, chief Druid in Gaul, was his ally and friend.

The representation of the form of a serpent does not infer serpent worship. The serpent was considered a symbol of the *Deity* and of *eternity*.

It seems to be a mistake to suppose that the Druids derived their name from the Greek word δρυς. Its origin is in a more ancient and eastern language—the Celtic. J. S. s.

THE HARP.

(*Concluded from* p. 330.)

"King Henry VIII., in his thirty-third year, having taken upon himself the style and title of King of Ireland, inserted the same upon his money and his Great Seal; yet we have only as before the harp upon the coin of Ireland, but nothing upon the Great Seal relating thereto, only a collar about his neck composed of the initial letter H, perhaps for Hibernia, and intended to commemorate this remarkable occurrence, though it is usually thought to be intended for the initial letter of his name. However that be, this is a proof there were no arms appropriate to Ireland at that time, nor was there any standard or banner of the harp for Ireland carried at the funeral of this king; but at the funeral of Queen Jane, 29 Hen. VIII., was carried a banner of Ireland (I. 14. and elsewhere in Off. Arms.).

"King Edward VI., in 1552, erected a new king of arms for Ireland, by the title of Ulnester*, King of Arms of the whole kingdom of Ireland, and the badge and seal of this office was distinguished from that of the other kings of arms chiefly by the addition of a harp; but King Edward had neither arms nor device for Ireland upon his Great Seal or otherwise, nor do we meet with any Irish money of this king; nor is there any arms or device for Ireland upon the Great Seal of Philip and Mary, but upon their Irish coins the harp crowned, as upon those of Henry VIII.

"Queen Elizabeth had no arms for Ireland upon her Great Seal, but upon the counter seal are the badges of the three kingdoms, namely, the rose crowned for England, the thistle crowned for Scotland, and the harp crowned for Ireland, as upon her money, except her harpers, or Irish shillings and sixpences, bearing the date 1561. On these, in an escocheon crowned, are three harps, two and one, the first instance of the harp or harps used in an escocheon as arms for the kingdom of Ireland; probably these three harps might be intended to represent the three provinces or governments there, viz. Leinster, where the Lord Deputy immediately presided; Connaught, which had a governor called Commissioner; and Munster, a governor called President; which three governors were continued in that kingdom until 1671, when the Presidencies of Munster and Connaught were superseded; but the money coined after this in 1601 had only the harp crowned as before. Why the three harps were not continued does not appear; it may be that having, as the inscription upon her monument declares, 'Ireland, with Spaniards' expulsion and traitors' coercion,' quieted, she thought one harp the most proper insignia, as formerly used, and so it is in two places upon her monument, but with some difference upon the base of the monument, the harp in an escocheon crowned, and upon the Cornish an escocheon charged with a harp crowned.*

"King James not only used the harp crowned as the device of Ireland, but quartered the harp in his royal achievement for the arms of that kingdom, in the third quarter of the royal achievement upon his Great Seal, as it has continued ever since. The blazon was azure, a harp or stringed argent, as appears by the great embroidered banner, and at the funeral of Queen Anne, King James's queen, A.D. 1618, and likewise by the great banner and banner of Ireland at the funeral of King James (I. 4. ff. 5. & 32. in Off. Arms). The difference between the arms and device of Ireland appears to be on the crown only, which is added to the harp when used as a device.

"At the funeral of King James was likewise carried the standard of the crest of Ireland, a buck proper (argent in the draught) issuing from a tower triple towered or, which is the only instance of this crest that I have met with, and therefore was probably devised and assigned for the crest of Ireland upon occasion of this funeral, but with what propriety I do not understand.

"As to the badge, besides the two crosses of St. George and St. Andrew, and the usual ones of the rose, thistle, fleur-de-lis, and harp, crowned for the four kingdoms, there were carried at his funeral the standard of the crest of Ireland, of the crest of Scotland, of the unicorn, of the crest of England, of the greyhound, the dragon, of the Union, viz. St. George and St. Andrew, crosses conjoined. The rose and thistle conjoined, and the cornet of St. George."

G.

* Ulster was erected into an earldom temp. Hen. II. John Curcy was the first who had the title of Earl of Ulster, afterwards Hugh de Lacy, then Walter de Burgo, and William de Burgh, leaving only one daughter and heir, Elizabeth. Upon the petition of the Irish (Sandford), 15 Ed. III., she was married to Lionel Duke of Clarence, the king's third son, who, in right of his wife, was, 29 Ed. III., created Earl of Ulster, from whence by a daughter it came to Mortimer, Earl of March, from whence it came to the house of York, and by King Edward IV. was annexed to the crown, and upon this account as the principal province gave title to the king of arms, though methinks as all Ireland was at this time wholly in subjection, the old title of Ireland king of arms had been more honourable, and that of Ulster as a province more proper for the title of a herald.

* At her funeral was borne the banner of Ireland, azure, a harp crowned with a ducal coronet or, stringed argent.

THE RUNNING THURSDAY.

(Vol. xii., p. 326.)

Is it not possible that this term was applied in derision either to the date of the king's flight, or that of the numerous courtiers who seceded from

his support. Evelyn, under date of Dec. 13., which was on a Thursday, says "the king flies to sea;" though in fact James fled at three o'clock in the morning of Tuesday, the 11th, from London, and his flight was arrested on Thursday the 13th. The destruction of the new Catholic chapels in the metropolis took place on the night of the 11th, and the example was followed by similar outrages throughout the country. The second flight of James was on Tuesday the 18th, and his final embarkation at the dawn of Sunday the 23rd. The Running Thursday was most probably Thursday the 13th, when the news of his first flight became generally known.

If this answer be somewhat of a guess, I must confess that its purpose is to introduce with it a Query. R. T. alludes to a manuscript at Bromsgrove which gives "an account of his family." From the extract quoted, and the initials of the querist, I conceive the family to be that of Throckmorton. I have an interest in the Throckmortons of the seventeenth century from ancestral connexion. Would R. T. inform me if the manuscript gives any account of Sir Francis Throckmorton, who died 1680, and Ann his wife, especially the latter, who lived to a great age, not dying till 1724? Might I also inquire in whose possession the manuscript rests? MONSON.

Gatton Park.

PHOTOGRAPHIC CORRESPONDENCE.

Single Stereoscopic Pictures. — My short comment upon this subject (Vol. xii., p. 273.) having induced some farther remarks from MR. THOS. ROSE and MR. INGLEBY (Vol. xii., p. 333.), which appear to call for additional explanation from me, I beg to offer the following. The photograph as proposed to be taken by MR. NORMAN (Vol. xii., p. 171.) is produced *virtually* by two lenses having their foci coincident, or, what is the same thing, by making use of two parts of one lense by means of two small apertures near the circumference, the apertures being 2½ inches apart. The consequence of this arrangement is, that objects in the same plane in the principal anterior focus of the lens would be depicted sharply and clearly, while those in planes more remote would present a somewhat obscured outline, owing to their being depicted from a different point of view by the two lenses; the *bearings* (to use a nautical phrase) of the proximate and distant objects varying from one another, according to the spot whence observed; hence the impression upon the mind, when a picture resulting from MR. NORMAN'S arrangement is viewed by means of one eye, is very similar to that produced by viewing solid objects with both eyes. The distance between the points of view being smaller than MR. ROSE considers useful, is only a question of degree, not of fact. MR. ROSE has attributed to me observations regarding increased intensity, which should have been applied elsewhere.

My observation that *all parts of a single picture are equally distant from the observer*, is of course only *approximately true*, the same applies to the usual two pictures; but in one case this fact would be discoverable in consequence of the uniform convergence of the axes of both eyes, if brought to bear upon all parts of the picture, whereas with two pictures this is not the case, each eye being confined to its own picture alone. GEO. SHADBOLT.

I am pleased to find that my communication has caused some discussion from several gentlemen, who have not thought it necessary to adopt language tending to throw ridicule over the matter.

In one point I beg, however, to suggest to MR. ROSE that he is not quite correct, when he states that no stereoscopic effect can be produced at such a small angle, but only an intense picture formed by the superposition of two pictures exactly alike.

Now it appears to me that if the two diaphragms be 2½ inches apart, surely the two pictures must differ to the same extent as the two pictures produced on the retinæ of the eyes (the same distance apart).

I mentioned in my first communication that such an angle was far too small to produce the ordinary exaggerated stereoscopic effect; but that a pair of lenses placed some distance apart (but still superimposing the two pictures on the screen) would in all probability produce everything to be desired.

I shall be glad to learn that some gentleman, having the necessary time and means at his disposal, will try the experiment fairly, and give the result, which, if I mistake not, will be important. GEORGE NORMAN.

Hull.

The Stereoscopic Question.—I observe, in your recent Numbers, a dispute on the theory of the stereoscope, in which MR. NORMAN, MR. INGLEBY, MR. ROSE, and MR. SHADBOLT have taken a part. As there cannot be two opinions on a question of pure science, it is not difficult to settle the points at issue between these gentlemen.

MR. NORMAN is mistaken in supposing that the photographs taken by his altered camera have a stereoscopic effect different from that produced by every other photograph. He is correct, however, in stating that the photographs produced by his altered camera have, when seen with one eye, a good stereoscopic effect. The writer of this Note published and explained this fact long ago, and has shown it to many persons. The effect is finely seen in a large photograph of a bust, or of a street much foreshortened. In these the stereoscopic effect is perfect.

The imperfect stereoscopic effect of the best executed portrait, or building, or landscape, upon a plane surface, when seen by *both* eyes, is that we learn, from the slight change in the convergency of the optic axis while surveying the picture; that all the parts of it are nearly equidistant from the eye, and are therefore painted upon a plane surface. Whereas, when we view the same object with one eye, we lose the power of estimating distance given us by binocular vision; so that the lights and shadows, and the ærial or geometrical perspective, are allowed to produce their full effect. MR. SHADBOLT has stated this more briefly, but correctly.

The eye may, by a little practice, be taught to see a perfect stereoscopic picture by simple vision; but the effect is instantaneously produced when both eyes are good, and equally so either by squinting or by a stereoscope. The true theory of the stereoscope was first given by Sir David Brewster, in the *Transactions of the Royal Society of Edinburgh*, some years ago; and his paper was, we believe, reprinted in the *Philosophical Magazine*. Persons unacquainted with the true theory of binocular vision, upon which the theory of the stereoscope is founded, are attempting to produce stereoscopic effects by the union, upon a plane surface, of the two dissimilar images of solids; but they may rest assured that the attempt will be fruitless. M. N.

Replies to Minor Queries.

"*Regis ad exemplum totus componitur Orbis*" (Vol. ii., pp. 267. 381.). —

"This hexameter verse," says L., "is not to be found in this form in any classical author. It has been converted into a single proverbial verse from the following passage of Claudian:

'Componitur orbis
Regis ad exemplum,'" &c.

But in reply to Q. Q. Q.'s Query whence this line is taken, I have the pleasure to observe that it occurs in an epigram prefixed to Languet's *Vindiciæ contra Tyrannos; sive de Principis in Populum, Populique in Principem legitima potestate.* Stephano Junio Bruto Celta Auctore, 1589.*

"*L. Scribonius Spinter, Belga, Lectori.*

Contemptor Superum Maculosi nomine notus
Velleris †, Etruscus scurra, Sophista loquax,
Arte mala, Populi Harpyias sævosque Tyrannos
Instituit, Pestis maxima Christiadum.
Junius hoc Reges veros, Proceresque libello
Efformat, Populos et sua jura docet.
Nempe Caput magno civili in corpore Reges
Corporis et Populum cætera membra facit.
Membra sed ut languent, capiti adversantia: Sanum,
Tusce, erit, anne caput, quod sua membra premit?
Sint igitur Reges Populis re, ut fœdere, Leges,
Nomine reque Patres. Justitiæque duces.
Totus ad exemplum Regis componitur Orbis,
Rex quoque sic Populi se sciat esse caput.
Hunc veteri Reges referant de more triumphum,
Quod Patriæ Patres, quod Populo Socii."

This volume should have been included in the list of books burnt. See Gerdes, *Florilegium Historico-Criticum Librorum Rariorum, cui multa simul scitu jucunda adsperguntur Historiam omnem Litterariam, et cumprimis Reformationis Ecclesiasticam illustrantia.* Groningæ et Bremæ, 1763.

BIBLIOTHECAR. CHETHAM.

Ancient Cements (Vol. xii., p. 185.). — On the subject of ancient cements, the readers of "N. & Q." are welcome to the following receipt, copied from a Register of Occurrences kept by the prior and convent of Durham, and now in the possession of the dean and chapter. The document which precedes the entry, is an appointment of a cellarer of Finchale, dated on the 2nd July, 1413. I may hereafter communicate various receipts for ink making of an early date from the same source of information.

"Take newe brynte lyme and water, and the skarthes of newe tyle, and stampe yam to y^e^ mykilnes of beenes, or sum what gretter, and synders yat comes of y^e^ smythes' herth, and breke yam on ye same maner lyke ye tyele, and blende yam to gider with water, and take thre partes of lyme; and yen lay two tyle thike in lyme and morter, and yen take all yat es befor sayde and lay itt all above two ynche thikke, an yf itt be thikker itt es ye better; and take and syfte all ye small poudre oute of ye lyme, and ye tyele, and ye syndres; and ever as ytt es fressh wroght caste ye same poudre above ye werke. And yis most be done in Marche, for ye frost will elles lese itt."

J. R.

Gloucester Cathedral: curious Fruit-tree (Vol. xii., p. 304.) — There may be two curious fruit-trees growing in the precincts of Gloucester Cathedral, but the only one I ever saw there was an apple tree; and its curiosity mainly arose from retaining its fruit all through the winter, till the tree was in blossom in spring! I have often seen blossom and fruit on it together. About thirty years ago, I obtained grafts, and so I got a goodly tree, equally curious, growing in my own garden at Bitton; but the fruit being useless, I believe my successor has destroyed it. The only history I could ever get was, that it was planted by Dean Tucker. It was commonly called the "forbidden fruit;" why, I know not, unless, from its being safely secured within a high iron railing, no person can reach it.

H. T. ELLACOMBE.

Clyst St. George.

Sinope (Vol. xii., p. 302.). — This is a Greek word, Σινώπη, with the penultimate long, *Sinōpē*, now called by the Turks, *Sinoub*. It occurs in Herodotus (i. 76.; ii. 34.; iv. 12.), in Xenophon (Anab. vi. 1.), in Polybius (iv. 5.), and several times in Strabo and Arrian (Perip.). The line of Dionysius (v. 628.),—

"'Ος ποτ' ἀλωομένην 'Ασωπίδα δέκτο Σινώπην,"

leaves no doubt as to the length of the penultimate. The word is a compound, expressing in Greek, "injured sight." This colony was established by the Milesians, who founded other colonies on the Asiatic shores of the Euxine and in the Crimea. Prior to this colonization, the Cimmerians, according to Herodotus, flying from the Scythians into Asia, built a town on the same site. Strabo and Arrian mention Armene (now Akliman) as the seaport of Sinope, from which it was distant fifty stadia, or about six miles. Autolycus, one of the Argonauts, was deemed the founder of Sinope by its inhabitants. This was the birth-place of Diogenes the Cynic, and Mithridates the Great. When Strabo wrote, in the reign of Augustus, Sinope was a Roman colony. Its red earth, σινώπις, *sinōpis*, so called from the

[* A translation of this work, published anonymously in 1689, now before us, has the following curious manuscript note on the title-page: — "The translation of the *Vindiciæ contra Tyrannos* was the work of Mr. William Walker, of Darnel, near Sheffield, Yorkshire, the person who cut off King Charles's head. It was first printed in 1649 (?), and reprinted at the Revolution."]

† "'Machiavellum digito notari, indubium est.' Nor have our own countrymen been backward in testifying their opinion of his merits. Out of his surname they have coined an epithet for a knave, and out of his Christian name a synonyme for the devil:

'Nick Machiavel had ne'er a trick,
Tho' he gave his name to Old Nick.'

But we believe there is a schism on this subject among the antiquaries." — *Macaulay.*

city supplying it, furnished Apelles with one of the four colours he used for his paintings.

T. J. Buckton.

Lichfield.

Cromwell's Portrait, &c. (Vol. xii., p. 205.). — In the library of the Baptist College, Bristol, there is an original miniature of Oliver Cromwell, of exquisite workmanship, but I am not aware of the artist's name. It was once borrowed for the purpose of being copied, and the copy returned instead of the original; fortunately the fraud was discovered, and while the original was regained, the copy was likewise kept in possession. The copy is a fair one, but the colours are somewhat faded, while those of the real miniature are as perfect as ever.

Will Cestriensis be kind enough to refer me to the authorities for Cromwell having an *illegitimate* daughter? as, although I have heard many sins laid to his charge, the fact of his having erred in this particular is quite new to me.

W. H. Wills.

Bristol.

Duke of Marlborough and Mr. Barnard (Vol. xii., p. 303.). — W. T. M. will find all particulars of the narrative to which he refers in the *Gentleman's Mag.* for May, 1758; and in the "Selection of Curious Articles" from that work (1811), vol. iii. p. 322.

Barnard, who was tried for sending the threatening Letters to the Duke of Marlborough, and inviting the interviews in the Park and Westminster Abbey, was not a colonel; he was the son of Mr. Barnard, a surveyor in Westminster, "a very profitable business" (as it was said at the trial in May, 1758), in which the son is likely to succeed, being capable and diligent." The young man may, however, have had a taste for mischief or adventure; and notwithstanding the evidence adduced on the trial — the result of which was an acquittal — it seems questionable whether young Barnard did not actually send the letters to the Duke, who, for reasons best known to the writer, may have been selected by this young man, as the object of a most unwarrantable hoax. His Grace, who succeeded to the title of Duke of Marlborough in 1733, as heir to his mother, the second daughter and co-heir of John, Duke of Marlborough, died a few months only after the trial of Barnard. He was distinguished as a brave and humane officer.

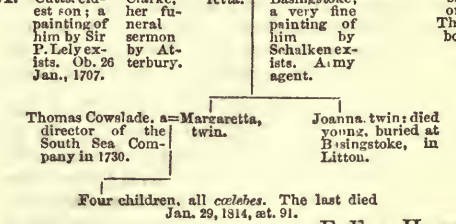
J. H. M.

Dr. Bloxholme, not Bloxham (Vol. xii., p. 303.). — The name of the physician concerning whom Magdalenensis desires information is incorrectly spelt, both in the passage cited from the *Gentleman's Mag*, and in that from Horace Walpole's *Letters to George Montague.* The person referred to is Noel Broxolme (or, as I have sometimes seen it written, Broxholme), a native of Rutlandshire, educated at Christ Church, Oxford, as a member of which he proceeded B.A., May 20, 1709; M.A. April 18, 1711. He subsequently removed to University College, applied himself to the study of medicine, and, accumulating his degrees therein, proceeded M.D., July 8, 1723. He then settled in London, was admitted a candidate of the Royal College of Physicians, Dec. 23, 1723, and a Fellow, March 22, 1724–25. He served the office of Censor in 1726, and delivered the Harveian Oration for 1731. This, which was printed the same year, in 4to., is a very favourable specimen of classical attainments. Dr. Broxolme was, I know, appointed in 1734 physician to the Prince of Wales, with salary annexed, in place of Dr. Clifton, and died at Hampton Court, on the 8th of July, 1748, by his own hand, as mentioned by Horace Walpole.

W. Munk, M.D.

26. Finsbury Place.

John Acton (Vol. x., p. 371.). — I see that inquiries have been made about a John Acton. I send you an extract from a pedigree which I obtained from Margaret Acton's daughter many years ago, comprehending all the dates I am at present able to give. If your correspondents should make any search at Basingstoke, I should be very much obliged to learn the result.



F. Fitz Henry.

Fire (Vol. xii., p. 205.). — The use of fire is clearly implied in the offering which Abel made (Gen. iv. 4.):

"And Abel, he also brought of the firstlings of his flock, *and of the fat thereof.* And the Lord had respect unto Abel, and to his offering."

The manner of offering such an offering as Abel made is laid down in Numbers, xviii. 17.:

"Thou shalt sprinkle their blood upon the altar, and shalt *burn their fat for an offering made by fire*, for a sweet savour unto the Lord."

In the same chapter of Genesis, we find it recorded of Tubal Cain, that "he was the instructor of every artificer in brass and iron;" consequently the use of fire was known very soon after the fall of man.

Fras. Crossley.

My Sister wed me (Vol. xii., p. 208.). — I once met with a similarly inexplicable entry in a pedigree of the Smith family. As nearly as I can recollect, it occurred in one of the Smith Carringtons, or Carrington Smiths, among the genealogical collections in the British Museum, and ran thus:

"Richd Smith
marrd his
own Sister."

This appears to require some sort of explanation; if correct, I imagine it was not his uterine sister that he espoused, but a daughter of his father's wife by a former husband. Of course this is only mere conjecture. But a case in point has recently been communicated to me by a gentleman who well knew the parties. A. has an illegitimate daughter B. A. afterwards marries, not the mother of B., but another lady, C, by whom he has a son D. This D. eventually becomes the husband of B., and so illustrates the fact of a man marrying his own sister. One of the parties is still living.

CL. HOPPER.

Coney Gore (Vol. xii., p. 126.). — There is a street in Great Yarmouth, called the "Conge." Has this any relation to the above denomination? Or whence is it derived, and what does it mean?

F. C. B.

Diss.

"*Coneybury*," *or* "*Coneyswick*." — Coneybury or Coneyburrow is a not unfrequent name for a Roman establishment. There are in Shropshire, Coneybury at Farlow and Abdon. At Longdon in Worcestershire, is Coneyburrow. This form is not so common as Coneygore. There is a Coneyswick at Rock in Worcestershire. HYDE CLARKE.

Bells at Hedon (Vol. xii., p. 285.). — Your correspondent G. R. P. does not state the size or weight of the bell having a border of small bells and leaves and a shield between every two bearing the letters S. S. May not this have been the sancte bell removed from a bell-cot on the roof at the east end of the church, and transferred to the tower after the Reformation? There are many of these bell-cots still remaining, both in stone and wood.

A beautiful example of the latter material covered with lead traceried and cricketted, still stands on the roof of the church at Dunwich in Suffolk, it must have contained at one time a bell of more than the ordinary size. B. FERREY.

Verses in French Patois (Vol. xii., p. 264.). — The patois is the Wallon. The lines quoted, are part of a dialogue entitled *Li Molin a Vin et l' Molin a l'Aiew*, at p. 70. of *Lê Mâl et Lînwe*, Liege, 1853. The Wallon is said to be in rapid progress towards extinction as a spoken language, but many traditional pieces have been preserved, and some new poems published. *Chansons et Poesies Wallonnes, recueillies par MM. B. et D.*, Liege, 1844, is a good collection of the former, and any foreign bookseller will procure *Poesies Wallonnes, par l'auteur du Pantalon Trawé*, Liege, 1842; *Blouwett Liégeoiss*, Liege, 1845, and *Les P'tits Moumints d' Plaisir*, Huy, 1852. These show the Wallon as now spoken.

A meagre grammar is prefixed to Hubert's *Dictionnaire Wallon-Liégeoise*, Liege, 1853. I do not know any other dictionary, and in this I am unable to find several words used in the books above mentioned. This difficulty is increased by the variations in spelling of a language reduced to writing in its old age. Messrs. B. and D. give the following example of spelling the same words:

"Choutez çou qu 'i v' dihet d' novai
Ces predicants, ces diales,"

which they prefer to

"Chouté sou kif dihe d' novai
Ce predican, ce diale."

The author of *Lê Mâl e Lînwe* would write the latter.

The Wallon, though not extended over a large surface, varies greatly, that of Stavelot differing much from that of Verviars, as may be seen in the specimens at pp. 85. 125. and 140. of the *Chansons et Poesies Wallonnes*.

In 1841, before the introduction of railways, I engaged a carriage at Aix la Chapelle, to go to Liege, taking the least frequented road. About twenty miles from Liege a spring broke, and we were obliged to apply to some peasants for assistance. My companion was a very good linguist, and our driver, a native of Tirlemont, settled at Aix la Chapelle, who had been on that road for twelve years, spoke Flemish and Belgian French; but, after trying all the languages we could muster, it was only by making signs with a piece of packthread that we made them understand that we wanted a rope. They were very civil and obliging. Not being then interested in patois, I did not make a note of the place. All that I remember is, that we chose the road generally avoided, from the number of the hills and the want of a good dining place, because the scenery was said, and truly so, to be beautiful. Probably the language was a variety of Wallon, though our driver declared it was not. H. B. C.

U. U. Club.

"*Aboard*," "*Ashore*" (xii. 113.). — MR. BUCKTON gives instances of both seamen and landsmen using *a* in the sense of *on* or *in*. I have high authority for suggesting that, in these cases, *a* is only a corruption of *at*, a nearly synonymous preposition.

Some twenty-five years ago, I was at the lakes, and often in company with the late Robert

Southey. On one occasion, I told him that I had heard a servant, in the house where I lodged, speaking of a child who was crying, say, "The baby's a-twining;" and I asked him whether "twining" was a Westmoreland word, expressive of the cry of an infant. He laughed, and replied: "The girl was only speaking more correct English than you and I do. What she said was, 'The baby's at whining:' and whenever you use the particle *a* before a participle, you are unconsciously corrupting the word *at*, in the sense of *occupied in*, or something of that sort." STYLITES.

P.S. You will see that I adopt the mode of reference to your pages suggested by M. (xii. 122.)*

Door Inscriptions (Vol. xii., p. 302.). — Dr. Stukeley set up over his door at Kentish Town:

"Me dulcis saturet quies;
Obscuro positus loco
Leni perfruar otio
Chyndonax Druida."

MACKENZIE WALCOTT, M.A.

"*The Lord of Burleigh*" (Vol. xii., p. 280.). — I am glad CUTHBERT BEDE has ventured to impugn the accuracy of Hazlitt in his mythical narrative of *The Lord of Burleigh*. In one or two particulars I propose, on the authority of a great-aunt of mine, who intimately knew Mr. and Mrs. Jones, both before and after their marriage, to correct some errors into which either Hazlitt or your correspondent has fallen.

When the earl passed under the name of Jones he was only plain Mr. Cecil; his uncle was alive, and residing at Burleigh House. It was for debt (not with the view of picking up a virtuous wife) that he assumed his incognito. He lodged at Farmer Hoggins' homestead, which was not at Hodnet, but on Bolas Common, about one mile from Meeson, and about three miles from Newport. He was not above making himself generally useful. On one occasion, at Mr. Hoggins' request, Mr. Jones shouldered an enormous pig, and carried it to Aquelote Hall (Sir Thomas Bowey's), as a present for the old squire.

After marriage, Mr. and Mrs. Jones lived in a house at Bolas, built by him *exprès*. Some years afterwards the earl discovered his nephew's retreat, paid off his debts, and invited Mr. and Mrs. Cecil to live with him at Burleigh House, which invitation was gratefully accepted. It is quite true that during those years Mrs. Cecil did not know of her husband's rank or real name. However, I believe the "fading" business is all a myth. C. MANSFIELD INGLEBY.

Birmingham.

[* One so obviously good, that we shall ourselves adopt it in our new Volume.—ED. "N. & Q."]

The Folios of Shakspeare (Vol. xii., p. 265). — Dr. Johnson was in error, in saying that from 1623 to 1664 the world had only *two* editions of the plays of Shakspeare. Mr. Halliwell (*Shakspeariana*, p. 43.) falls into the same error, when he gives the following short notice of the third folio:

"3 —— fol. London, Printed for P. C., 1664.
Contains seven additional plays."

The fact is, that a considerable portion of the third folio had appeared before 1664, and this portion, dated 1663, did not contain the seven additional plays. C. MANSFIELD INGLEBY.

Birmingham.

Roman Britain (Vol. xi., p. 443.). — Has V. A. X., during his researches, found any account, and seen any drawings, of Roman antiquities supposed to have existed at Gorleston in Suffolk? C. J. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have so many books waiting for notice, that we must dismiss them with very few words.

The Poetical Works of Lord Byron. A new edition. In Six Volumes. Vol. II. The Second Volume of this beautifully got up edition of Byron contains his "Ode to Napoleon," "Hebrew Melodies," "Prophecy of Dante," "Vision of Judgment," "Age of Bronze," and many other smaller poems; besides the "Domestic Pieces" (1816), and the "Occasional Pieces" (1807-1824).

Hallam's Constitutional History of England. Eighth edition. Vols. II. and III. We have here the completion of this admirable history of our constitution, in a form which must render yet more widely known this masterpiece of our philosophical historian.

A Memoir of the Life and Death of Sir John King, Knt., written by his Father in 1677; *and now first printed with Illustrative Notes.* A handsomely printed, and carefully edited, little volume. The original MS. of which was recently found behind an engraved portrait of Sir John King, in St. Helier.

Noctes Ambrosianæ, by Professor Wilson. Vol. II. If we wanted any justification for the regret we expressed in our notice of the first volume of the *Noctes*, that the work had not appeared under the editorship of the Professor himself, "whose natural kindliness of heart would have led him to temper, with many a kind note, the severity of many a hard criticism"—we might point out the note at p. 364., where, on a passage in which Macaulay is bitterly abused for criticisms on Southey, we are told that the last public act of Professor Wilson's life, "performed too at a time when his feeble health made such an act a sore tax upon his strength—was to record his vote in favour of the eloquent historian in 1852, when he was returned to Parliament as Member for the city of Edinburgh." Who can doubt, that if Wilson had edited this reprint, he would have avowed his altered estimate of the man whom he had so fiercely denounced?

Pictures from Cuba, by William Hurlbut. This graphic picture of this "Cockaigne" of tropical Spanish America, which forms the new Part of Longman's *Traveller's Library*, is just now as well timed as it is interesting.

Somersetshire Archæological and Natural History Society: Proceedings during the Year 1854, contains several excellent papers, and, what we hold to be specially deserving of praise, all refer to the county of Somerset. It certainly ought to be the rule with local Societies, to make the archæology and history of their own localities the object of their exclusive attention. This rule is well observed by the Somersetshire Society.

The Ferns of Great Britain, illustrated by John E. Sowerby, *Proprietor of Sowerby's English Botany.* The *Descriptions, Synonyms, &c.*, by Charles Johnson, Esq., *Botanical Lecturer at Guy's Hospital.* At a time like the present, when our dwellers in towns find so much interest in the cultivation of this beautiful order of plants, every work illustrative of its history, and calculated to facilitate the arrangement and preservation of specimens, must be welcome; more especially one which, like the present, comes recommended with such guarantees for its accuracy on its title-page.

The Private Devotions of Dr. William Laud, Archbishop of Canterbury, and Martyr. A reprint, in the handsome manner for which Parker of Oxford is so celebrated, of *Laud's Summarie of Devotions*, from the edition of 1667.

The English Bible, containing the Old and New Testaments according to the authorised version, newly divided into Paragraphs, &c. Part V. Joshua and Judges; Part VI. 1 & 2 Samuel; Part VII. 1 Kings. Three more parts of a Paragraph Bible, which we have already, on more than one occasion, recommended to students of our noble English version.

The Way of Salvation, illustrated in a Series of Discourses, by the Rev. Albert Barnes. These Sermons, by the well-known American commentator, are intended to meet the difficulties of those who would gladly see their difficulties removed, and in meeting which the author acknowledges his great obligations to Butler's *Analogy*, "a work which has aided him more in preaching than any other work of uninspired composition."

Becker's German Grammar, carefully revised and adapted to the Use of English Students, by J. W. Fraedersdorf. No better evidence can be given of the value of Becker's German Grammar for English Students, than the fact that it is the one which has been selected for their use by the German Professor of the Taylor Institution at Oxford.

A New System of French Conversation. adapted for Schools and Self-Instruction, by Jules D. Roy. *Second edition, revised and improved* by F. Lorin. Seems well calculated to promote the object for which it is published, namely, "to enable students to attain a practical use of the French language, with a moderate expenditure of time and labour."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Ker's Donaides, with Maller's Imitation.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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LONDON, SATURDAY, NOVEMBER 10, 1855.

Notes.

RONALD, SAINT OF ORKNEY.

Ronald, Earl of Orkney, the second of that name, and nephew of Earl Magnus Erlendson, the great Scandinavian saint, St. Magnus the Martyr, is himself said to be a saint. He had to contest his right of succession to his uncle's share of the earldom by arms, and being unsuccessful on a first attempt, made a vow that should he succeed in another, he would raise a church built of stone, dedicated to St. Magnus, superior to any previously in the Orkney Islands. All things, the chronicler tells us, then became favourable to him, and having succeeded in getting possession of his uncle's earldom, in pursuance of his vow, he founded the cathedral of St. Magnus in Kirkwall, which was built between 1138 and 1160, in the same century with the cathedral of St. Mungo in Glasgow. Accompanied by William, the first Scandinavian Bishop of Orkney *, Earl Ronald made a voyage to the Holy Land, visited Jerusalem, bathed in the river Jordan, and returned by Constantinople across the country to Durazzo, thence over the Adriatic, and by Rome through Italy, Germany, and Norway. The account of this voyage, which was as warlike as religious, is given at some length in the *Orkneyinga Saga*, and with the interspersed poetry, partly improvised by the earl and his companions, is one of the most interesting passages in the book. This earl is characterised by Torfæus in his *Orcades* as liberal, moderate, true to his friends, skilled in various arts, and an excellent poet. He was murdered on August 20, 1158, near Thurso in Caithness, where he and his kinsman, Earl Harold, had gone during the summer, as was their wont, to hunt the roe and red deer. His body was first laid in the church of Our Lady in South Ronaldshay, but, becoming resplendent in miracles, was raised with the Pope's leave by Bishop Biarn, and buried in the church of St. Magnus, when Earl Ronald was added in 1192 to the number of saints. So says Torfæus; but the *Saga* tells only that his body was raised and buried again with the Pope's leave by Bishop Biarn. Torfæus's assured accuracy forbids a supposition of incorrectness in the statement of Earl Ronald's canonization; yet I may observe that his name does not appear in Butler's *Lives of the Saints*, or in lists of Scottish saints I have seen, and I would ask the favour of some learned clerical correspondent to mention his saint's day, and note any work where an account of him is given. The 16th of April is St. Magnus saint's day, which led to the notice of that saint in the *Acta Sanctorum*; but in this voluminous work, without a general index, I could not trace the name of Ronald. Much information in addition to what is told in the *Orkneyinga*, *Saga* and Torfæus's *Orcades*, is scarcely to be expected, but there may be some such curious prayers and hymns as appear in the account of St. Magnus in the *Acta Sanctorum*. Earl Ronald's life does not show any of the ascetic virtues to be remarked in St. Magnus, and so much admired in his age; and except the founding of the cathedral of St. Magnus, and the journey to the Holy Land, the religious pre-eminence he possessed, that claimed his accession to the roll of saints, is not readily to be seen. The journey to the Holy Land was very much the cruising voyage of a ship of war, in which sea-coast towns were attacked; and the good Bishop William had his part in a fight with a large vessel called a dromund or dromedary, belonging to the Moors, off Serkland, or Saracens' lands, between Sardinia and the Barbary coast. This is the voyage of a sea-king, and —

> "Spanie Land oc Myklagaard,
> De ligge sa langt af lee" —

with the land of Spain and Myklagaard, or Constantinople, lying far on the lee, as in the fragment of the old Danish song preserved by Olaus Wormius. However doubtful may be Earl Ronald's right to canonization, he is one of the best of the Orkney earls, and the virtues of the man make us wish to know, and induce us to believe, the excellence of the saint.

W. H. F.

Kirkwall.

* William was bishop sixty-six years. During his incumbency, a titular Bishop of Orkney, appointed by the Archbishop of York, Ralph Nowell, fought in the English army in the battle of the Standard at Northallerton, in 1138. The Orkney Norwegian bishopric was in the diocese of Drontheim, transferred to St. Andrew's after the annexation of Orkney to Scotland in 1468. Bishop William's body was found within these few years, when making repairs in the choir of St. Magnus. It was identified by a leaden plate, inscribed "H(ic) requiescit Williamus Senex felicis memorie," and on the back, "pmus. epis." (primus episcopus), the first Norwegian bishop, which also distinguishes him from the later Williams, Bishops of Orkney. Christ's Kirk in Birsay, built in the preceding century by Earl Thorfin, was the first bishop's kirk, but on the building of St. Magnus at Kirkwall, Bishop William made it the cathedral church of the Bishops of Orkney, and it continued to be occupied as such by the Roman Catholic or Protestant bishops, and on the abolition of Episcopacy by the clergy of the Established Kirk of Scotland. It is just now refitting as a Presbyterian parish church, with attention to comfort, but I cannot say so much to the liking of the tasteful antiquary.

POPE AND MR. BATHURST.

My attention having been directed to a letter bearing the signature P. A. B., in Vol. xii., p. 60., in which your correspondent has fallen into several errors, I beg to say, on the *best* authority, that

Mr. Motte, the celebrated publisher, died March 12th, 1738, *not* 1758, as stated by P. A. B.

Mr. Motte was succeeded by Mr. Charles Bathurst, who, for a short time previously, had been his *partner*. Both these gentlemen had married daughters of the Rev. Thomas Brian, Head Master of Harrow.

As your correspondent has ventured rather an amusing supposition, that Mr. B. was the "servant" of Mr. Motte, I beg to refer him to the following account of my grandfather, extracted from Nichols's *Literary Anecdotes*, vol. ix. p. 783.:

"Mr. Charles Bathurst was generally reputed a baronet, though he did not choose to assert his title. His only son by his first marriage died before him, and late in life he married a second wife, by whom he had one daughter, who inherited an ample fortune."

Will you permit me to add, in reply to the suggestion of the accurate and talented biographer of Pope, R. Carruthers, Esq., in "N. & Q.," Vol. xii., p. 198., that the autograph letters of Swift, to which he refers as being in my possession, have been printed in the recent numbers of the *Gentleman's Magazine*, in which publication it is probable that Pope's letters to Mr. Bathurst will shortly appear.

I have been requested to state, for the information of those of your readers who are interested in literary localities, that the house from which issued the works of Swift, &c., is that now occupied by Mr. Painter, No. 27. Fleet Street. In some old title-pages it is mentioned as "the Cross Keys, opposite St. Dunstan's Church." The present shop-windows and entrance in Fleet Street were introduced when the premises were afterwards devoted to other purposes. The original entrance was by a door in the adjoining passage. At the head of this passage still stands the house, No. 26., which was formerly the private residence. In this house, Pope, Swift, and the literati of those days were accustomed to visit; and I had it from one now no more, that in the back sitting-room, the window of which looks out on the Temple Churchyard, a portion of the celebrated *Bampton Lectures* of Dr. White was written by the late Dr. Parr.

Charles Bathurst Woodman.

Bristol Road, Edgbaston.

LIST OF THE NAMES OF THE MEMBERS OF THE HOUSE OF COMMONS THAT ADVANCED HORSE, MONEY, AND PLATE FOR DEFENCE OF THE PARLIAMENT, JUNE 10, 11, AND 13, 1642.

(*Concluded from* p. 338.)

Mr. Heueinghan will bringe in three horses and one hundred pownds in plate or money.
Mr. Nicholls will bringe in two horses.
Ald. Penington will bringe two hundred pownds in money.
Sir Jo. Harrison will bringe fower horses for himselfe and his sonne.
Sir Edw. Mentfort will bringe in two horses and mainteyne them.
Sir Harbottle Grimston will bringe in an horse and will give twenty pounds freely.
Mr. Rolle will bringe in an hundred pownds.
Sir Ro. North will bringe in, in plate, an hundred pownds, and give it freely to this service.
Sir Thos. Woodhouse will bringe in two horses and two hundred pownds in plate or money.
Sir Edw. Hungerford will bringe in six horses.
Sir Dud. North will freely give sixty pownds.
Sir Rich[d] Buller will bringe in three horses for himself and his sonne F. Buller.
Mr. Rich. Treneh of Plymouth will the next weeke pay in five hundred pownds lent by the towne, and five hundred pownds more, which he lends to this service. Sir Rich. Buller is appointed to return him thankes.
Mr. Glyn will mainteyne an horse, and bringe in an hundred pounds in money or plate.
Sir William Drake will mainteyne two horses, and bringe in two hundred pounds in money or plate, for the kinge and parliament conjunctively.
Mr. Drake will bringe in an hundred pound in plate, and have in readynes one horse.
Mr. Speaker* will mainteyne an horse, and give fifty pounds in money or plate.

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* The amount of Lenthall's subscription, the "maintenance" of a horse, and "fifty pounds in money or plate" (no inconsiderable sum in those days), is perhaps scarcely open to remark one way or the other; but it may nevertheless be observed, that the "condition" of his "estate" at this period was certainly by no means "proportionable" to his "affections" to the public service.

In a letter to Secretary Sir Ed. Nicholas, still preserved in the State Paper Office, dated the December preceding, he says, "I have now in this employment (that of Speaker) spent almost fourteen months, which hath so exhausted the labours of twenty-five years, that I cannot but expect a speedy ruin, and put a badge of extreme poverty on my children," and he therefore requests the king's permission, "to use my best endeavours with the House of Commons to be quit of this employment, and retire back into my former private life, whilst I have some ability of body left," &c. Owing to this letter probably, on the report of a Committee (of which Hampden was chairman) the House, at the King's recommendation, shortly afterwards, "in consideration of his great and extraordinary charges," voted him 6000*l.*, "of which, to this day," he writes, in 1660, "I have never received above the one half."

His cousin, Sir Thomas Tempest, the King's Attorney-General in Ireland, writing to him from Dublin the preceding August (1641), says, "Our worthy Speaker here and I often remember you both very hartily and truely lovingly. His employment here is, and hath been, very troublesome and extreamly chargeable both in *cost and lost*, wherein I doubt you partake with him and exceed; but, God be thanked, you have both great estates to bear that out, and truely they had need be so." (*Tan. MSS., Bibl. Bodl.*) In a vindication of himself, published in 1660, the "great estate," as well as the "cost and lost" of the Speakership, to which Sir Thomas alludes, are thus more fully explained: "When I was first called to be Speaker," he says, "I think it is known to most I had a plentiful fortune in land, and ready money too a good summe, and if I had continued my way of practice, I might as well have doubled my fortune as get what I did, because the estate I had then gained was the profits of my beginnings;

Mr. Jeunour will mainteyne two horses soe long as this . . . . .
Sir Rich. Onslow will mainteyne fower horses for himself and his sonne.
Sir Sam. Owfield will mainteyne fower horses, and doe more if occasion shall bee.
Mr. H. Pethar [Qy. Pelham?] will bringe an hundred pownds.
Mr. Whittlock will mainteyne two horses.
Mr. Vassall will mainteyne one horse, and, if occasion bee, two more.
Mr. Ven will bringe in an hundred pownds in money, and will have a horse ready for himself and sonne allwayes, uppon . . . . .
Sir H. Heyman will bringe in one hundred pounds in plate or money and two horses, for the defence of the kinge, kingdome, and privileges of parliament and liberties of the subject.
Mr. Stevens will furnish two horses compleatly.
Mr. Ro. Goodwyn will bringe in one horse and fifty pownds in plate or money.
Sir Gilb[t] Pickering will bringe in fower horses and one hundred and fifty pownds in money or plate.

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and having lost now twenty years of the best part of my life, and the greatest of my advantages, it will appear I have been a greater loser than an improver of my fortunes by those public places I have with so much hazard and danger undergone. I received by the last years of my practice *five and twenty hundred pounds by the year*, which I quitted when I was made Speaker, and instead of making any advantage by that, I added a great charge, keeping a great retinue and public table," &c. And he further affirms, "Of the 5*l.* per diem, due to the Speaker as Speaker, from my first sitting to my last, I never received one farthing," and (with the exception, of course, of the vote already mentioned) "I never had any recompense from the House in money, land, or by other reward, and from 1648 to the last time I sate, I never received any profit by fee or otherwise."

In Lord Somers's *Tracts*, vol. vii. p. 103., there is a letter (evidently addressed to Lord Goring) confirmatory of this statement, in which the writer says, "I am very glad you have given me an opportunity of vindicating my old friend the late Speaker. You cannot be unacquainted with the greatness of his practice before he was called to that employment, for I, having seen his accounts [can vouch] 'twas more than 2000*l.* per annum. In the first two years of his Speakership he kept a public table, and every day entertained several eminent persons, as well belonging to the Court, as Members of Parliament, &c. . . . . Immediately after, the unhappy war broke out, and it was his chance to have his fortunes in the activest parts of it, so that his estates for five years yielded him nothing." One of the "estates" thus referred to was that of Bessels Leigh, the old manor place of which (from its proximity to the royal quarters at Oxford) was once seized, and for a time garrisoned, by the King. (Whitelock's *Memorials*.) Of the Speaker's "hearty affection" to the public service, he had already in the preceding "short" parliament, as Chairman of the Ship Money Committee, and subsequently of the Committee of the whole House, given abundant proof. There was scarcely a committee, in fact, appointed, however remotely affecting any one of the three great questions which then so deeply agitated the public mind, viz. Religion, Privilege, and Supply, on which his name does not occur in the Journals, associated with the leaders of the popular party, Hampden, St. John, and Pym, &c., from his very first entry into the House. He had also previously declined to contribute to the king's expedition against the Scots.

Mr. Browne, of Kent, will bringe in an hundred pownds in money or plate.
Capt. Skinner will bringe in two horses.
Sir Thos. Walsingham will bringe in an hundred pownds in money or plate, and have two horses allwayes ready at fower-and-twenty howers warninge.
Sir Rob[t] Harley will furnishe two horses.
Mr. Purey will furnishe one horse.
Mr. Green will furnishe one horse and bringe in fifty pownds in plate or money.
Sir Edward Boyse will furnishe two horses, when there shall bee occasion, and bringe in fifty pownds in plate or money.
Mr. Prideaux will bringe in an hundred pownds.
Mr. Lucas will bring in fifty pownds in money and one horse.
Mr. Peard will bring in an hundred pownds and expect noe interest.
Mr. Rigby will send up one horse completely furnisht, if his countie bee in peace nine dayes after hee comes down.
Mr. Bagshaw will bringe in fifty pownds and expect noe interest, for the preservation of the kinge and parliament, accordinge to his protestation, oathe of supremacie, and allegiance, conjunctively and not divided, and in noe other manner.
Mr. Reynolds will furnishe out two horses, and bringe in an hundred pownds in plate.
Mr. Knightley will bringe in an hundred pownds in money and furnishe two horses.
Mr. Grantham will furnishe out two horses.
Sir Jo. Merrick will furnish two horses.
Mr. Oldsworth will subscribe fifty pownds and furnish an horse.
Mr. Kirle will furnish one horse.
Mr. Cromwell will bringe in five hundred pownds.
Mr. Ashton will bringe in two horses.
Mr. Jo. Moore will bringe in two horses.
Sir Beauchamp St. Jon will bringe in two horses.
Mr. Tate will bringe in two horses and mainteyne them.
Mr. Hobby will finde two horses.
Sir Jo. Holland will bringe in two horses ready furnisht, and an hundred pownds in money or plate, for maintenance of the true Protestant religion, the defence of the king's person, his royall authoritie and dignitie, our lawes, liberties, and privileges conjunctively.
Mr. Sam. Browne will bringe in one hundred pownds.
Sir Thos. Soame will bringe in two horses compleatly furnisht.
Sir Edw. Master will bringe in an hundred pownds presently, and an hundred pownds a month hence.
Mr. Thos. Moore will furnishe two horses.
Mr. Cornelius Holland will furnishe two horses.
Mr. White will bringe in an hundred pownds and expect noe interest.
Mr. Lawrence Whittacre will freely give twenty pownds.
Mr. Mathew will finde one horse and furnish fifty pownds in plate or money.
Mr. Downes will bringe in fifty pownds.
Mr. Millington will, for the present, bringe in fifty pownds.
Mr. Noble will bringe in one hundred pownds.
Mr. H. Herb[t] will furnish one horse.
Mr. Edw. Mountague will bringe in an hundred pownds in plate or money for defence of the kinge and parlem[t] conjunctively, and not divided.
Mr. Tho. Laine will furnish one horse.
Mr. Fountaine will bringe in one horse.
Mr. Harris will give fifty pownds.
Mr. Geo. Buller will furnishe one horse.
Mr. Thos. Arundell will furnish one horse.

Mr. Rich. *Powerys* [Qy. Sir Rich. Rice?] will furnish fifty pownds.
Sir Jo. Hippisley will completely furnish three horses.
Sir Jo. Curson will furnish two horses.
Sir Jo. Young will furnish with a free loane of two hundred pownds.
Mr. Fenis [or Ferris] will lend fifty pownds freely.
Mr. Thomas will lend fifty pownds freely.
Mr. Constantine will furnish one horse.
Sir Walth Erle will furnish fower horses for himselfe and his sonne.
Mr. Roger Hill will bringe in an hundred pownds.
Mr. Ellis will bringe in an hundred pownds.
Mr. Ashurst will bringe in one horse.
Mr. Ralfe Ashton will bringe in two hundred and fifty pownds.
Mr. Harman will bringe in one horse.
Mr. Corbett will bringe in fifty pownds.
Mr. Owner will lend fifty pownds freely.
Sir Jo. Fenwick will furnishe two horses.
Mr. Blakiston will bringe in fifty pownds.
Sir Thos. Sandys will bringe in an horse.
Mr. Spurstoe will bringe in two hundred pownds.
Sir Peter Wrothe will furnishe a horse.
Mr. Hunt will furnishe one horse.
Mr. H. Shelley will bringe in fifty pownds.
Mr. Robt Nicholas will give twenty pownds freely.
Mr. Jo. Franklyn will bringe in fifty pownds.
Mr. Salway will bringe in and mainteyne one horse.
Sergt Cresswelle will bringe in one hundred pownds.
Mr. Barker will bringe in fifty pownds.
Mr. Bosevile will eyther bringe in one horse or an hundred pownds.
Mr. Wm Thomas will bringe in one horse.
Mr. Jo. Wogan will send in one horse well furnisht.
Sir Hugh Owen will finde two horses.
Mr. Lowry will finde a horse ready furnished.

Sabbathi xio Junij 1642.

Sir H. Ludlow will finde thre horses ready furnished, and, if occasion bee, three more.
Sir H. Vane will finde two horses ready furnished and mainteyne them.
Mr. Leigh will find one horse ready furnished and mainteyne it.
Mr. Searle will pretly bringe in fifty pownds.
Mr. Halloes will pretly bringe in fifty pownds.
Mr. Dowse will pretly bringe in fifty pownds.
Mr. Percivall and Mr. Tell } will presently bringe in fifty pownds apeece.
Collonell Goring will (as soone as his moneth's pay, due to him as governor of Portsmouth, comes in) expresse what he will doe in this service to wch hee hath soe much affecon.*
Mr. Shuttleworth will bringe in one hundred pownds for himselfe and his sonne.
Sir Robt Craine will bringe in fower horses for the defence of the king and parliament not divided.
Mr. Gurdon will lend one hundred pownds freely.
Mr. Phillip Smith will lend forty pownds freelie.

Luna xiiio Junij.

Sir Nevill Poole undertakes to bringe in fower horses for himself and his sonne.

* The real extent of Goring's "soe much affection" to the "service" was pretty sufficiently indicated shortly after this by his declaring for the king and deliberately surrendering Portsmouth into the royal hands, which act of treachery he successfully accomplished on the 5th of August following.

Sir Jo. Finch undertakes to bringe in two horses.
Sir Ambrose Browne will finde two horses well furnisht.
Mr. Hayes will bringe in one hundred pownds towards this service, to be lent freely.
Mr. Lowe of Calne will bring in one hundred pownds.
Mr. Gawdy will lend fifty pownds freely.
Sir Jo. Price will bringe in two horses, having convenient time given.
Mr. Hodges will bringe in two horses, or one horse and fifty pownds.
Sir F. Barnham will lend an hundred pownds freely.
Sir Wm. Waler [Waller] will finde fower horses and bringe in one hundred pownds,
Mr. Trenchard will finde one horse.
Sir Ro. Burgen [Burgoyne] will finde two horses.
Sir Tho. Barrington will underwrite for fower horses and bringe in five hundred pownds.
Sir Wm Masham will bringe in fower horses.
Sir Martin Lumley the like.
Mr. Herbert Morley two horses.
Mr. Younge one hundred pownds.
Mr. Tulse will give freely twenty pownds.
Mr. Stapley two horses.
Mr. Bents two horse.
Captayne Bents fifty pownds.
Mr. Fynes, senior, two horse.
Sir Ch. Yelverton, fower horse.
Sir Jo. Evelyn two horse.
Mr. Hungerford two horse.
Sir Wm Playter two horse.
Sir Thos. Jervoyse two horse.
Sir Hen. Wallop Mr. Wallop } eight horse.
Mr. Whithed two horse.
Mr. Campion one horse.
Sir Jo. Pots one hundred pownds.
Mr. George one horse.
Mr. Dunch fower horse.

F. Kyffin Lenthall.

Bessels-Leigh, Berks.

POLITICAL POEMS.

In "N. & Q." (Vol. xi., p. 104.), a curious poem is published, said to have been copied from an old MS. formerly in the possession of one of the cathedral dignitaries. I now send you two more of these poems from the same source, and in the same handwriting. They refer to the political events of the period at which they were written, and may prove interesting to some of the readers of "N. & Q." If you can find a place for them in an early number, I shall feel obliged. Ina.

Wells.

"THE BRITISH EMBASSADRESS TO THE FRENCH KING.

"'Hail, tricking monarch! more successful far
In arts of peace then glorious deeds of war:
As A——'s great Embassadress I come,
With news that will rejoyce both you and Rome.
Ne'er did the French affairs so gaily smile
These hundred years, as now in Brittish Isle.
For there the spirit of bliud delusion reigus,
And spreads its fury o'er the stupid swaines;
The L——ds, the C——s, and the priests conspire
To raise your power and their own ruin higher:
Nay, ev'n the Q——n, with qualms of conscience prest,
Seems to advance ye cause above the rest;

Her gen'rous temper can't forgett so soon
The Royal favours you have alwais don,
Both to her father and his injur'd son;
And therefore is contriving, every day,
Her mighty'debts of gratitude to pay.
For *you* she ceas'd the thunder of the war,
Lay'd up her fleett, and left her channell bare;
For you victorious Marlborough is disgrac'd,
And in his stead a peaceful gen'rall plac'd;
For you she broke her word, her friends betray'd,
With joy look'd on, and saw them victims made.
That pious Princess, when I left her court,
(The place where none but friends to you resort,)
Bids me to greet you in the kindest words
That the most sacred tye of love affords,
And tell you that she mourns, with secret paines,
The mighty loss you've born these ten campaigns;
And therefore now resolves to give you more
By this last treaty then you had before,
And to its former heighth raise y^e^ declining pow'r.
She thinks she has no right the crown to wear,
And fayn would leave it to the lawfull heire.
In order to effect this grand design,
And baffle all the Hanoverian line,
A sett of Ministers she lately chose,
To honour and theire country equall foes —
Wretches whose indigence has made them bold,
And will betray their native land for gold.
Oxford's the chief of this abandon'd clan,
Him you must court, for he's your only man;
Give him but gold enough, your work is done,
He'l bribe the senate, and then all's your own.
D—— and Bolingbrook are friends to you,
Tho' 'tis not in their pow'r much harm to do.
But Oxford reigns prime minister of State,
Ruling the nations at a mighty rate;
And, like a conj'rer, with his magick wand,
Do's both the Parliament and Queen command:
Keep but that wily trickster still your friend,
He'l crown your wishes with a prosp'rous end.
Now is your time to push for Brittain's crown,
And fix K— J—— the Third upon the throne.
And powerfull fleet prepare, you need no more,
But only land him on his native shore.
They'l soon depose the present reigning thing,
And in her stead proclaim your fav'rite King.'
" Thus spake the gay Embassadress, when strait
Uprose the tyrant from his chair of state;
With love transported, and a joyous air,
Within his trembling arms he clasp'd the fair.
That night, as fame reports, and some have heard,
A pompous bed was instantly prepar'd,
In which the monarch, and the heroin lay,
And spent their hour in politicks and play.
The Duke, o'erjoy'd that his Italian dame
Could in so old an hero raise a flame,
With an ambitious pleasure (as 'tis said)
Led her himself unto the Royall bed."

" LIBERA NOS DOMINE.

" From a dozen of Peers made all of a start,
To save Harley from scaffold, and St. John from a cart.
From discarding the Duke* when nobody knows
Any cause of demeritt but beating our foes.
From Generall Ormonde, as silly as poor,
Whose courage and witt lyes in keeping a whore.
From a Peeress advanc'd from trundling of brooms,
From brushing of cobwebs, and scrubbing of rooms.
From Shrew—y's Dutchess, exalted by fate
From bandying of whores to be chief band of state,
Whose husband at Rome our faith did surrender,
And swore to the Pope and his godson Pretender.
From a treas'rer* will drink, lye, swear, and pray,
And bribe Scots Lords with the civill list pay;
Whom St. Germain's equip'd with Catholick whores,
And old Lewis retain'd with his lewidores;
Who sacrific'd Grigg to save his own neck,
And may serve Prior so by another such trick.
From St. John's the bloody, and Pawlett the cat;
From Mulgrave the sharper, and Beaufort the bratt.
From those that would sett our religion and laws,
And betray our Queen to promote Perkin's cause.
" Give 'em gibbetts and haltars good store;
And from the French harper preserve us once more."

* Marlborough.

* Harley.

No. 315.]

MILTON AND NAPOLEON: NOTE TO "PARADISE LOST."

Among some books purchased at Puttick and Simpson's two years since, was a copy of Symmons's *Life of Milton*. Having lately occasion to examine it more than I hitherto had done, I found it contained many notes and remarks in the handwriting of a former possessor, *J. Brown*. Who this gentleman was I know not, and the following note must be taken on *his* authority, not mine:

"In this *Life of Milton*, by Dr. Symmons, p. 551. is a note, to which this notice may be appended:

"Napoleon Bonaparte declared to Sir Colin Campbell, who had charge of his person at the Isle of Elba, that he *was* a great admirer of our Milton's *Paradise Lost*, and that he had read it to some purpose, for that the plan of the battle of Austerlitz he borrowed from the sixth book of that work, where Satan brings his Artillery to bear upon Michael and his Angelic Host with such direful effect:

"'Training his devilish enquiry, impal'd
On every side with shadowing squadrons deep,
To *hide the fraud*.'

"This *new* mode of warfare appeared to Bonaparte so likely to succeed, if applied to actual use, that he determined upon its adoption, and succeeded beyond expectation. A reference to the details of that battle will be found to assimilate so completely with Milton's imaginary fight, as to leave no doubt of the assertion. J. Brown.

"P. S. I had this fact from Colonel Stanhope, who had just heard it related by Colonel Campbell himself. Colonel Stanhope was then at Stowe, the Marquis of Buckingham's, where I was dining and heard it repeated. It has never to my knowledge been in print, nor have I ever heard the circumstance repeated by any one but myself.

"Colonel Stanhope has been long dead, as well as Colonel Campbell. The time of my hearing the above was 1815. J. B."

This anecdote, to say the least, is a very remarkable one, and, I believe, bears the impress of truth upon it. If it is correct, it is indeed a tribute to our illustrious poet, that such a man as Napoleon should have owned his influence. What would Dr. Channing have said to it? One gentleman who has made Milton the subject of an admirable book, has stated to me his conviction of

its truth, and I therefore hope it may claim a place in the pages of "N. & Q." H. G Davis.

Knightsbridge.

Minor Notes.

Astle and Morant's MSS. — I have been frequently asked where these MSS. are to be found, and have answered, some of Astle's were in the Stowe Library, knowing nothing about those of Morant, the Essex historian. In the *Essex and West Suffolk Gazette* of August 31, 1855, there is a note, and more than a note, of extreme interest to historians and antiquaries respecting these MSS., and particularly to those persons interested in the county of Essex. The writer, however, of the article is mistaken as to the purchaser of the Stowe MSS., when he says that Lord Ashburton was the individual; it was Lord Ashburnham, and perhaps the error is one of the press. The catalogues were not destroyed, but were delivered (with the exception of those few which had been circulated) to Lord Ashburnham.

The columns of "N. & Q." have now become a depositum for so much that is valuable, and will be more so, to future literary pioneers, that a reference to the article in question is deserving of a corner, since no Essex historian or collector should be without the knowledge that such MSS. as are there described still exist amongst the fine and extensive collection of MSS. in the Earl of Ashburnham's library. G.

Dr. Samuel Clark. — I have a copy of Grey's *Memoria Techina*, which appears to have belonged to "G. Berkeley, Bray, 1767," in which I find the following note:

> "Aug. 5, 1768. Mr. William Talbot, nephew of the Lord Chancellor, told me this day that Sir Isaac Newton, on seeing Dr. Samuel Clark advance, said to Bishop Sherlock, who told it to Mr. Talbot, 'Behold a Jesuit.'
>
> "G. Berkeley,
>
> "Prebendary of Canterbury."

Whether the anecdote be new, or known, or worth preserving, I leave you to decide. D. T.

Longevity. — Alexander McCracken, a Scotchman by birth, who came to this country with Gen. Burgoyne during the Revolutionary War, and was taken prisoner with his army, died at Colchester, Connecticut, on the 23rd of August, 1855, aged 104 years.

Elijah Denny, who is now living in Pulaski County, Kentucky, was 118 years old on the 10th of September, 1855. He is still active, and works daily on a farm. He served for several years during the revolution, was wounded at the siege of Charleston, and was at the battles of Camden, Entaw Springs, King's Mountain, and Monk's Corner, and the siege of Savannah. He has nine children living, the oldest of whom is seventy-seven, and the youngest fifty-one. In the year 1847 he drank a cup of coffee for the first and last time in his life. M. E.

Philadelphia.

The Bibliomania in America. — At the recent sale of the library of the late Edward D. Ingraham, Esq., in this city, many of the books brought extraordinary prices. The collection embraced upwards of fourteen thousand volumes.

A volume of Franklin's *Pennsylvania Gazette*, 1739–1742, brought thirty dollars; a lot of American *Almanacs*, between 1758 and 1799, seventeen dollars and fifty cents. Some of these were Poor Richard's. The *Diary of Col. Winthrop Sargent* (of which only forty-nine copies were printed), was purchased for eighty dollars; *A Religious Treatise*, by William Penn, with a presentation on the fly-leaf in Penn's handwriting, "to my friend Henry Sydney," produced fifty-one dollars.

M. E.

Philadelphia.

Selections from Authors little known. — Is there extant any work containing chosen extracts from unknown or obscure authors? And if not, would not such a work be a valuable addition to our literature, and be a good pecuniary speculation to the publisher? Among the many thousand volumes laid aside and forgotten (and each perhaps deservedly so, as a whole) by the public, and only known to the curious haunters of public libraries, there must be some passages worthy of being rescued from oblivion, either for their originality or beauty.

I would instance what I mean by the lines from Aaron Hill's tragedy of *Athelwold*, cited in "N. & Q.," Vol. v., pp. 78. 138. 212. The tragedy had been forgotten, even by literary men, such as Madan; but the lines had survived in the memory of a few, and, for their truth and force, deserve to be generally known.

The work I propose, might bear such a name as "Gleanings from obscure Authors," and might comprise passages both in prose and poetry. It would require taste and judgment to determine where the line should be drawn between obscure works and those in common use, and to select only such passages as had real merit. Well compiled, I think such a book would be a welcome addition to every library. Stylites.

Mysterious Affair. — For the strange story which it tells, and as somewhat apropos to the observations (Vol. xii., pp. 132. 176. 195.) on likening woman to the moon, perhaps the following may be worthy of a place in "N. & Q." It is extracted from the Dublin *Freeman's Journal* of November 9, 1808. I may add, that coroners' juries now-a-days would hardly be so simple as to

regard the "medical gentleman's" testimony as unimpeachable evidence: —

"MYSTERIOUS AFFAIR.—On Saturday last a corpse was brought from Charterhouse Square, and buried in Islington Churchyard, and a stone erected at the place with this inscription:

"'In Memory of
MRS. ELIZABETH EMMA THOMAS,
Who died the 28th October, 1808,
Aged 27 Years.

She had no fault, save what travellers give the moon —
The light was bright, but died, alas! too soon.'

"Mr. Hodgson, the Coroner, received a letter, intimating very strong suspicions that the deceased had not died naturally; in consequence of which he applied to the parish officers, who ordered the grave to be opened, which was done yesterday morning, and the body removed to the vault under the church, for the inspection of the jury, which sat upon it in the course of the day; when the following appeared in evidence: —

"The lady died on Friday, was buried on Saturday; and the gentleman with whom she lived (not being married) left town on Sunday, and embarked at Portsmouth on Monday for Spain. On examining the body, *a silver pin, about nine inches long, was found sticking in the heart, through the left side of the body.* A medical gentleman, who had attended the deceased, declared that the pin was *inserted at the request of the gentleman, to prevent the possibility of her being buried alive.* The jury, after considerable consultation, brought in a verdict of—"*Died by the visitation of God.*' The corpse still lies unburied in the vault."

WILLIAM JOHN FITZ-PATRICK.

Booterstown, Dublin.

Squaring the Circle.—May I beg to call attention to the accompanying letter, which appeared in the *Spectator* of Saturday last? So apt an illustration of some remarks made by PROFESSOR DE MORGAN, a few months ago (Vol. xii., p. 57.), deserves a place in your pages; even if it were not unique as a specimen of mathematical reasoning: —

"THE SQUARING OF THE CIRCLE.

"Liverpool, 9th October, 1855.

"SIR,—I do not know whether I am in place in asking for a nook in your valuable journal for the squaring of the circle. I conceive it to be simply this: —If you take a silver wire, twelve inches and a quarter long, the quarter being allowed to unite the two ends, you have a circular wire exactly twelve inches; and if this wire is made to form the true square, each of its sides will be equal to three inches, and the area equal to nine square inches. Now, if the same wire is allowed to assume the true circle, it is evident that the area of the circle will be the same as it was in the square. For instance, if a wall be built around a city, and it is found to be twelve miles round, the area of that city is nine square miles. Therefore, the square of any circle is equal to three-fourths of the length of its own circumference. R. D. S."

J. EASTWOOD.

The last of the Equestrian Lord Mayors.—It was once the custom for the Lord Mayor to ride on horseback in the procession on Lord Mayor's Day. The last of the equestrian Lord Mayors was Sir Gilbert Heathcote, in the time of Queen Anne. A fine portrait of him (life-size, three-quarter length), in his robes of office, is preserved by his descendant John Moyer Heathcote, Esq., and hangs in the dining-room of Conington Castle, Huntingdonshire. CUTHBERT BEDE, B.A.

Queries.

WINE FOR EASTER COMMUNION.

In the "Inventories and Account Rolls of the Benedictine Houses of Yarrow and Monk-Wearmouth," just issued by the Surtees Society, occur the following, and many similar entries:

"1370. In vino empto pro diebus festivalibus et communione parochianorum ad Pascha, xj^{s} vj^{d}.

1371–2. In vino empto et dato in camera Prioris post ultimum compotum cum communione parochianorum ad Pascha, xxiij^{s}.

1378-9. In vino empto pro communione parochianorum ad Pascha et pro aliis expensis vini necessariis p. t. cxxxvj^{s}.

1384-5. In vino empto pro communione parochianorum et missis et aliis temporibus, xx^{s}.

1386-7. In vino empto pro communione parochianorum ad Pascha et aliis temporibus, xxx^{s}."

These and similar entries occur down to the close of the accounts of Yarrow in the early part of the sixteenth century. In the "Compoti domus de Wermouth," what I imagine to be corresponding expenses occur usually in another form:

"In vino, fructu, candela et sale emptis, xviij^{s}.

In vino pro celebracione missarum communione ad Pascha, etc., ix^{s}."

But in 1380, —

"In vino empto pro celebracione et communione parochianorum, v^{s} iiij^{d}."

About the same period we learn, from Fleetwood's *Chronicon Preciosum*, that "red wine by the gallon" cost fourpence; so that in 1386–7 the wine purchased for the yearly communion of the parishioners must have been at least sixteen gallons, unless the price of wine was much greater in Northumberland than in London.

I should be glad to know what this "celebracio" and "communio" of the parishioners could be. The quantity of the wine, and the precise words of the record, seem to make it clear that this was a communion in which the parishioners received under both kinds. I think that I have read that the churchwardens' accounts in other parishes of the north of England make this probable. I should be glad if some of your learned ritualists would throw some light on this subject.

WM. DENTON.

TUMULUS AT LANGBURY HILL.

Having recently been engaged with several other gentlemen in opening a barrow or tumulus in the parish of Gillingham, Dorset, and known as Langbury Hill, I am desirous to lay the results before your readers, and to ask their opinion relative to the appearances presented. The barrow in question is a long low mound of earth, measuring, in its present state, about one hundred feet from its eastern to its western extremity, by about thirty feet wide, while the highest part is some six feet above the level of the surrounding field. Tradition states that it was the burial-place of those who were slain in a battle between the Saxons and Danes; doubtless referring to the battle of Penn, fought in 1016 between Edmund Ironside and Canute, the village of Penn being only a few miles distant, in a northerly direction. The tradition proceeds to inform us that the blood shed on this occasion flowed as far as to a place still called Slaughter's Gate, and which is distant about a quarter of a mile from the barrow. The central portion of the mound having been dug into about fifty years since, we commenced our operations by cutting a trench across the eastern part, where the soil appeared to be in its original state. On removing the turf we came on a mass of loose stones and earth, the former about the size of one's hand, and very generally placed flat, as if to form a covering to the mound. Many of these stones presented a remarkable appearance, being coated, especially on their under surfaces, with a white substance resembling lime, but which was pronounced by some of our party to be a species of mildew. The same appearance is said to be sometimes noticed in churchyards on removing the earth above old graves. We continued our trench, in a straight direction, completely through the mound, from north to south, and in the centre we excavated the earth to the depth of nearly three feet below the level of the field — in fact, until we were stopped by the bed of loose oolitic stones which occurs in that part of the district. A little more than a foot above the surrounding surface the mass of stones and earth entirely ceased, as also the white substance before mentioned, and we came on a bed of soil like that in the field, only much freer from stones, and which continued till we reached the natural stratum. Finding these deep "diggins" altogether without result, either of bones or of implements of any kind, we removed a little earth at the top of the mound to the right and left of our trench, and there at length we came on the remains of several skeletons in a very imperfect state, and not more than about eighteen inches below the actual surface. The relative positions of the mouldering fragments which we discovered were such as to show that the bodies had not been interred with much care, and to lead to the belief that the combatants were buried in the very attitude in which they met their death; and although the skeletons were certainly lying east and west, we could not ascertain that any rule had been observed as to the direction of the heads. It should be added that these remains were all placed *above* the mass of stones, which would thus seem to have been laid there without any reference to them, and yet we found no bones elsewhere. As previously mentioned, no traces whatever of any kind of metal or implements were found, but one or two small shapeless fragments that were picked up, we are willing to hope, may belong to some very rude earthen vessel. In conclusion, I would ask, 1. Whether our experience agrees with that of any other explorers of Saxon barrows? And 2. Whether there is any probability that further researches would produce better results?

QUIDAM.

Minor Queries.

Bible Woodcuts. — Is it known who was the artist that engraved the woodcuts in *Biblia Sacra ex postremis Doctorum omnium Vigiliis*, published "Lugduni, apud Guillelmum Boulle, 1542"?

J. C. J.

Butler's "Hudibras." — In part II. canto ii. v. 1110. occurs the following couplet in reference to the Presbyterians, who, amongst other accusations, Cooper says —

> "Fill'd Bedlam with predestination,
> And Knightsbridge with illumination."

What is the real allusion conveyed in the latter line? Mr. Bell is not satisfied with Nash's note, and although the Lazar House at Knightsbridge was in being long before the date of Butler's poem, I do not think the line alludes to any Presbyterian illuminati there.

Query, Did Lilly ever live at Knightsbridge? I do not possess his *Autobiography*, but I have read somewhere, I think, that he did. If so, perhaps the explanation may be found in his *illuminations* of his visitors as to their future?

H. G. D.

Knightsbridge.

Quotation. — Who was the author of —

> "A Saviour, or I die;
> A Redeemer, or I perish for ever!"

It is the conclusion of a paragraph in a letter addressed to a friend on Christianity. H. B.

Waterford.

"*Discourse of Humane Reason.*" — Who was the author of an ingenious and erudite little work, entitled *A Discourse of Humane Reason with relation to Matters of Religion*, published in 1690?

My copy contains on the title-page, "Said to be by Mr. John Lock; but it was wrote by Dr. Burnett of the Charter House, author of the *Theory of the Earth.*" S. R. P.

Mitford's Anecdota on Thomson, &c. — In an edition of Thomson's *Poetical Worhs*, p. 149., the editor alludes to the *Anecdota* on Thomson of the Rev. John Mitford. Where are they to be found? In the *Gent. Mag.?*

Of Thomson's song, beginning, —

"For ever, Fortune, wilt thou prove,"

the editor remarks that it was one of the author's earliest productions. Was it written before he came to London, or after? D.

Stolen Deeds. — Can any correspondent of "N. & Q." inform me of the result of the trial alluded to in the following police report, especially as to the fate of the stolen deeds? —

"Hammersmith. Remarkable case. — On Wednesday, Charles Pavis, Elizabeth Trigg, and George Davis, who have been in custody since the 14th ult., on a charge of having stolen a large quantity of valuable books, furniture, and deeds, and other papers relating to church patronage in Ireland, of great value, from the premises of the late Captain Livingstone, of Pelham Place, Brompton, were brought up from the New Prison, Clerkenwell, for final examination, before Mr. G. Clive, the sitting magistrate. The space allotted to solicitors was most inconveniently crowded by professional gentlemen, who attended to watch the proceedings on the part of the Marquis of Downshire, Marquis of Ormonde, Lady Kingsland, and other noble claimants to portions of this valuable property. The magistrate went fully into the case, and examined witnesses, who stated that the prisoners, very soon after Captain Livingstone's death, refused to allow his solicitor and medical adviser to enter the house; and Mr. and Mrs. Hely, of No. 17. Prospect Place, Old Brompton, proved that Charles Davis took a room in their house on the 11th ult., to which a van-load of things was brought, including two japanned deed-boxes, which latter were again removed next day. The prisoners, whose conduct was very violent and impudent during the examination, particularly the woman, who was removed by force from the bar while the depositions were being taken, declined saying anything in answer to the charge, and the magistrate committed them to Newgate for trial. It appears that the most important of the papers and deeds referred to in the course of the inquiry have not yet been found. It was also stated that application had been made to Mr. Wakley to have the body of Captain Livingstone exhumed, and an inquest held." — From *The Pictorial Times*, London, Saturday, Nov. 11, 1843.

James Graves.

Kilkenny.

Nut-tree. — Fuller, in his quaint *History of the Holy War*, bk. II. ch. xi. p. 64., Pickering's edition, uses the expression, "Who, like a nut-tree, must be manured by beating, or else would not bear fruit." What does this mean? has it any foundation in fact or practice. Trench, in his Notes on the "Parable of the Barren Fig Tree," quotes, from an Arabian author, the following receipt for curing a palm-tree of barrenness:

"Thou must take a hatchet, and go to the tree with a friend, unto whom thou sayest, 'I will cut down this tree, for it is unfruitful.' He answers, 'Do not so, this year it will certainly bear fruit.' But the other says, 'It must needs be, it must be hewn down,' and gives the stem of the tree three blows with the back of the hatchet. But the other restrains him, crying, 'Nay, do it not, thou wilt certainly have fruit from it this year, only have patience with it, and be not over hasty in cutting it down; if it still refuses to bear fruit, then cut it down.' Then will the tree that year be certainly fruitful and bear abundantly."

This belief appears to be widely spread through the East. Has the expression of the witty divine any reference to this custom? Lindores.

[What horticultural grounds there may be for this statement we are unable to say; but Fuller is evidently referring to the very ungallant old saw:

"A wife, a spaniel, and a walnut-tree,
The more they're beaten the better they'll be."]

Charade: "I sit here on a Rock." — The following charade is a puzzle to all my friends. I do not know who gave it to me; and we wish to know if any one has the answer. It was solved by Dean Peacock, it is said, and by no one else.

Ad incitas redactus.

Charade.

"I sit here on a rock while I'm raising ye wind,
But the storm once abated, I'm gentle and kind.
I have kings at my feet, who await but my nod,
To kneel down in the dust on the ground I have trod.
I am seen by the world, I am known but to few;
The Gentiles detest me! I'm 'pork' to the Jew!
I never have passed but one night in ye dark,
And that was with Noah, all alone in the ark.
My weight is 3 lbs.! my length is a mile!
And when I'm discovered, you'll say, with a smile,
My first and my last are the best in our isle!"

Dadian. — Haxthausen says this title is now borne by the governor of Mingrelia. How has this relic of ancient Persian rule been perpetuated? F. C. B.

"*Wash.*" — What is the derivation of this word as applied to the shallow sea between Norfolk and Lincolnshire? We have it also in a shallow bay in the Isle of Man, Poolvash. F. C. B.

"*Grundle.*" — I have met with this term for a natural ditch or narrow ravine, having a winter brook. Pallas says, that in the Ukraine cherries are planted in gullies or deep hollows, sometimes dug on purpose, and called *Grúnti.* Is it the root of our word *ground?* Will any correspondent be so good as to tell me what "ground" is in Welsh and Irish? F. C. B.

Bishop Parry. — In the Catalogue of the British Museum, Henry Parry is stated to have been successively bishop of *Rochester*, Gloucester, and Worcester. Can any one account for this state-

ment, and upon what authority he is called Bishop of Rochester? Again, he had three sons, Henry, Richard, George, LL. D., of Exeter, and one daughter, Pascha. Can any of your readers inform me if there are any descendants of these sons? Browne Willis appeared to think that the bishop was never married. F. Fitz Henry.

Anonymous Works. — 1. *Philamour and Philamena; or genuine Memoirs of a late affecting Transaction* London, 1746. To what does this refer, and who is understood to have been the author?

2. *The Maze*, a poem, with illustrative notes; London, 1815. Who was its author? T. G. S.

Edinburgh.

Paston Family. — A family of this name, and reputed an ancient branch of the ancient family of Paston, resided at Teversham, in the county of Cambridge, in the reign of King Charles II. The Rev. James Paston was rector of Finningham, co. Suffolk, in 1667, and inducted to Little Livermere, in 1681. He was born at Teversham, in the county of Cambridge, 1642, where his father, James Paston, resided in 1640.

Can any of your correspondents who devote themselves to genealogical pursuits, or are acquainted with the counties of Suffolk and Cambridge, give any account of James Paston of Teversham, his parentage, or connexion in any way with the ancient family of Paston of Norfolk? S. E. G.

"*Cato Major.*" — There is a poetical version of *Cicero de Senectute*, published under the title of *Cato Major*, 8vo., 1725. Who is the author? R. J.

"*Edward and Egwina.*" — Who is the author of *Edward and Egwina*, a dramatic poem, 8vo., 1776? R. J.

St. Luke's Little Summer. — I am writing in a heavy shower of rain to ask what your several correspondents in their counties know of a few fine days about this time, called "St. Luke's little summer," which the good folks of Hants and Dorset always expect about the 18th of this month. Clericus Rusticus.

Oct. 17.

"*Palladius and Irene.*" — Who wrote *Palladius and Irene*, a drama in three acts, 8vo., 1773? R. J.

Curious Marriage Custom: —

"Sieur Roger, aged 87 years, was married to a maiden, or single lady, aged 76, by whom he had in his time 3 children, ye eldest of wch was a daer of 41 years of age, who at ye celebration of ye marriage was put under ye pall. This is a ceremony comon at all marriages; a pall or cloth is held over ye heads of ye bride and bridegroom, and in case ye said bride and bridegroom have had any nral children together, ye marriage of ye father and mother and ye children, going under ye pall, gives ym a legitimate character, and makes ym incapable (query capable?) of inheriting, &c. This is ye reason Miss was put under ye pall."

The MS. from which this extract is taken, omits to give the date and place of this curious ceremony. Perhaps some of your correspondents may be able to throw a light upon it. Cl. Hopper.

Author of "Tales, Romances," &c. — Who is the author of the following work? *Tales, Romances, Apologues, Anecdotes, and Novels; Humourous, Satiric, Entertaining, Historical, Tragical, and Moral.* London, Robinsons, 2 vols., 12mo., 1786. R. J.

Bank Notes for a Million. — Will the writer of the Query headed as above in "N. & Q.," Vol. xii., p. 325., be kind enough to say whether the book which he has lately "come across," consists of "Pen and Ink Sketches" of poets, as there is a book bearing some such title, which I am anxious to "come across" for a particular reason? D.

Common-Place Books. — What is the best mode and form of keeping a common-place book? Pray elicit some information on this head. It is much wanted, and the subject, I believe, is new to your pages. Lock and Unlock.

Mrs. Joanna Stephens. — Can any reader of "N. & Q." either give me particulars of the above person, or refer me to a memoir of her? She possessed a nostrum which, it was alleged, had the powers of a perfect lithontriptic in the human subject; and I have not been able to trace any particulars of her or her remedy than the following. In consequence of her representations, the government gave 5000*l.* for her secret, which she gave a full description of, the method of preparing, &c., and which was published in the *London Gazette*, No. 7815, of Tuesday, June 19, 1739. Subsequent trials of her medicines did not realise the fancied expectations of those who took them, and they soon fell into discredit, and consequent disuse. I have not found any farther mention of her than that given by the *General Evening Post*, a newspaper of Saturday, Nov. 12, 1774: "Died at Brook Green, Hammersmith, on the preceding Thursday, Mrs. Joanna Stephens." Quærens.

Kew, Surrey.

Minor Queries with Answers.

"*The Deformed,*" *&c.* — There was a volume of poems published under the following title in 1842: *The Deformed, Jessy Bell, and other Poems*, by Mary St. Aubyn, 8vo., 1842. Could you inform me whether *The Deformed* is a dra-

matic poem? I should also be obliged if you could give me a short notice of the author. R. J.

["The Deformed" is entitled a "Dramatic Poem." The writer of the Preface states that "this volume of poems was a last legacy from a beloved daughter, who, on her death-bed, asked me to look over her papers, and publish what was thought worthy of being preserved. She began to write at a very early age, and several of her smaller pieces were composed before she was fifteen. When scarcely two-and-twenty she had completed all that are now collected together."]

New Testament, Italian and French. — I have for some time had in my possession a copy of the New Testament in Italian and French, which I suspect to be of considerable rarity, and concerning which I have not been able to meet with any account. The title is, —

"Del Nuovo Testamento di Jesu Christo Nostro Signore. Nuova e fedel traduttione dal testo Greco in lingua volgare Italiana," &c.

The Italian version is by Giovan Luigi Paschale, and is said to be —

"Stampata di nuovo in compagnia d' un' altra buona traduttione in lingua Francese: et amendue partite per versetti."

The title-page shows it was printed in 1555, but without mention of place. Can you or any of your learned readers give me any information about Paschale, and of the author of the French version; also as to the place where printed, and of the rarity of this volume? BIBLIOPHILE.

Aberdeen.

[We have submitted our correspondent's Query to George Offor, Esq., who has kindly forwarded the following reply: — "Italy was furnished with the Bible in its vernacular tongue much earlier than most of the European nations. The first edition was 1471. In 1530 the New Testament was published separately — a very superior translation by Bruccioli, printed at Venice by the celebrated Giunti. In 1555, Crespini of Geneva published a beautiful pocket edition of the Italian Testament, and in the same year an elegant edition, very small, was printed 'In Lione, per Giovanni de Torney et Guillelmo Garcis.' Excepting the Bible of 1471, fine copies of all these are in my collection of Bibles. I have two perfect and good copies of the Italian and French New Testament, a thick small 8vo., 1555, 'per Giovan Luigi Paschalc.' After the title and list of books is an address to the Christian reader of eleven pages, and two pages of the exhortation to the study of the Holy Scriptures. At the end a table of the principal things contained in the New Testament, nineteen pages. I have no doubt of its being a Genevan book, but can find no account of G. L. Paschale. I am not at all aware of its value, but most probably it is a rare book."]

Coincidences. — In the article entitled "Jeu de Mots," at p. 159. of *Anecdotes*, by J. Petit Andrews, there occur these words, from a supplicatory letter addressed to King James, by Lord Bacon:

"Help me, &c., ... that I, who have been born to a *bag* [Query, should it not be *who have borne a bag?*], be not now, in my age, forced in effect to bear a *wallet.* Nor that I, who desire to live to study, may be driven to study to live."

May not Dr. Johnson have had this passage in his mind when he wrote the lines in his Prologue at the opening of Drury Lane Theatre, in 1747?—

"The drama's laws the drama's patrons give,
For we that live to please must please to live."

Query, where is Lord Bacon's letter to be found *in extenso?* BALLIOLENSIS.

[The passage occurs in Lord Bacon's paper, entitled "Memorial of Access," written in Greek, soon after his access to King James I., which had been promised him in a letter to the Marquis of Buckingham, from Newmarket, Nov. 13, 1622. See it, *in extenso*, in Dr. Birch's edition of Bacon's *Letters, Speeches*, &c., edit. 1763, p. 321., where the passage reads, "I would live to study, and not study to live; yet I am prepared for *date obolum Belisario;* and I that have borne a bag can bear a wallet."]

Latin Poet quoted by Burke. — In Mr. Burke's famous speech on the East India Bill, the following lines from "a poet of antiquity" are applied to Mr. Fox:

"Indole pro! quantâ juvenis, quantumque daturus
Ausoniæ populis ventura in secula civem!
Ille, super Gangen, super exauditus et Indos,
Implebit terras voce, et furialia bella
Fulmine compescet linguæ."

Can any one inform me which "poet of antiquity" was the author of them? Possibly Silius Italicus, but I have not his works to verify the suspicion; and it is rather unparliamentary for an orator to quote from a writer so little read. The lines are so Virgilian in their tone and cadence, that it is difficult not to fancy them from the sixth book of the *Æneid.* A. L.

[The passage occurs in Silius Italicus, *Punicorum*, lib. viii. 406.]

Replies.

SERVETUS' "CHRISTIANISMI RESTITUTIO."

(Vol. xii., pp. 165. 249.)

In looking over "N. & Q." for the last month, I observe some inquiries and remarks in relation to the *Christianismi Restitutio* of Michael Servetus. In the library of his late Royal Highness the Duke of Sussex, there was a MS. copy of this work on 368 leaves 4to., obtained by me for H. R. H. from the celebrated Meerman Collection, and its contents consisted of, 1. "De Trinitate Divina," lib. vii.; 2. "De Fide et Justitia Regni Christi," lib. iii.; 3. "De Regeneratione Superna, et de Regno Anti-Christi," lib. iv.; 4. "Epistola xxx. ad Jo. Calvinum, Gebenensium Concionatorem;" 5. "Signa lx. Regni Anti-Christi;" 6. De Mysterio Trinitatis et Veterum Disciplina, ad Phil. Melancthonem, et ejus Collegas, Apologia."

From a note in the handwriting of Meerman, the MS., it appears, was procured from the library of the Landgrave of Hesse-Cassel, and its history is given in the following passage:

"Hæc est Copia Manuscripta Libri longe rarissimi, cujus Auctor famosus ille MICHAEL SERVETUS, quique impressus fuit Viennæ Allobrogum, 1553, in 8vo., et femori Auctoris alligatus cum ipso combustus est. Ejus autem tanta est raritas, ut qui gloriari possit, se illum typis excusum vidisse, nemo reperiatur. Nam quod Cassellis in Bibliotheca Principis Hessiæ olim exstitit exemplar (ex quo pauca manu descripta promanarunt) deperditum est. Vid. Jo. Vogt in Catal. Libr. Rarior., p. 624. (edit. 1747). Hocce vero Exemplar perquam diligenter et accurate ex impresso transcriptum est, et quidem ita, ut singulæ paginæ hic responderant paginis Voluminis impressi."

The copy of the work stated upon the authority of M. Flourens in the *Quarterly Review* for June last, p. 31., now in the Royal Library of Paris, appears to be that which had passed from the Landgrave of Hesse-Cassel to Dr. Mead, thence to the Duc de la Vallière, from whose collection it was bought for the royal library at the price of 3810 livres, it having cost the Duke nearly 400 guineas. Flourens states it to have been obtained of M. de Boze at a very high price. My friend Dr. Sigmond, now a resident at Paris, examined the copy in the Royal Library, and wrote to me as follows:

"There, indeed, I saw the celebrated copy of the *Christianismi Restitutio*: it carries internal evidence and proof that it is so in the handwriting of Dr. Mead. It corresponds word for word, page for page, even to the erratum, with my more modern edition; it is, however, somewhat larger. Its condition is by no means good, for the worm has preyed not only upon the margin, but upon the text, even so as to have destroyed some of the words."

Dr. Mead endeavoured to give a quarto edition of this work, but before it was completed it was seized by John Kent, messenger of the press, and Mr. Squire, messenger in ordinary, on May 27, 1723, at the instance of Dr. Gibson, Bishop of London, and burnt, a very few copies excepted. I have seen and examined one of these copies; it possesses neither title-page nor table of contents, and *three* books only are printed, occupying 252 pages. The copy I allude to is in the valuable library of the Medical Society of London, to which it passed from Dr. James Sims, and contains the whole of the matter concerning the circulation of the blood. A perfect reprint, however, was effected in 1790, by whose agency I know not. Four copies are all that are known of this edition. My friend Dr. Sigmond has one, which was bequeathed to him by Dr. Sims, and my friend Mr. J. B. Inglis had in his very curious collection another. These I have examined, and they correspond with the MS. that was in the library at Kensington Palace (see my *Bibliotheca Sussexiana*, vol. i. part i. pp. clix. ccxci.—xciii.; also part ii., Division Printed Books, p. 408., and for the passages from Servetus (with a translation) relating to the circulation of the blood, in my "Biographical Memoir of Dr. Harvey" in the *Medical Portrait Gallery*, vol. iv., where the entire subject is considered). T. J. PETTIGREW.

Onslow Crescent, Brompton.

ARBUTHNOT'S WORKS.

(Vol. xii., p. 166.)

On looking into the *Retrospective Review*, vol. viii. p. 285., I find that besides the Glasgow edition of Dr. Arbuthnot's *Miscellaneous Works*, two vols. 12mo., 1751, there was another edition, that reviewed in the *Retrospective*, entitled *Miscellaneous Works of the late Dr. Arbuthnot, with an Account of the Author's Life*, two vols. 12mo., London, 1770. On the publication of the Glasgow edition, the date of which would appear to be 1750, his son, Mr. George Arbuthnot, advertised in the newspapers on Sept. 25, 1750, that the published works were not the works of his late father Dr. Arbuthnot, but an imposition on the public; a declaration which may be properly taken as a disclamation by Dr. Arbuthnot's representatives of any connexion with the publication. Dr. Arbuthnot, as is well known, along with Swift and Pope, wrote the celebrated *Memoirs of Martinus Scriblerus*, and the parts attributed to him are allowed to be equal to any in that extraordinary work. The dissertation on ancient music, followed by the illustration of its power, in the union of learning, and of exquisite ridicule heightened by gravity of narration, is not exceeded by any piece of humour in the English language. The portion of Bishop Burnet's mock journal, in which he is represented preaching an extempore sermon to his household, is as excellent in its way, and perhaps still more ludicrous. Let me quote this last as a rare specimen of comic power. The Tom mentioned in it is his son Thomas Burnet, then I suppose a young Templar, afterwards Mr. Justice Burnet:

"Order the family to come up stairs at seven. Resolved to preach before them extempore. Not much matter what the text is; easy to run off from the subject and talk of the times. . . . Bid my man get the great chair ready. Family comes up. Survey them with delight. The damsel Jane has a wicked eye. Robin seems to meet her glances. Unsanctified vessels! children of wrath! . . . Look again at Jane. A tear of penitence in her eye. Sweet drops! Grace triumphs! Sin lies dead! Wish Tom were present. He might be reformed. Consider how many sermons it is probable Tom hears in one year. Afraid not one. Alas the Temple! Alas the Temple! The law eats up divinity; it corrupts manners, raises contentions amongst the faithful; feeds upon poor vicarages, and devours widows' houses without making long prayers. Alas the Temple! Never liked that place since it harboured Sacheverell.

He certainly spread an infection there. A swimming of my head. Seem to hear the noise of tumults, riots, seditions. Fresh noises of high church; the doctor; what would the multitude have? Why are they incensed? Who of our order have offended? Impeach, silence, hang, behead! That the name of a man should turn one's head to a giddiness! Say a short mental prayer. Cool by degrees. Jane petitions not to hear the sermon, but make her beds. There is no dealing with youthful inclinations. They are unsteady in every path. They leave the direct way. Walk in by places and corners. Give her leave to depart. Resolve within myself to deny Robin to go, if he should ask. Robin asks. Reprove him thus. 'I have watched your mutual temptations, and the snares you laid for each other. You, Robin, I say, and the damsel Jane. Forbear your iniquity; struggle with sin; make not excuses to follow the handmaid. Thou shalt stay here, and hear and edify!' Prepare to preach. Hem thrice. Spread my hands; lift up my eyes; attempt to raise myself. Sink backwards. Faint suddenly."

I do not know if it is Dr. Arbuthnot who philosophises on the consciousness of identity of Sir John Cutler's worsted stockings, transmuted by repeated mendings with silk thread into silk stockings, but altogether in wit and learning he stands on an equal footing with Swift and Pope. A work of another nature, *Tables of Ancient Coins, Weights, and Measures*, noted among books read in Gibbon's *Journal*, is valued for its information and learning. A new edition of his *Miscellaneous Works* appears to me, as much as to P. A., a desideratum in English literature. W. H. F.

Kirkwall.

AGE OF CARDINAL BEAUFORT.

(Vol. xii., pp. 227. 274.)

I venture to submit that the cardinal was born nine or ten years before 1376. In Cassan's *Lives of the Bishops of Winchester*, vol. i. p. 251., it appears that Henry Beaufort was made prebend of Thame, in Lincoln Cathedral, in January, 1389-90. If your account of his birth be correct, he would then have been scarcely thirteen; and to hold such a preferment at so tender an age seems inconsistent with the regulations of the Church.

It is generally admitted that he died in 1447, and, if born in 1376, would, at the time of his death, have been seventy-one years old. In Knight's *England*, vol. ii. p. 82., it is alleged, that when the cardinal was near eighty, he was employed in negociating the marriage of King Henry VI. with Margaret of Anjou, which, according to Cotton's *Abridgement of the Records*, occurred in 1445. I request to be correctly informed as to the cardinal's birth, for it may hereafter be useful in commenting on his augmentation of the Hospital of St. Cross, as well as for other historical purposes.

HENRY EDWARDS.

[The illegitimacy of Henry Beaufort will account for the uncertainty with respect to the date of his birth. There is no positive record of the event. But we must refer again to Foss's *Judges of England*, vol. iv. p. 286. in justification of the date we have given, which we think, in all probability, is nearly the right one. He says:

"When the statute was passed in January, 1397, legitimating the children of John of Gaunt, by his mistress Catherine Swinford, whom he had married in the preceding year, Henry Beaufort, the *second* son, was probably just of age; as he is called Clericus on the Roll, and his next brother, Thomas, is styled Domicellus."

His holding a prebend at thirteen does not assist the question, as it is notorious that these and higher ecclesiastical preferments were given at all ages in those times as a provision, especially to scions of royalty. Take the case of Geoffrey Plantagenet, for instance, who was born either in 1153–4, or, according to the same author (vol. i. p. 293.), in 1158-9. He was even elected *bishop* of Lincoln in 1173, when, by the oldest date, he would not be more than twenty, and, by latest, only fourteen; and his seal represents him as a boy. He also, previously to his election as bishop, held an archdeaconry in the same cathedral: and was not even in priest's orders when he resigned the bishoprick in 1181. Whether Henry Beaufort was born in 1376, or nine or ten years before, when he attained the chancellorship, in 1403, he was, as we said, under fifty.]

OLD NICK.

(Vol. xii., pp. 228. 275.)

I somewhat affect a modicum of earnestness in discussion, but have a particular dislike to imputations and personalities, which are unseemly; passing over, therefore, without remark, such portions of F.'s rejoinder as are directed, not against the substance of my Reply to his Note, but against me, I would merely say to him, in reference to the observations I ventured to make upon his etymological "study" of *Old Nick*, that—

> "If unawares I dealt too smart a stroke,
> I meant but to correct, and not provoke."

The Greek derivation of the term *Devil*, suggested by Junius and Skinner, I would, without intending any offence, remind your correspondent, met with the reprobation of grammarians so early as the former part of the seventeenth century. In the index of Butler's *English Grammar*, published in 1633, the author, speaking of the orthography of the word, says it should be spelt "*devil*, or rather *deevil*, not *divel*, as some, *far fetching it* from διαβολος, would have it."

With regard to the assertion made by me on the authority of the notorious facts of the case, and which I now reiterate, that, in the composition of our "vulgar tongue," its chief elements are derived from the language of our Anglo-Saxon and Anglo-Danish ancestors, who, themselves migrated to our shores from those of Scandinavia, and, I suppose, brought their parts of speech and traditions with them. F. says, "May not a derivation be fairly called by comparison (?) far-fetched, which is borrowed from a

dead mythology, a foreign nation, and an almost forgotten hero?" What inference is meant to be drawn from this Query I do not exactly perceive; but if your correspondent intends by it that the vast majority of our "household words" did not come to us from the coasts of the Baltic, why, I have this alone to say — he is mistaken. Of the 131 words, for instance, contained in Gen. xliii. 25–29., only *eight*, and of the seventy-eight words which make up the first ten lines of Thomson's "Hymn," only *thirteen*, are not traceable to that source.

WM. MATTHEWS.

Cowgill.

The discussion in your columns respecting the names of the evil one is surely imperfect without Lavengro's view of the subject. He asks the gipsy Petulengro:

"'What do you call God, Jasper?'
'I call God Duvel, brother.'
'It sounds very like Devil.'
'It doth, brother, it doth.'
'And what do you call divine, — I mean godly?'
'Oh! I call that duvelskoe.'
'I am thinking of something, Jasper.'
'What are you thinking of, brother?'
'Would it not be a rum thing if divine and devilish were originally one and the same word?'" — *Lavengro*, vol. i. p. 225.

A gipsy woman at our door, being asked what she called God, answered unhesitatingly, "Duvel;" and farther questioned as to the name of *our* devil — the evil spirit — she replied, after a minute's thought, "Oh! you mean *Beng*."

Thomson, in his *Etymons of the English Language*, says that *Deuce*, like *Demon*, seems to have been once used in a good sense, and gives the Persian *Dew* as one of the derivations of both Deuce and Devil. He states that the *Teule* of the Mexicans was a divinity; and surely some mysterious connexion exists between the *Zeus*, Θεος, *Deus*, *Duw*, Welsh (whence *Duwioli*, to deify) and the Deuce of bad report. The Welsh have also *Dwyv*. The *Iani*, the self-existent, making *Dwyvoli*, to sanctify!

This is remarkable, to say the least of it, and may induce other philologists beside F. to dispute the *original meaning* of the word Devil with MR. MATTHEWS, who has stated it to be "merely a modified form of the Scandinavian *Dvl*, fastus, dissimulatio," &c.

Mr. Borrow gives *Del* and *Devlis* as used for God by the Hungarian gipsies. Is not the subject worth farther and more exact investigation?

HERMES.

PHOTOGRAPHIC CORRESPONDENCE.

Mortuary Photographs. — A plodding reader of "N. & Q." from the first number to the last, and an occasional contributor, I have never been able to perceive the congruity of the photographic department of *our* periodical, nor can I cease to wonder at its continuance. I say this as a most enthusiastic admirer of the art itself, which I submit is based upon the most remarkable discovery of the age, the claims of the electric telegraph notwithstanding. And here am I writing a photographic Note, the insertion of which in the repudiated section would be a fit punishment for my temerity. My object, however, is simply this: to direct the attention of those "whom it may concern" to one use of the photogeuic science, which is perhaps not generally known — I mean the copying of mortuary memorials. What is done, or what might be done *inside* a church, I do not know; but I have lately seen two or three specimens of head-stones represented with so much truth and beauty, that I cannot but think this method of copying, and transmitting to a distance, such memorials, only requires to be generally known to be largely employed. In the cases referred to, the single grave-stones *came out* so clearly, the lettering was so sharp, and the accessories so pleasing, and I might say picturesque, that none of the fine engravings on the walls where these mortuary photographs were hanging, surpassed them in pleasing effect.

X.

Conversion of Photographs into indelible Pictures, coloured and fixed by the Processes used in the Ornamentation of Porcelain. — M. A. Lafon de Camarsac has communicated to the French Academy of Sciences a process for this purpose. He uses the metals and ceramic substances to work upon, and employs vitrifiable compositions, on which the pictures are produced. The image obtained by means of the salts of silver on collodion, albumen, or gelatine, is developed in the ordinary way until the half tints have disappeared, and the extreme darks are covered with a thick deposit, which gives it the appearance of a bas-relief. The plate is then placed in an enameller's muffle. The organic matter is destroyed by the action of the heat, and the image appears in all its minuteness. He uses black, white, and coloured fluxes. On coloured porcelain and glass, and on brown or black enamels, the lights are formed by the metal, which is reduced, and which takes a great brilliancy in the fire. On white porcelain and enamels, and on transparent glass, he treats the lights formed by the metallic deposit with solutions of the salts of tin, gold, or chromium. In the latter case he obtains different colours, very vigorous, and presenting a peculiar semi-metallic brilliancy. A very thin coating, of a very fusible flux, fixes the image, in the same way as gilding and silvering is fixed on porcelain. Where enamel is used, its fusion performs the same office.

For pictures obtained by the action of light upon the salts of chronium, after they have been treated with distilled water, they are placed in a muffle and subjected to a heat sufficient to destroy the gelatin, and the metallic deposit rests alone on the surface of the plate. Salts of silver and lead placed upon it, give when heated a yellow tone. Salts of gold and tin produce violet and purple; these colours are obtained beneath a layer of flux, which melts and covers the metallic deposit, and the picture presents the appearance of a painting on porcelain.

Replies to Minor Queries.

Scott and the "Waverley Novels" (Vol. xii., p. 342.). — In reference to Mr. Fitz-Patrick's article in the last Number of your interesting journal, headed "*Were all the Waverley Novels written by Sir Walter Scott?*" I have *now* only to say that his statements and arguments are certainly startling; but I am not without hope that in about a fortnight's time I shall be able to collect such information as cannot fail to rebut the charge he now so plausibly makes. I request your readers to suspend their judgment.

Francis Ballantyne.

Liverpool.

I have received several communications, some anonymous, some authenticated by a signature, since the appearance of my letter on the authorship of the *Waverleys*. Most of those letters are pervaded by a friendly tone, and offer assistance to my inquiry; while others (the anonymous) abusively defy me to pluck a leaf from Sir Walter Scott's laurel crown. Even in the event of what I consider a mystery becoming elucidated, who is it that imagines the respect entertained for Sir Walter Scott's memory would be impaired? No one entertains a profounder veneration for the name of that great and good man than I do; and if he received assistance in his Herculean and generous labour, it is no disgrace. That there still exists some mystery to be cleared up, in connexion with the composition of the *Waverleys*, is, I think, most probable; and, as the main object of "N. & Q." is to elicit facts, I cannot be blamed for having contributed an inquiry, interesting without being insidious, and certainly not obtrusive. William John Fitz-Patrick.

Booterstown, Dublin.

Vinny Bourne (Vol. xii., p. 327.).—I am happy to be able, through the pages of "N. & Q.," to supply the information sought for by the Querist, on this subject, in the *Illustrated London News*. Bourne was buried at Fulham, in Middlesex; and the entry of his interment stands in the books of that parish thus:

"1747. Mr. Vincent Bourne, 5 Decr."

Peace to his manes! J. R.

Wandsworth.

The Running Thursday (Vol. xii., pp. 326. 350.). —I omitted to suggest, that there is an error either in the manuscript, or in the copy, of the extract made by R. T. The place where the chapel was, pulled down by an Alcester mob, was no doubt *Coughton*, not Congleton. Coughton was the seat of the Throckmortons, and two miles from Alcester. I was there in 1829, and, if I remember right, Sir Charles Throckmorton told me that it was from the want of a chapel he had turned the great hall into one. Monson.

Gatton Park.

Roman Catholic Bishoprics (Vol. xii., pp. 125. 189.). — Of the bishops for whom Mr. P. Thompson inquires, I can trace two with certainty:

1. John Tymnouth, vicar of Boston, and suffragan to Smith of Lincoln, as "Episcopus *Argoliensis*."

2. John Bell, ordained in Lichfield Cathedral, during the vacancy of the see, June 10, 1503, as "Episcopus *Merionensis*."

The others, I think, will prove to have been the Bishop of Carlisle, and Thomas Barrett of Ardfert and Aghadoe, suffragan of Lincoln, and Edmund Conisburgh of Armagh, suffragan of Ely: he resigned Armagh in 1477. The R. C. bishops of Scotland will be found in Haydn's *Book of Dignities*. Mackenzie Walcott, M.A.

Green Rose (Vol. xi., pp. 280. 346. 474.). — When in Baltimore, Maryland, U. S., in the year 1852, I saw two or three young rose-trees, each bearing green roses. This was in a nursery garden; I should have procured a plant, had not the gardener (who came from Scotland) assured me he had seen the same rose in the old country. As it is, I only possess a dried specimen of one of the flowers; it is a moderate-sized root, with a faint scent. H. A. B.

Coleridge's "Religious Musings" (Vol. xii, p. 226.). — This is the name of "a desultory poem written at Christmas, 1794." It is to be found in Moxon's edition of his *Poems*, 1852.

J. Y.

Towns in the Crimea and the Caucasus (Vol. xii., p. 266.). — R. J. A. will find notices of some of the towns in the Crimea in Bishop Heber's *Journal*. See his *Life*, pages 28. to 55., edition 1829. J. Y.

Marcaldi's "Life of Mary Queen of Scots" (Vol. xii., p. 324.). — Petruci, to whom this *Life* is dedicated, was the Tuscan resident at the court of France; and in his ambassadorial reports to Cosmo, Duke of Tuscany, he has given many interesting particulars relative to the murder of Riccio. These reports have been printed in Prince Labanoff's *Collection of Letters and Documents illustrative of the History of Mary Stuart*. Of Marcaldi's *History*, I am inclined to think, nothing is known in England; and I should be much obliged to Anon of New Orleans, if he would, either directly or indirectly, afford me the means of communicating with him, as I am anxious to obtain any information which may throw new light upon the history of Mary Stuart.

C. S. Greaves.

11. Blandford Square, London.

Sandys's "Ovid" (Vol. xii., p. 296.).—The only excuse I have in writing this, my first attempt, is, that being impressed with the value of your journal to the "Trade" generally, I think the five minutes' trouble I have taken might set an example to others, who might often assist the Queries of your correspondents.

Seeing a question upon George Sandys's *Ovid's Metamorphoses* answered in your "Notices to Correspondents," and having a copy for sale, dated 1632, I find the following occurs in the Dedication and Preface, which I think partly answers the question:

DEDICATION.

"To the Most High and Mightie Prince Charles, King of Great Britaine, France, and Ireland.

"Sir,

"Your gracious acceptance of the '*First-fruits of my Laurels when you were our Hope*,' as now our Happiness," &c. &c.

As Charles ascended the throne March 27, 1625, and the former edition, addressing him as the "Prince," there could not have been an edition of 1626.

PREFACE.

"Since it should be the principal end in publishing of Books, to inform the understanding, direct the will, and temper the affections, *in this the Second Edition* of my Translations, I have attempted," &c. &c.

This settles the question of the second edition being 1632. H. Blackwell.

18. Coppice Row, Clerkenwell.

Sepulchral Monuments (Vol. ix., p. 539.).—Some time ago, I endeavoured to prove, in contradiction to the opinion of many modern archæologists, that the mediæval effigies are representations of the dead bodies, as laid in state, or prepared for consignment to the tomb. The following circumstance from *Simeon of Durham's History of the Kings* is strongly corroborative. The body of St. Cuthbert was disinterred, on account of the incredulity of certain persons, four hundred and eighteen years after his burial, A. D. 1104.

"His hands, reclining on his breast, appear to be extending their stretched out fingers to heaven, and to be incessantly demanding the mercy of God in behalf of a people devoted to him. For he, who at the hour of his death, raised those hands aloft in prayer in behalf of himself, now since his death hath ever kept them raised for the expiation of our crimes."

The effigies of bishops being most commonly represented with the right hand raised in the act of benediction, it is imagined by many, that this is undeniably living action; yet a passage in Malmesbury's *Life of the Kings* seems to elucidate the subject:

"When it pleased God to call the bishop (St. Augustine) to heaven, and he was lying in extreme bodily pain upon his bed, neighbours flocked around him that they might partake the final benediction of the holy man."

If such importance was attached to this final benediction, it was obviously an imposing, and most suitable attitude for the corpse; and, in all probability, the arm of an embalmed bishop, with the fingers extended, was sometimes thus placed. It appears from a modern work, that in the Polynesian Islands, the chiefs are to this day laid out in a similar manner, holding various instruments in their hands. C. T.

Brass Plate in Aughton Parish Church (Vol. xii., p. 164.).—It may be interesting to C. E. D. to know, that in the parish church of Ormskirk, affixed to the wall of the north aisle, and over a small burial-place, called the "Mossock Chancel," in the parish registers is an inscription on brass, nearly like the one he has copied at Aughton. Here is a copy of it:

"Jesus Maria,
"God save the King.

"My ancestors have beene interred heare 385 years —
This by auntient evidence to mee appeares;
Which that all maye knowe and none doe offer wrong,
It is tenne ffotte broade, and 4 yeardes and a halffe longe.

Anno Domini 1661. Henry Mosoke, Ætatis suæ 14. Ad Maiorem dei Gloriam. Richard Mosok, Sculpsitt."

How this family, which is generally believed to be one and the same in both cases, could have interred regularly at both churches, for nearly the same length and period of time, as the plates would seem to denote, has for some time been a puzzle to me. I know of none of the descendants of this ancient family bearing the above name. The hall, at which they for a long time resided, still bears their name; and is occupied as a farmhouse, about four miles from Ormskirk. J. D.

Ormskirk.

"La Saxe Galante" (Vol. xii., p. 205.).—The Query of S. T. refers to a curious little book, attributed by Barbier to the Chev. de Salignac, author of a *Histoire Générale de Pologne*, Paris, 1750; but which other bibliographers, probably with more truth, consider to be an anonymous production of the Baron Poellnitz, celebrated for his *Mémoires* and his religious tergiversation. The book is, what the title of the English translation imports, a secret history of the court of Dresden under the Elector Jean George IV., and his brother Frederic Augustus, King of Poland; seasoned with ample details of their various mistresses, and a rich store of amorous and diplomatic intrigue. Much of this we are led to expect from the character of the latter monarch, which is given in the commencement of the volume:

"Ce dernier Prince étoit galant, bien fait, et amoureux, et quoiqu'il eût eu diverses passions, il aimoit aussi tendrement que si le plaisir d'aimer eût été nouveau pour lui."

S. T. also asks whence this book is *translated*. This information I cannot afford him; nor was I

aware that the work of which I have been speaking, and which is now before me (*La Saxe Galante*, A Amsterdam. Aux dépens de la compagnie, 1734, 12mo. pp. 416.), was not originally written in French. All the other productions of Baron Poellnitz are in this language, into which, however, in the present instance, he may have translated from a German original. WILLIAM BATES.

Birmingham.

Russia and Turkey (Vol. xii., p. 202.). — I doubt the authenticity of the medal said to have been struck during the Congress of Verona in 1822. It was not usual, then and there, to strike medals with English inscriptions; if this was in any other language, the precise words should be given, that we may judge whether they are correctly rendered by "I should like Constantinople." It was scarcely "in honour" of Nicholas to represent him so openly expressing, in 1822, that desire for the "sick man's" estate, which he broke so cautiously to our ambassador thirty years later; and another difficulty arises from the fact, that in 1822, Nicholas was neither emperor nor heir presumptive. H. B. C.

U. U. Club.

Thomas Perceval, F.S.A. (Vol. xii., p. 266.). — He was born Sept. 1, 1719, and ob. 1763, æt. 44. He was buried in a vault within St. Paul's Chapel, Royton, where his wife, Martha, daughter of Major Benjamin Gregge, of Chamber Hall, in Oldham, was buried in March, 1760, æt. 45; but no monument was erected to his memory. Could ALPHA state what became of his antiquarian collections, referred to by local historians as "the Perceval MSS."? F. R. R.

"Λαμπάδιον" (Vol. xi., p. 465.; Vol. xii., pp. 18. 235.). — Lampadion was the received name of a lively and petulant courtesan in the later Greek comedy, the corresponding character to which, though her morality may be more correct, is not wanting on the English stage. Lucretius, in describing the delusions of lovers who convert the defects of their mistresses into excellences which have an affinity with them, thus use the name:

"Balba, loqui non quit? τραυλίζει· muta, pudens est;
At flagrans, odiosa, loquacula, Λαμπάδιον fit."
IV. 1157-8.

"If your mistress stammers, you say that she lisps; if she is silent, you call her modest; but if she is quarrelsome, ill-tempered, and garrulous, you dignify her with the name of a Lampadion."

The name likewise occurs in a fragment of Varro apud *Non.*, c. ii. § 906.:

"Quid tristiorem video te esse? num angit hæc Lampadion?"

In this extract from a dialogue the person addressed is described as annoyed by the smartness and impertinence of a courtesan; her sex is marked by the pronoun *hæc* prefixed to the neuter form *Lampadion*. L.

Duty on armorial Bearings (Vol. xii., p. 206.). — M's Query respecting the above, as to whether a person having a wafer-stamp seal in his possession would be liable to duty, has been often answered in the affirmative by the judges, if the device could be construed by any means into the representations of a crest: so has the crest in the top of a common pencil-case caused its possessor to be honoured with the payment of duty for "having armorial bearings." A curious case was decided a few years ago by the judges upon appeal. An innkeeper (I believe in Oxfordshire) was charged the armorial bearings' duty. It appeared that the house had formerly belonged to a gentleman, and in the entrance-hall were left a couple of old painted chairs, on the top rail in the backs of which was painted the shield or crest of the former possessor. Mine host objected to the charge, alleging that the honour of bearing coat-armour was none of his, the chair having passed through the possession of many before they came to him; but his arguments were of no avail, the judges decided that he must pay for the unlucky ornaments; but I suppose it was not long before the painter's brush obliterated them. The only exception that is allowed is, that of a mayor or other officer using the armorial bearings of the corporation during their time of office. J. B—N.

Etiolated (Vol. xii., pp. 186. 234.). — I hope that H. BASCHET will kindly pardon me if I correct an error or two in his attempt to explain the word etiolated. Αἴθω does not mean *I shine*, but *I burn*, or *kindle*, or *set fire to*; it rarely means *I am on fire*. Αἰτία has nothing to do with αἴθω, either in its etymology or its signification. Αἰτιολογία, or *ætiology*, has nothing to do with *etiolated*, nor has either *ætiology* or *etiolated* anything to do with *etique*, which is a Greek word from ἔχω, *I have*; whence ἕκτικος, *hectic*, pertaining to ἕξις, or *habit*, *i. e.* habitual, constitutional. *Hectic* has nothing to do with *consumptive*, except that hectic fever is among the symptoms of consumption. H. BASCHET has taken his interpretation, I fear, from the *Imperial Cyclopædia*, a book which, on account of its many blunders, needs to be used with much caution. I will not hazard an attempt to furnish a derivation of etiolated. I may add that the word is not a neuter verb, but a passive participle, though, perhaps, "to etiolate" may not be found in use. It seems to be of French growth. E. J. S.

Will MR. GANTILLON be satisfied with the derivation MR. CRAIG gives of the word "etiolated," from Αἴθω, to shine? It is the only one I have met with, and seems to illustrate the *blanching*

influence of long confinement, and habitual (partial) exclusion from the light, that important agent in vegetable development, as in the colouring of vegetable matter. Αἴθω is to burn (with a shining light, to blaze, though rarely and intransitively). Thence we may get perhaps the *whitening* action of fire, the *pallor* of *ashes* that have lost their fiery glow. We must adopt, I think, some such deduction as this in Mr. Craig's etymology, otherwise I know not how we are to arrive at the *blanching* process of *discoloration*, of which the plant offers us an analogy, and which seems to be implied in the word in question. For Αἴθω is properly used to denote a *flaming* or *fiery* brightness, which but ill accords with our idea of "etiolation:"

"Equally delicate and mysterious is the relation which our *bodies* bear to the passing *light*. How our feelings, and even our appearance, change with every change of the sky! When the sun shines, the blood flows freely, and the spirits are light and buoyant, the energy is greater, the *body* is actually stronger in the *bright light* of day, while the health is manifestly promoted, digestion hastened, and the *colour* made to play on the cheek, when the rays of sunshine are allowed *freely* to sport around us." — Prof. Johnston's *Chemistry of Common Life*.

F. Phillott.

P. S. Since writing the above, I have seen Mr. H. Baschet's reply to Mr. Gantillon's Query, which he will consider far more satisfactory than my own. The garden "celery" and "seakale," which, exclusive from the action of the light, become so delicate, are examples of vegetable "etiolation;" but with myself serious *etiolation* would ensue before I considered "Aitho" a satisfactory derivation, for the reason given above, unless indeed we connect at the same time the idea, *fiery* brightness, and *pale*, *silvery*, or *crystal* splendour with the verb already mentioned.

"*Villikins and his Dinah*" (Vol. xii., pp. 183. 293.). — Your correspondent, Mr. Mackenzie Walcott, is in error in ascribing the authorship of the above ballad to Robson. It is mentioned by Bristed in his *Five Years at an English University*, as being much in vogue at supper-parties at Cambridge during his under-graduateship, which, I believe, commenced in 1840. N. M. F.

United University Club.

Limberham (Vol. xii., p. 145.). — This is the name of a character in Dryden's comedy of *Limberham, or the Kind Keeper*, who is described in the dramatis personæ as "a tame, foolish keeper." It is probable that the name was thenceforth applied to those miserable dunces who submitted to play the despicable part satirised by the dramatist. The comedy was so offensive to the Duke of Lauderdale, who it was generally believed was the original from whom the author drew the character of Limberham, that the performance was stopped after the third night. The duke was however so powerful, that Dryden did not dare to avow any such intention on his part, and denies in his preface that the character was meant for any particular person. Langbaine, who considers this the best of Dryden's comedies, quotes the following lines upon the subject:

"Dryden, good man, thought keepers to reclaim,
Writ a kind satire, call'd it *Limberham*.
This all the herd of keepers straight alarms,
From Charing Cross to Bow was up in arms;
They damn'd the play all at one fatal blow,
And broke the glass that did their picture show."

J. S. Coyne.

A Mother Twelve Years of Age (Vol. xii., p. 184.). — Joseph Meade, writing from Christ's College, Cambridge (April 8, 1626), states a still more extraordinary case, viz., "a child of one Disher, a bookbinder, *not fully eight years old*," being declared *enceinte*, on the testimony of some midwives, by a singing-master of Trinity College, who was apprehended and lodged in prison in fetters. Cl. Hopper.

"*Handbook*" (Vol. xii., p. 276.) is evidently a *coinage* of *Handbuch* into English. A single additional letter — *Handybook* — would have given a *translation* into already current English.

K. Th.

National Education and Reformation (Vol. xii., p. 244.). — Will not J. Whitaker find useful information on this subject in Kay's *Social State and Education of the People of England and Europe*, published by Longman in 1850? Laing's *Notes of a Traveller*, first and second series, abound also in valuable expressions of opinion on these subjects in most European countries.

J. S. N.

Grange Road, Bermondsey.

Cat-in-Pan (Vol. xii., p. 268.). — *Cat-in-pan* has all the appearance of an illiterate accommodation of a familiar phrase or term for a misunderstood expression of nearly the same sound. Good Dr. Pegge might have remembered that "Catipanus" (apud *Romualdum in Chron. MS.*, an. 998. 1011, 1012. 1066.) was but a slight modification of the well-known title, "Catepanus," borne by a long series of prefects or captains of Apulia and Calabria, under the Greek emperors, after the expulsion of the Ravennese Exarchs. Its unanimously acknowledged derivation from κατεπάνω, is countenanced by the judicious and accurate Ducange; and there is no doubt that, from France, it was imported to England, since the proper sobriquet for a "Jack in office" among our neighbours and allies, not many centuries ago, was "*Catepon*, homme chargé en chef de quelque opération." Indeed, there are reasons for strongly questioning the identity of *cates*, friandises,

dainties, and *cake;* it seems much more natural to refer it to *questes*, in the singular *quête*, from *quester*, to cater, whence *quêtier*, *quêteur*, a caterer. As the Editor of "N. & Q.'s" unphilological countrymen here have transformed a tan-yard (*tchéroterie*) into a cherry-tree, three knolls (*les treis hougues*) into three hogs, and Notre Dame du Castel into the kettle parish, we need not be surprised at the substitution of so unusual a dish as the said *cat-in-a-pan* for the proverbial nick-name of an unprincipled and time-serving disciple of the Vicar of Bray. G. M.

Le Hurel, St. Martin's, Guernsey.

"*Konx Ompax*" (Vol. xii., p. 305.).—Your correspondent Mr. Mansfield Ingleby will probably find all that he requires in Lobeck's *Aglaophamus*, p. 775. *sq.* The connexion of these words with the Eleusinian Mysteries depends probably on a misunderstanding of the words of Hesychius, *s. v.*, a mistake perpetuated by Potter (*Greek Antiq.*, vol. i. p. 448.; Cf. Smith's *Dictionary of Antiquities, s. v.* "Eleusinia").

The interpretation given in Liddell and Scott's *Lexicon* is no doubt correct. The following extract from a note I made many years ago, may interest your correspondent:

"At the conclusion of the Mysteries of Eleusis, the congregation was dismissed in these words, 'Κογξ 'Ομπαξ.' These mysterious words have been considered hitherto as inexplicable. They are pure Sanscrit, and used to this day by Brahmins at the conclusion of religious rites. They are thus written in *the language of the gods*, as the Hindoos call the language of their sacred books.

"*Canscha . Om. . Pacsha.*

"*Canscha* signifies the object of our most ardent wishes.

"*Om* is the famous monosyllable used both at the beginning and end of a prayer, or any religious rite, like Amen.

"*Pacsha* exactly answers to the obsolete Latin word *vix;* it signifies change, course, stead, place, turn of work, duty, or fortune. It is used particularly after ponring water in honour of the gods and Pitris.

"It appears also from Hesychius, 1. That these words were pronounced aloud at the conclusion of every momentous transaction, religious or civil. 2. That when judges, after hearing a cause, gave their suffrages by dropping of pebbles of different colours into a box, the noise made by each pebble was called by one of these three words (if not by all three), but more probably by the word Pacsha, as the turn or *pacsha* of the voting judge was over. When lawyers pleaded in a court of justice, they were allowed to speak two or three hours, according to the importance of the cause, and for this purpose there was a clepsydra or water-clock ready, which making a certain noise at the end of the expired *pacsha, vix*, or turn, this noise was called *pascha.*"

From *Asiatic Researches*, vol. v. § 19., Lond. 8vo., 1801, remarks by Capt. Francis Wilford on the Cabirian Deities, &c. Anon.

Miscellaneous.

NOTES ON BOOKS, ETC.

With the dull days and long evenings of November come the usual signs of increased activity in the Old Book Trade. Catalogues are daily issued; and the leading auctioneers announce the various collections of Books, Coins, Engravings, and other articles of a similar character, which are destined to change hands under the influence of their all-powerful hammers during the coming season.

Messrs. Puttick and Simpson, besides sundry miscellaneous collections, announce for sale under their auspices, the libraries of Sir Richard Burton, the Rev. Dr. Townsend, the Rev. Dr. Gilly, and Mr. Golding Bird; a valuable collection of autographs; and a very extensive and interesting Collection of Historical MSS., formed by the late Francis Moore, Esq., during a fifty years' residence in Paris.

Messrs. Sotheby and Wilkinson, in addition to many important Sales of Coins, Engravings, &c., including the late Col. Durrant's collection of the Works of Hollar and Faithorne, will dispose of the libraries of the Rev. H. Pemble, Sir G. A. W. Shuckford Evelyn, the late William Brockedon, F.R.S., the late Dr. Stokes, and the Shakspearian and Dramatic Literature, collected for and used in the first five volumes of Mr. Halliwell's folio edition of Shakspeare, and Mr. Meigh's Collection of Autograph Letters.

Mr. Hodgson, in addition to some extensive miscellaneous collections, is about to sell the valuable stock of Mr. Bigg, the well-known Parliamentary Bookseller, and the entire stock of books, copyrights, &c., of Messrs. Orr and Co.

Messrs. Southgate & Barrett, besides other Collections of Engravings, announce the Sale of the entire remainder of the "Vernon Gallery," and the water-colour drawings of the same; the entire stock of the valuable Standard Publications of Messrs. Ingram & Co., with stereotype plates, copyrights, and unpublished MSS.

Mr. Lewis, in addition to sundry Miscellaneous Collections of Books, Engravings, &c., will sell the stereotype plates, copyrights, &c., of Mr. Addey of Old Bond Street.

While on the subject of Sales, and knowing how frequently books are sold in the country without the knowledge of the London Trade, we call attention to a three days' Sale, which will commence on Tuesday next, at Sandhills, near Christchurch, Hampshire, of a portion of the Library of the late Sir George Rose.

All visitors to the interesting *Exhibition of Mr. Fenton's Photographs from the Crimea* will remember the very characteristic portrait of *The Times'* "Special Correspondent" there exhibited. From this, a most admirable lithograph has just been published; and all who have read the brilliant reports made by this much abused (his opponents say much abusing) representative of the English newspaper press, cannot but look with some interest on this picture of him, "in his habit as he lives."

We have several interesting books waiting for *Notes*, but must postpone them until next week.

BOOKS AND ODD VOLUMES

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Alfred, a Masque; as revived at Drury Lane. 1773. 8vo. Cadell.
Ker's Donaides, with Mallet's Imitation.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

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Notices to Correspondents.

Mr. Carruthers's *interesting Paper on* Pope's Correspondence with Teresa and Martha Blount, *and several other valuable communications, are unavoidably postponed until next week.*

Daniel's Poems. *We believe this reprint was not published by any bookseller. Copies may probably be procured from the editor*, Mr. Morris, 3. *Belvedere, Bath.*

Mr. W. H. Hart, and Mr. J. Gairdner *are thanked. Their valuable historical documents shall have early insertion.*

New York. *Mr. D'Alton's* Army List of James the Second *is now published. We have just received a copy.*

A. B. R. *is thanked, but he will find his* Notes of the Poetry of the Anti-Jacobin *anticipated in our* 3rd Vol. pp. 348., &c. *His former kindness touching* The Old Countess of Desmond *has not been lost sight of.*

Robert S. Salmon. *Will you favour us with a complete copy of the* Carol *quoted by you?*

R. D. Webb *will find in* "N. & Q.," Vol. vi., pp. 93. and 204., *some very curious information respecting* The Electric Telegraph anticipated.

A Country Subscriber. *The inconvenience of which you complain is the result of the manner in which the Stamp Office chooses to affix the stamp. Fresh endeavours shall be made to remedy it.*

Mr. J. Mansfield Ingleby. *Many thanks. Beneath your notice or ours.*

Replies to many other Correspondents in our next.

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LONDON, SATURDAY, NOVEMBER 17, 1855.

Notes.

POPIANA.

Pope's Letters and Quarrel with Ralph Allen.—It is obvious that most of our previous knowledge and impressions regarding the private history of Pope, requires now to be sifted and modified. The poet delighted in stratagem and mystification; he inserted, omitted, altered, and transposed names, initials, dates, and incidents, for the purpose of misleading and perplexing his readers and editors; and in this labour it must be confessed he was eminently successful. Mr. Bowles had a glimpse of the reality as respects the letters, but it was not until the writer in *The Athenæum* obtained access to a portion of the original correspondence, and saw how the printed copies had been "cooked" or manufactured, that the public was made fully aware of the extent of the deception. This new track of illustration has been well followed up in "N. & Q.;" and in Vol. xii., p. 277., W. M. T. has added an interesting contribution relative to Mrs. Elizabeth Thomas, and the Sappho or Sapphos of the printed correspondence. The assumption of the poet's intimacy with this lady is no doubt primarily due to the fact that Mrs. Thomas, in her letter to Cromwell, incidentally includes Pope among her absent friends, and to the poet's substitution of "Mrs. T——" for Mrs. Teresa, which led Ayre, in his *Life of Pope*, 1745, to conclude that Mrs. Thomas was the person meant. Ayre printed the name at length, and added, that "Mrs. Thomas passed whole days, and more than days, with Mr. Cromwell or Mr. Pope, or both." The antiquated scandal passed current with Bowles, Roscoe, and other editors of Pope down to his latest and least, who will certainly attempt no justification. Such errors are very easily committed, when there is no suspicion of bad faith, and when corroborating circumstances seem to point to the wrong conclusion.

I am nevertheless much surprised, like W. M. T., at the note in Bowles, which asserts that "Mrs. T——" was Mrs. Thomas *in the original*. The notes marked "C" in Mr. Bowles's edition of *Pope* were supplied by Mr. Alexander Chalmers, who had obtained the use of the original letters addressed to Teresa and Martha Blount. The letters were then in a loose state, and I am sorry to add that many were never returned, and cannot now be recovered. The letter in question, however, is in the collection at Maple Durham, and there the passage reads, "Mrs. Teresa has honestly assured me that but for some whims of that kind which she can't entirely conquer, she would go a-raking with me in man's clothes." Besides reducing the name to "Mrs. T——," Pope altered some of the expressions, as may be seen from the printed correspondence. Indeed, it may be safely asserted, that not one letter of the poet's was ever published by him without alteration. To correct, amend, and retouch, was through life his favourite employment. Like Southey, he must have rejoiced in proof-sheets! He might nod at table over his wine, even when the Prince talked of poetry; but had "Fritz" put a manuscript into the poet's hand for examination, he would soon have discovered how completely awake were Pope's critical faculties. Bolingbroke forgot the strength of this habit — or rather passion — of his friend when he insulted his memory with respect to the corrections made on the "Patriot King." Sometimes one is at a loss to discover the object of Pope in these alterations. For example, if it were necessary to tell the world of his desire to serve Martha Blount, it would have been as well in the following instance to have given the original expression of his feelings. Letter XVI. of the series addressed to the ladies at Maple Durham, in Roscoe's edition stands thus:

"I must not conclude without telling you, that I will do the utmost in the affair you desire. It would be an inexpressible joy to me if I could serve you, and I will always do all I can to give myself pleasure. I wish as well for you as for myself; I am in love with you both as much as I am with myself, for I find myself most so with either when I least suspect it."

In the original letter the conclusion is both more piquant and affectionate, besides containing an allusion to one of the beauties of the day:

"Now I am talking of beauty, I shall see my Lady Jane Hyde to-morrow at Cornbury. I shall pass a day and night at Blenheim Park, and will then hasten home, taking Reading by the way. I have everywhere made inquiry if it be possible to get any annuities on sound security. It would really be an inexpressible joy to me if I could serve you, and I will always do my utmost to give myself pleasure.

"I beg you both to think as well of me — that is, to think me as much yours as any one else. What degree of friendship and tenderness I feel for you I must be content with being sure of myself, but I shall be glad if you believe it in any degree. Allow me as much as you can, and think as well of me as you are able, of one whose imperfections are so manifest, and who thinks so little of himself as to think ten times more of either of you." (No signature.)

The following is an instance of elaboration. Letter XIII., in Roscoe's series, begins thus:

"You have asked me news a hundred times at the first word you spoke to me, which some would interpret as if you expected nothing better from my lips: and truly it is not a sign two lovers are together, when they can be so impertinent as to inquire what the world does. All I mean by this is, that either you or I are not in love with the other. I leave you to guess which of the two is that stupid and insensible creature, so blind to the other's excellences and charms.

"This, then, shall be a letter of news; and sure if you did not think me the humblest creature in the world, you

would never imagine a poet could dwindle to a brother of Dawks and Dyer, from a rival of Tate and Brady."

The original is destitute of the above preliminary flourish; it stands as follows:

"LADIES.—It is a difficult task you have imposed upon me, that of writing news; and if you did not think me the humblest creature in the world, you could never imagine a poet would dwindle to a brother of Dyer and Dawkes, and an associate of Tate and Brady. At this time, indeed, I might allege many excuses for disobeying you in this point—as, first, that I have too much news to warrant the writing any. Secondly, that it is dangerous; and, thirdly, and principally, that it is troublesome to me."

Many expressions of attachment and self-abasement—graceful and becoming, as addressed to young ladies of rank and beauty—are omitted in the printed correspondence. One epistle begins: "Fair Ladies—*I would call you dear ladies, if I durst;*" and he tells them, that "the days of beauty are as the days of greatness, and so long *as your eyes make their sunshine*, all the world are your adorers." The words here given in Italics were omitted. In the above extract, perhaps, the reference to his visiting at Blenheim caused Pope to make the alteration, as in his latter days his friendships lay chiefly among the opposite party. He was also, as the writer in the *Athenæum* justly remarked, averse to ranking with the Roman Catholics, though he nominally adhered to the old faith; and I find in the original letter on Arabella Fermor's marriage, the words: "*My acquaintance runs so much in an anti-Catholic channel*, that it was but the other day I heard," &c. In another letter, entitled, *To a Lady in the Name of her Brother*, a certain priest, Sir William Kennedy, is transformed into "The reverend Mr. ——." This letter is one of the most objectionable in the series. It is found only in what Pope called the surreptitious editions; but it was assuredly written by him, commencing "Dear Sisters," and printed with the usual amount of verbal alteration. Instances of this kind might be multiplied. Delicacy and decorum prompted other excisions; for the manners of that age allowed great latitude, both in conversation and writing, as the Suffolk correspondence and memoirs of the period abundantly show. Pope certainly exceeded; his genius and the allowance made for "a man of his make" (his own expression) proving his shield and buckler; but he knew that something was due to public appearances. No imputation, unless it be that of too great indulgence, rested on his female friends. Their innocence is established even by letters unfit for publication.

My object, however, at present, is to direct the attention of some of the correspondents of "N. & Q." to Pope's quarrel with Ralph Allen. Mr. Cunningham, in his edition of Johnson's *Lives*, has copied Sir John Hawkins's version of the story, that Martha Blount, when on a visit with Pope at Prior Park, "signified an inclination to go to the Popish chapel at Bath, and desired of Mr. Allen the use of his chariot for the purpose; but he being at that time Mayor of the city, suggested the impropriety of having his carriage seen at the door of a place of worship to which, as a magistrate, he was at least restrained from giving a sanction, and might be required to suppress, and therefore desired to be excused." The published letters give no support to this statement, but it had probably some foundation in facts not yet ascertained. Was Mr. Allen Mayor of Bath in 1743? I am convinced that Mr. Roscoe is wrong in assigning the misunderstanding to the year 1742; it must have occurred in the autumn of 1743. Mr. Allen said the dispute rested entirely upon a mutual misunderstanding between Martha Blount and his wife, which appeared in two or three days after Martha's arrival. Pope gallantly took the whole cause of the quarrel on himself; it was in resentment of the conduct of the Allens to *him*, and to remove him from such treatment, that she stayed alone to suffer it. She did stay at Mr. Allen's for some days after Pope left, at which he was by no means pleased, as appears from the printed correspondence. Martha, in her account of the affair to Spence, said she soon observed a strangeness of behaviour in them; they used Mr. Pope very rudely, and Mr. Warburton with double complaisance, to make their ill usage of the other more apparent; herself they "used very oddly, in a stiff and over-civil manner." I have already expressed my opinion, that "it is highly improbable, that Mr. Allen, who so often entertained the poet, and who so cordially admired his genius, should have treated his visitor with rudeness" (*Life of Pope*, p. 287.). But in the Maple Durham Collection is a letter on this subject, which had escaped my notice. It is addressed to Pope, whose reply to it will be found in Bowles and Roscoe. The letter is in Martha Blount's handwriting, but is without signature:

"I hope you are well. I am not. My spirits are quite down, though they should not, for these people deserve so much to be despised. One should do nothing but laugh. I packed up my things yesterday; the servants knew it; Mr. and Mrs. Allen never said a word, nor so much as asked me how I went, where or when. In short, from every one of them much greater inhumanity that [than] I could conceive anybody could show. Mr. Warburton took no notice of me—'tis most wonderful. They have not one of them named your name, nor drunk your health, since you went. They talk to one another without putting me at all in the conversation. Lord Archibald [Lord Archibald Hamilton] is come to Lincolm [Lincombe]. I was to have gone this morning in his coach, but unluckily he keeps it here. I shall go and contrive something with them to-day; for I do really think these people would shove me out, if I did not go soon. I would run all inconveniences and drink the waters, if I thought they would do me good. My present state is deplorable

—I'll get out of it as soon as I can. Adieu. My compliments to Mr. Br—— [illegible].

"Thursday Morning, 8 o'clock."

Addressed —

"To Mr. Pope, to be left with Mr. Pyne, the Postmaster, Bristoll."

Pope's answer, the 61st (misplaced) in Roscoe's series of "Letters to and from Martha and Teresa Blount," evinces his hearty sympathy with his female friend, and his strong affection for her. He was pained to find that she was still under the roof of the Allens, and dreads their provoking her to any expression unworthy of her: "even laughter would be taking too much notice." The difficulties attendant on a lady then travelling alone, or Martha's peculiar timidity, with an indication perhaps of the state of the roads requiring six horses, are seen in this passage:

"If you would go directly to London, you may, without the least danger, go in a coach and six of King's horses (with a servant on horseback, as far as Marlborough, writing to John [his man John Serle] to meet you there), for 6*l.* or 7*l.*, as safe, no doubt, as in any nobleman's or gentleman's coach."

How poor Martha got out of her perplexity, is not stated. Ralph Allen and Pope afterwards met, but the rupture was never wholly made up; and the poet's will, if not "polluted with female resentment" towards Mr. Allen, as Johnson alleges, at least bore marks of wounded pride and a sense of injury. All Pope's quarrels realised Coleridge's fine lines:

"They stood aloof, the scars remaining,
Like cliffs which had been rent asunder."

R. CARRUTHERS.

Inverness.

Pope and Bathurst the Bookseller (Vol. xii., p. 357.). — MR. WOODMAN is pleased to say that I have "fallen into several errors;" but out of tenderness and delicacy, I suppose, he is content to point out *one* error—that Motte, the bookseller, "died March 12, 1738, not 1758, as stated by P. A. B." As I do not think it creditable that vague charges and mere assertions should appear in the pages of "N. & Q.," I request — at all sacrifice of my personal feelings — that he will specifically refer to these "several errors," that I may justify, correct, or stand corrected. Meanwhile, in respect to my one specific error, I shall take leave to refer you and your readers to my letter (Vol. xii., p. 60.), the *sole purport* of which was to draw attention to that very error, or other errors, in certain statements in the *Gent. Mag.* (date and pages were given). It had been there stated that a letter from Pope, without date, proved that he, Pope, continued to receive large sums from Bathurst, Motte's *successor;* whereas, I observed, Pope died in 1744, and Motte, *according to the writer in the Gent. Mag.* (p. 146., there referred to), *lived to* 1758. My one error, therefore, consists in having, as MR. WOODMAN asserts, pointed out an error in the *Gent. Mag.!* I saw there must be error *somewhere*, and threw out a conjecture — could "only suppose" — that Pope's letter must have been written many years before, and addressed to Bathurst while he was "the apprentice, servant, or partner of Motte." MR. WOODMAN is evidently shocked at the idea of his grandfather having been a "servant," calls it "an amusing supposition," and tells us that Nichols said "he was reputed a baronet, though he did not choose to assert his title." Well, what if he were? MR. WOODMAN does not, I suppose, deny that he was a bookseller, and that is all we are concerned to know. Being a bookseller, he must have been an apprentice; and if, as usual, there was an interval between apprenticeship and partnership, he was during that interval the servant of Motte; and in the honest, wholesome simplicity of those days, was, no doubt, so called.

P. A. B.

LAY PREBENDARIES.

Camden, a Prebendary of Sarum.—

"This distinguished scholar, antiquary, herald, and historian, though a layman, was collated to this prebendal stall [Ilfracombe] by his friend Dr. John Piers, Bishop of Sarum, early in 1589. 'In the preceding June, 1588,' says Wood, p. 409., *Athenæ Oxon.*, 'he took a journey to Ilfracombe, in Devonshire, to obtain more knowledge in the antiquities of that county and elsewhere, for *the next edition of his Britannia;* and on the 6 February following, he was made Prebendary of Ilfracombe, in the church of Salisbury, in the place of one J. Hetman, *which prebendaryship he kept to the time of his death.* The said journey, and others that he took for that purpose, the charges of them were defrayed by Dr. Gabriel Goodman, Dean of Westminster.*

"His collation to the Prebend is not *now* to be discovered in Bishop Piers's register. The truth is, the acts of about four years of the register have perished, viz. from 3 March, 1584-5, until his translation to York, 19 February, 1588-9. Perhaps the loss may have been occasioned by the indiscriminate havoc and spoliations during the grand rebellion, when the Bishop's Palace was turned into a tavern! But that Camden held the Prebend of Ilfracombe until his death, is thus distinctly proved from folio 19. of the register of Dr. John Davenant, Bishop of Salisbury:

"'Vigesimo tertio die mensis Februarii Anno Dñi juxta computacionem Eccliê Anglicane millesimo sexcentesimo viccsimo tertio apud Westmonasterium antefatus Rev. Pater Canonicatum in Ecclia suâ Cathedrali Sarum et Prebendam de Ilfracombe in eadem ab antiquo fundatam *per mortem naturalem* Magistri *Willelmi Camden ultimi Canonici et Prebendarii eorundem nunc vacantes* et ad suam collationem pleno jure spectantes Edwardo Davenant, clerico, in Artibus Magistro contulit, intuitu caritatis,' etc.

"He died at Chiselhurst, Kent, 9 November, 1623, æt. seventy-three; was buried on 19 November, in Westminster Abbey. I look in vain for any authority of his

* Through the same patronage he had obtained his mastership in Westminster School.

having visited, and much less for having *resided* at Ilfracombe, after his appointment to this Prebend, though Lysons (p. 290., Part II., Devon) refers to such a *tradition*. Arms of Camden: argent, a fess engrailed, between six cross croslets, fitchy sable."—*Ecclesiastical Antiquities in Devon*, by the Rev. George Oliver, art. Ilfracombe, note, vol. ii. p. 138.

Independently of the interest felt in any thing illustrative of the title of Camden, I am induced to forward the above extract by observing, that in the new editions by Duffus Hardy of Le Neve's *Fasti Ecclesiæ Anglicanæ*, the name of Camden is not inserted amongst the incumbents of Prebends in the church of Sarum. Neither, indeed, is the collation of Davenant there mentioned as *Prebendary;* though his collations as archdeacon of Berks, in 1630, and as treasurer of the cathedral in 1634, are both given.

Another Prebend (that of Shipton) in the same cathedral, was permanently assigned by James I. to the Regius Professorship of Civil Law at Oxford; and is expressly reserved by an exception in its favour (§ xxix., stat. 13. and 14 Car. II., c. 4.) known as the Act of Uniformity, so as to be tenable by a layman. Query, How do the Cathedral Commissioners intend to deal with this stall? And was the delay in the nomination of the new professor, and the provisional nature of the appointment—so it was described in the newspapers—occasioned by any considerations of the expediency of awaiting their Report? Balliolensis.

Medal of the Duchess of Portsmouth.

The volume of the Harl. MS., 6584., seems to be a rough copy of Bishop Burnet's *History of his Own Time*, with many variations from the printed editions. It contains some useful remarks by Dr. Gifford, who states that, "from many particulars, it appears that the printed editions were not taken from these papers." Among other matters is the following notice of a medal struck for Louise de Queroualle, Duchess of Portsmouth, one of the most extravagant intriguantes of the court of Charles II. At the time it was written the bishop thought the account "deserved to be put in history;" but this trimming prelate, for some reason or other, has omitted to notice it in his published work:

"The king (Charles II.) seemed fonder of the Duchess of Portsmouth than ever, though an intrigue had been discovered between the Grand Prior of France and her, in which it was said that the king, coming himself in a little abruptly on them, where they were together in her closet, saw more than he himself had a mind to see. Upon this the king ordered the Grand Prior to go out of England immediately; but he, that had all the insolence of his country about him, without the spirit that generally accompanied it, began to pretend that, by the laws of England, the king could banish nobody, and that therefore he would not obey his order. But the king let him understand that the laws of England could only be claimed by Englishmen; and so, if he did not obey his orders in twenty-four hours' time, he would make him feel what he could do for him. Upon this he went away: but this, instead of diminishing the king's kindness for the Duchess of Portsmouth, as everybody expected it would have done, increased it to that pitch, that after this the king kissed her often before all the world, which he was never observed to do before this time. There was also a medal struck for her: her face was on the one side, with *Lucia Duchissa Portsmouthensis* about it; and on the reverse a cupid was sitting on a globe, and about him *Omnia vincit.* This was insolent to all degrees, the medals being exposed to sale by the goldsmiths: and one that happened to go by a goldsmith's shop, bought one of them for me, which I happened to show that evening to some of the court that came to see me. Whether this was told again or not I cannot tell, but the very next day all the medals were called in, and were never seen any more. So that I never saw any of them but my own, which is in silver, and of the size of half-a-crown. This I thought deserved to be put in history, to show how far the insolence of a whore can rise."

One of these silver medals, I am informed, is preserved in the British Museum. J. Yeowell.

Burials without Coffins.

In looking over some memorials of a distinguished family in the West of England, I find the burial of one of its members thus recorded:

"April 30, 1701, died Sir N—— L——, at his house in H—— ——, and was buried in the outer chancel of the said church, on the 3rd of May, at 12 of the clock at night, *without a coffin*, according to his own directions. He was then in his 88th year."

Some of your readers can state whether instances of this mode of burial have occurred to them. At this moment I can only call to mind that George Psalmanazar, fifty years later, "carnestly requested that his body should not be enclosed in any kind of coffin, but be decently laid in a shell without a lid or other covering." We are told that the Emperor Joseph* prohibited the interment of bodies, not in churches only, but in towns and their suburbs. He also proscribed the use of coffins, and ordered lime to be strewed on the corpse to accelerate its dissolution. This latter edict, Eustace tells us, giving general disgust, was suppressed.

Might not good reason be given for the *occasional* adoption of this practice, so that the dust should speedily "return to the earth as it was"? How many painful scenes, both in churches and churchyards, and how much of infectious disease might have been prevented, if, in committing the body to the ground, "earth to earth" had been *literally* carried into effect, and that a triple, or even a single coffin had not been used. What sad spectacles have been presented to survivors

* Query, Joseph I. or II. ?

visiting the vaults of their forefathers! — heaps of coffins pressing down each other, broken into fragments, illustrating literally what our Lord alludes to, "whited sepulchres," fair outwardly, but "within full of dead men's bones and all uncleanness."

A friend of mine tells me that in digging the foundation of his church, about to be enlarged, a great number of lead coffins were removed. To ensure decency, he superintended the work personally. He was greatly struck with the decomposed state of most of the coffins, those buried fourteen years and upwards, appeared covered with blisters, breaking through *from the inside*, which was quite white and powdery, as though lime had been placed between the shell and the lead. He learnt, however, that lime had not been used, but that the appearances were occasioned by oxydation of the lead, produced by acid contained in the wood of the shells, that oak contains more of this acid than any other wood, and that elm is now generally used, as it contains less, if any, of this destructive ingredient.

Now, if the directions of the worthy Knight, quoted at the commencement of this paper, had been oftener followed, much, if not all, that we have spoken of could not have occurred.

Should this mode of burial be ever again practised, it is, of course, assumed that all that is decorous and reverential should be observed. The corpse should be most carefully shrouded, and conveyed to the grave in a shell, covered with a pall, so that, until actually placed in the grave, the same appearance would present itself to the spectator as is now observable at every funeral.

J. H. M.

Minor Notes.

Newcourt's "Repertorium." — Among the works suggested for republication in *A Plan for a Church History Society*, by Dr. Maitland, is that of Newcourt's *Repertorium*. To help forward so desirable an undertaking, the indefatigable William Cole has collected some materials, which may be turned to account by any future editor of that valuable work. Cole says:

"Having occasionally entered into my copy of Mr. Newcourt's *Repertorium Ecclesiasticum Parochiale Londinense* many manuscript additions from various manuscripts and other authorities, and after the dispersion of my books they may fall into hands that may make no use of them, I thought that putting them all together in this manner, leaving room on the opposite side to enter such other as may occur, might be useful to any future editor of that useful book."

These MS. additions fill about thirty-eight sides of folio, and are preserved in the Additional MSS. No. 5833. in the British Museum. Is anything known of Cole's copy of Newcourt, containing the original notes? J. Yeowell.

No. 316.]

The Cavalry Charge at Balaclava.—At the late banquet in Glasgow, the Duke of Hamilton the chairman, in proposing the toast of the evening — "the Crimean army, and welcome to the victorious heroes who have returned" — spoke of the services and sufferings of our soldiers; and, referring to the charge at Balaclava, said there was not one who joined in it who was not as great a patriot hero as Curtius, who threw himself into the gulf to save his country. Sir A. Alison, who followed the duke in a long harangue, repeated the same comparison. "The leading journal" has thrown some ridicule on this "classical allusion," as inappropriate. Without presuming to argue the question of its fitness or unfitness, I think that a closer parallel to the justly lauded action may be found in the Roman history. Something very similar is stated to have occurred at the battle of Cannæ. Plutarch, in his life of Fabius Maximus, thus relates the incident:

"It is also said, that a strange and fatal accident happened to the Roman cavalry. For the horse which Æmilius rode, having received some hurt, threw him: and those about him alighting to assist and defend the Consul on foot, the rest of the cavalry seeing this, and taking it for a signal for them to do the same, all quitted their horses, and charged on foot. At sight of this, Hannibal said, 'This pleases me better than if they had been delivered to me bound hand and foot.'" — Langhorne's *Plutarch*, 6th edit., vol. ii. p. 19.

Here all the circumstances are combined which occurred at Balaclava — the mistaken order, the devoted charge, the disastrous consequence, and the exulting enemy.

This coincidence seems worthy of notice in "N. & Q.," and in the future history of the Crimean war. F.

Prynne's Removal from Caernarvon to Jersey.— As there have been several notices of Prynne's residence in Jersey, I thought the following copy of the receipt for the expences incurred in the removal of the persecuted antiquary to that island might not be without interest: —

"xj° die Julii, 1638.

"Receaved upon an order of the iiijth of July, 1638, by vertue of his M^{tes} l'res of privy seale dated viij° Junii, 1638, of John Savile, esq're, one of the Tello^{rs} of the Receeipt of his Ma^{tes} Exeheq^{r}, by me Rob't Amvill, the som' of cvj^{li} x^{s} in satisface'on of my chardges, and in considerac'on of the danger and trouble w^{ch} I did undergoe, being imployed by my father the late highe Sheriffe of the Countye of Carnarvan, in conveying W^{m} Prinn by sea from the Castle of Carnarvan unto the Isle of Jersey. I say received - - - evj^{li} x^{s}.

"(Signed) Robert Amvill."

Being simply a receipt, the information it gives is not much; and the apportionment of the sum

into the accommodation afforded to the prisoner, and other items of interest — in fact, the proportion of the *bread* to the *sack* — must remain matter of conjecture till the account itself shall be discovered; which, as it would only contain particulars, and not affect a claim for money, may not have been preserved. J. Bt.

Queries.

MANUSCRIPT OF BASIL KENNETT.

I have in my possession a small quarto MS. (apparently autograph) of about forty leaves, entitled *Verses on Religious and Moral Subjects, translated from some of the chief Italian Poets.* On the leaf preceding the title is the following dedication: "To Mrs. Howe, with the humble respects and affectionate good wishes of Basil Kennett." There is no date. The paper is thin and of fine quality. Water-marks, on some of the sheets, a shield (within olive-branches) bearing a lion rampant, in chief three fleur-de-lis; on others the letters "B. G." surmounted by a crown. The writing seems as old as quite the early part of the eighteenth century. There are twenty short poems. The first consists of twenty-two lines, and is called "The Invocation, from Celio Magno: O di somma bontate ardente sole!" &c. It begins:

"O good supreme! O beauty not to fade!
Of whom a thousand suns are but the shade!"

The other verses are from Petrarc, Tasso, Della Casa, Simon Ran e Rcquesen, Carlo Maria Maggi, Frosini, Filicaia, and Borghini. English titles, The Traveller, The Adventurer, The Pilgrim, The Counsellor, The Monitor, The Philosopher, The Convert, The Penitent, The Example, Heroic Virtue, The Sufferer, Mount Tabor and Mount Calvary, Humility Exalted, Divine Love, Divine Providence, The Grand Alliance, Time, The Retreat, The Watch.

Have these translations been published? If so, when and where? I have not access to Kennett's works. Who was "Mrs. Howe"? What is the explanation of the water-marks? S. W. Rix.

Beccles.

"CURIA," "COMITIA CURIATA."

Am I wrong in thinking the first of these an Alban word? Alba was at the head of a confederacy of thirty curiæ, corporate towns possessing a curia or deliberating body. The *comitia curiata* then was the general assembly for the members of the different curiæ. It is essentially a popular assembly. In process of time, when Rome, the colony of Alba, had so far increased in power as not only to throw off all dependence on, but even to overthrow the mother city Alba, when again the *Curiatii* are Albans, she naturally took the lead in the confederacy of the thirty curiæ. Some of these corporate towns, however, it is probable were destroyed in the different wars of which we read; but, at any rate, as foreigners settled in them who had not the franchise, the *comitia curiata* gradually became, from a popular and representative, a patrician assembly; and thus the change introduced into the constitution by Servius Tullius was similar to that effected by Cleisthenes at Athens. He did not alter the number thirty; but instead of taking for the basis of his government an extinct confederacy of curiæ, he divided the whole people into thirty tribes; in four of which the citizens of Rome herself, in the other twenty-six the inhabitants of the outlying towns in the Roman state, enrolled themselves. Thus a really popular and representative assembly was organized in the *comitia tributa.* Whether the patricians proper, the members of the *comitia curiata*, took much part in the new assembly, is of little consequence; more particularly as they were duly enrolled according to their property in the *comitia centuriata*, a military organisation similar in some respects to that introduced by Lycurgus at Sparta. It does not appear improbable that, before the thirty curiæ were made up from the three nations, the Rhamnes, Tities, and Luceres, the party of Romulus, the Sabines and the Etruscans, the Rhamnes and Tities had each fifteen curiæ. A difficulty has been raised as to the mode of procedure when the curiæ were equally divided on a question; is it not probable, that in such a case the king had a casting vote, which would be a reason for the choice of kings alternately from the Sabine and Roman stock? That the curia, in early times, was very small, it is reasonable to believe; especially as it probably meant at first ten families, which in process of time became ten clans (*gentes*) under a curio. Three of the names of curiæ, which have come down to us — Calabra, Veliensis, and Tifata — seem to be not only local, but to make out a case for the wide extent of Alban rule.

R. J. Allen.

Minor Queries.

Was Anne Boleyn buried at Salle? — Salle Church, Norfolk, is mentioned by Miss Strickland as the burial-place of Anne Boleyn, and I have elsewhere read an account of her body (which had been previously buried in the Tower) being carried off by Sir Thomas Wyatt and a party of faithful friends for more honourable interment.

Some time ago I made a pilgrimage thither for the purpose of seeing the spot, but found the story was not credited by the intelligent inhabit-

ants of the place. Does any one know where her remains now repose? A. S.

"*Gillingham*," *Etymology of.*—The name *Gillingham* has been supposed to be derived from the A.-S. *gyllan*, to roar, howl, &c., in allusion either to the murmuring sound produced by one or two streams that flow through that parish—although the levelness of the country precludes the idea of any waterfall—or else because the wind may be presumed, when rough, to have made a sighing or howling amidst the trees of the forest which once surrounded the place. Now, as it happens that two other places in England, one in Kent and one in Norfolk, rejoice in this identical name, it seems fair to infer that similar considerations may have led to its adoption in all three instances. If there be anything in the above etymology, they ought all to possess some features in common, and perhaps some of your Kent and Norfolk correspondents will kindly give some information on the subject. The A.-S. spelling is *Gillinga* or *Gillingaham*, and discarding the "roaring" etymology, I would submit that the first part of the word is merely the genitive plural of *gilling*, the diminutive form of *gill*, which latter may have been a proper name. The entire name would thus mean "the home of the sons of Gill," and would be strictly analogous in form to Beormingaham, and many other A.-S. local names. This theory certainly requires one to assume the existence of three primitive Anglo-Saxon colonists of the same name, and it is much less poetical than the older etymology, too; but these defects I must beg your readers to pardon. QUIDAM.

"*Virgin Victim.*"—Who is the author of *The Virgin Victim*, a tragedy. Printed at Huntingdon, 8vo., 1777? R. J.

Dr. Dodd's "Sermon on Malt."—Can any of your correspondents trace the origin, or authenticate the anecdote of Dr. Dodd having been compelled by a drunken party to preach on *malt* as his text? The sermon, as far as I remember, began with a division not into sentences, for there was none; not into words, for there was but one; not into syllables, but into letters—M. A. L. T. M., my masters; A., all of you; L., leave; T., tippling. This will be sufficient to indicate the circumstance, and my memory does not serve me with more.

Query, is the person alluded to the too celebrated Dr. Dodd? Y. B. N. J.

Arms of the Lord of Blaencych, &c.—Can any of your Welsh heraldic correspondents inform me what arms were borne by Cadifor Fawr, Lord of Blaencych and Kilsant, &c. According to Enderbie's *Cambria Triumphans*, his arms were: argent, a lion passant, guardant, sable, incensed gules; but in some old family papers, I find the lion is rampant—in other respects the same. Which of these is the correct coat? BRAN.

Dyke of Hopton Castle, Salop.—Some time ago I made a Note of a conversation which I held with a poor woman named Dyke, who described herself as lineally descended from one Richard Dyke, who, in the civil wars, as she stated, defended Hopton Castle for King Charles I. He formed a matrimonial alliance with Minifred, daughter of Sir John Price, the parliamentary general in those parts. At the Restoration, Richard Dyke became security for Sir John, or some one of his family; and, like many another, had to pay for his kindness. Consequently, he retired to Douay, and afterwards to the West Indies; and died in Jamaica. Can any one help me in tracing the pedigree, or in confirming the story? DRO DUCE.

Translator of Gessner.—Can any of your readers inform me who is the translator of the *Works* of Solomon Gessner, published at Liverpool, 3 vols. post 8vo., 1802? R. J.

Honiton Schoolmasters.—From the *Report of Commissioners of Inquiry concerning Charities* (vol. iv. p. 14.), it appears that the Rev. Richard Lewis was appointed Master of the Grammar School at Honiton in the year 1801. Can any correspondent or reader of "N. & Q." inform me *where* I can find a list of the masters of this school *prior* to 1801? or *can any one supply a list* up to the date of the rebuilding of the schoolhouse in 1765? Also, at what date was Philip Prince Master of Honiton School? Any one who could supply these particulars would greatly oblige. S. J. B.

C. Pontius, the Samnite General.—Has Niebuhr any classical authority for identifying the Samnite Pontius, who, in A. U. C. 433., overthrew the Romans at the Caudine Forks, with the Pontius who, in 460, was defeated by the Romans under Fabius Gurges, and afterwards beheaded? Niebuhr affirms that *he* belonged to the Caudine tribe, but the Pontus of 460 was (if we may judge from the statement in Dionysius, that his army consisted of the Pentrian tribe alone) a Pentrian; and further, the strange quietude of the Pontius of 433 for twenty-seven years is not very probable, and is quite unaccounted for. E. WEST.

Voracity of the Hedgehog.—In the few books on natural history to which I have access, the voracity of the hedgehog is not noticed. I beg, therefore, to ask whether a tragical event, which has recently taken place in my house, is consistent with the habits of this (generally described) harmless animal? Our kitchen being infested by cockroaches, I offered any village boy a shilling

who would procure me a hedgehog. A female, with a young one, was soon brought: and, besides having the run of the beetles at night, these animals had always bread and milk within their reach. One day, however, the servants heard a mysterious crunching sound in the back kitchen; and found, on examination, that nothing was left of the young hedgehog but the skin and prickles — the mother had devoured her little pig! A friend has since informed me, that a gamekeeper told him of a hedgehog eating a couple of rabbits which had been confined with it, and killing others. Our cruel beast runs about the house very nimbly at night, and takes high jumps if interrupted. The cockroaches have much diminished in number.

ALFRED GATTY.

Albert Smith. — In a biographical notice of Albert Smith, I found it stated that, while practising as a surgeon, he wrote a work against phrenology; can you tell me any thing of its title or publisher? — if you can you will much oblige an American reader. THOMAS WEBB.

Rules to be observed by Public Meetings, &c. — Can you inform me if there is a work of any authority, yet published, on the laws that regulate, and the rules to be observed by public meetings, committees of societies, &c.?

A TYRO SECRETARY.

John Deane.—I should feel obliged by information regarding John Dean or Deane, who is supposed to have died in South Carolina, Virginia, or Maryland, about 1790, in affluent circumstances; whether he left a will, and the date of his death, &c. He was a native of the North of Scotland.

W. T. DEANE.

Aberdeen.

"*Polypus*" *or* "*Polype?*"—At p. 116. of Sir Benjamin Brodie's *Psycological Inquiries*, he asks:

"Is it at all certain that a *polypus* is endowed with any higher properties than those which belong to vegetable life?"

Setting aside the drift of the question itself, and of another subsequent remark on the polypus, I may be permitted, as a zoophytological student, to inquire, whether Sir Benjamin Brodie's mind was not a little *too* vividly impressed with images from the surgery, when he penned the passages alluded to?

I leave it to Mr. Gosse, or some other abler pen than mine, to defend the position of the *polype*s in the animal kingdom; but having myself seen them busy in capturing prey, and watched them performing the act of swallowing, I cannot of course agree to Sir Benjamin Brodie's implied opinions.

For such a discussion your journal is, however, no fit place; but the orthographical error, on the contrary, is a curious literary fact; and in the event of a third edition of the *Psycological Inquiries*, it would be well corrected.

MARGARET GATTY.

Screw Propeller. — The Earl of Stanhope is stated by a correspondent, Vol. ix., p. 473., to have employed the identical screw propeller now in use, between the years 1802–5. Can you inform me where I can see any drawing of this screw, or an account of the experiment? FUIT.

Minor Queries with Answers.

Montgomery's "*Cherrie and the Slae.*"— What is the meaning of the first three lines of the following verse of Montgomery's "The Cherrie and the Slae"?

"Throw rowting of the river rang,
The roches sounding lyke a sang,
Quhair das kane did abound,
With triple, tenor, counter, mein,
And ecchoe blew a base between,
In diapason sound.
Set with the *Ci-sol-fa-uth* cleif,
With lang and large at list,
With quaver, crotchet, semibrief,
And not a minum mist.
Compleitly, mair sweetly,
Scho fridound flat and sharp,
Nor muses that uses
To pin Apollo's harp."

My difficulty is with the "das kane." The best interpretation I can make is, daws or jackdaws (fowls); as *kane* is generally a stipulated number of fowls paid as rent to the lord of a manor. What is the meaning of "fridound," in the third last line? J. A. PERTHENSIS.

["Das kane," says Jamieson, "should be written as one word; and properly denotes singing in parts: Lat. *discant-us*, from *discento*, to sing treble." Hence, in the second edition, reprinted by Dr. Irving in 1821, the line reads,—

"Quhair deskant did abound."

According to the same lexicographer, *Fridound* means quavered, to warble or quaver in singing, or playing on an instrument. We subjoin a modernised version of the stanza by T. D. (probably the famous T. Dempster):

"Through roaring of the river rang
The rocks, resounding like a sang,
Blyth music did abound;
With treble, tenor, counter, mean,
And Echo blew a base between,
In diapason sound;
Set on Nature's clearest clift,
With thorow base at list;
With quaver, crotchet, semibrif,
And not a minium mist;
Compleatly, more sweetly,
A cording flat or sharp,
Than muse ere did use ere
To pin Apollo's harp."]

Gage on Ciphers. — In the article "Cipher," in Rees's *Encyclopædia*, Mr. Blair gives a specimen

of secret writing, of which, he says, it is impossible to discover the key. I imagine the following work refers to this cipher:

"An Answer to the Challenges given by W. Blair, Esq., respecting a cypher of his own invention, by M. Gage, 8vo., 1809."

As I am unable to obtain a sight of this book, perhaps some of your correspondents will be able to furnish me with the key. P. C.

[We find the space required to comprehend Mr. Gage's Key and Solution to Blair's Specimen is more than we can well spare. It is probable that some of the Norwich booksellers may have the pamphlet among their stock. It is entitled "An Extract taken from Dr. Rees's New *Cyclopædia*, on the article Cipher, lately invented by W. Blair, Esq.; to which is added, A Full Discovery of the Principle. By M. Gage." J. W. H. Payne, Norwich, 1809, pp. 26.]

Edward Holmes. — In the obituary of the *Monthly Magazine* for November, 1799, the following notice occurs:

"Died at Scorton, Edward Holmes, M.A., Master of the Grammar School of Scorton, in the parish of Catterick, formerly Fellow of Magdalen College, Cambridge, and Under-Master of Harrow School. He declined officiating in the church on account of the worship, it being his opinion that Christians should not pray to Jesus Christ, but to God only. He drew up a reformed Liturgy in agreement with his sentiments, and printed it at Newcastle. He was generally allowed to be an excellent scholar and critic in the learned languages."

I should be much obliged to any reader of "N. & Q." who would give me some further information respecting this learned person and his work. U. U.

[A long notice of Edward Holmes is given in the *Gentleman's Magazine*, vol. lxix. pt. ii. pp. 720. 1014. He published *An Attempt to prove the Materiality of the Soul by Reason and Scripture:* with an Appendix, showing the Influence of this opinion upon the Faith and Practice of Christians, 8vo., 1789, 1790.]

Ells and Lee Families. — What are the arms of Ells, co. Bucks, and Lee, co. York? F. G. L.

[We find no arms for Ells. The arms of Lee, of Pinchingthorpe, co. York, were respited for proof at the Heralds Visitation in 1666.]

Heraldic Queries. — What are the names of the families bearing the following coats?

1. Sa. A griffin passant, ar. a chief ermine. Crest, a griffin's head collar'd between two wings.

2. Az. 3 lions ramp. impaling a lion ramp. (Anno 1753.)

3. Sa. A chevron between 3 spear-heads ar. Crest, a dragon's head between 2 (dragon's) wings.

4. Az. 3 demi lions ramp. erased. Crest, a demi lion erased holding between the paws a chaplet.

5. On a chevron engrailed between 3 cinqfoils as many martletts.

6. Quarterly. 1. quarterly . . and . . . , in the first quarter an eagle displayed. 2. A chev. between 10 mullets. 3. A lion ramp. double queué. 4. A fesse dancetté between 6 billets.

7. Quart. 1 and 4. A saltire engrailed. 2 and 3., a griffin segreant. Crest, a talbot's head erased, semé of roundles.

No. 5. was used on a seal by a family of Best, about a hundred years ago, but I do not find any arms at all like these assigned to the name of Best in the heraldic dictionaries.

8. What were the arms borne by Wm. Waldron, Esq., High Sheriff for Worcestershire, *circa* 1791? C. J. D.

[We have endeavoured to answer our correspondent from such sources as came readily to hand: 1. Short of London. 2. Unknown. 3. Williams. 4. Harrison of co. of York, 1666. 5. Unknown. 6. Quarterings of Sir William Phelips, Lord Bardolph, K.G. 7. Unknown. 8. Unknown.]

Ralph Brooke or Brook. — Can any of your readers inform me where I can learn something of Ralph Brooke or Brook, York Herald in the reign of Queen Elizabeth and King James I.? F. G. L.

[Biographical notices of Ralph Brooke, whose real name was Brookesworth, will be found in Noble's *College of Arms; Archæologia*, vol. i. p. xix.; Strype's edition of Stow's *Survey*, vol. i. book i. c. xxiii.; *Gentleman's Magazine*, vol. lxiii. pt. i. p. 312.; and Chalmers's and Rose's *Biographical Dictionaries*. For an account of his quarrel with Camden, see D'Israeli's *Quarrels of Authors*.]

Replies.

SCOTT AND THE "WAVERLEY NOVELS."

(Vol. xii., p. 371.)

The question which has been raised through the medium of "N. & Q." relative to the assistance given to Sir Walter Scott in the composition of the *Waverley Novels*, is one of the most important that has yet been mooted in your interesting pages. Literary persons wait with impatience for the appearance of the information which Mr. Francis Ballantyne believes he may be able to afford us in about a fortnight, proving a negative to the acute suggestions and presumptions of Mr. W. J. Fitz-Patrick. This information, it is hoped, may not be longer delayed than the period stated; but, in the mean time, it may be well to say, that the subject includes a far more extended prospect than the settlement of authorship; for if the circumstances detailed by Mr. Fitz-Patrick are not explained by irrefragable evidence, not only is the late Sir Walter guilty of literary deception, but he lies under the odium of robbing a brother of his laurels, appropriating the wreath to the adornment of his own brow, and of abusing the public confidence by one of the

grossest falsehoods ever deliberately uttered by mortal man.

To show that this last issue is in the balance, let us examine Sir Walter's own words, when, on Feb. 23, 1827, he announced on the previous invitation of Lord Meadowbank, that the "Great Unknown" was no less than Sir Walter Scott. After saying that the *secret* had been *communicated* to more than twenty people, and had been remarkably *well kept*, he observed:

"I have now to say, however, that the merits of these works, if they had any, and their faults, are *all entirely* imputable to *myself*. Like another Scottish criminal of more consequence, one Macbeth:

"'*I* am afraid to think what *I* have done;
Look on't *I* dare not!'

"*I* have thus *unbosomed myself*, and *I know* that *my* confession will be reported to the public. I mean, then, seriously to state, that when *I say I am the author*, I mean the *total* and *undivided* author. *With the exception of quotations*, there is not a *single word that was not derived from myself*, or suggested in the course of *my* reading."

Let us ponder on this expression. If the "Wizard of the North," as Sir Walter has been appropriately called, was, after all, the master of only a portion of his presumed power, his name can only henceforth be associated with Chatterton and the fabricator of the Rowley poems, with Ireland and the perpetrator of the Shakspeare forgeries! J. Wodderspoon.

Norwich.

In corroboration of the opinion put forth by W. J. Fitz-Patrick, that Sir Walter Scott did not write, or was not the author of all the *Waverley Novels*, reference may be made to a strong assertion made in 1820, in two articles on Sir Walter in the *London Magazine*. In the first (p. 115.) it is said:

"The fact is, that these works were written by a near relative of Sir Walter Scott; they were severally sent to him by that relative in an unfinished state for revision, correction, and methodising. Nearly the whole of the poetry is his own composition, as well as many of the descriptions. . . . These facts were communicated by the real author of the novels to a colonel in the army, who is well known, and eminently respected for the gallantry of his services, the powers of his mind, and the extent and depth of his erudition."

In a second article (p. 381.) appears the following statement:

"From the interest which has been excited in consequence of our remarks, although we cannot at present justifiably mention any other names, we feel no hesitation in gratifying the curiosity of our readers by informing them, that Mrs. Scott, formerly Miss M'Culloch, the lady of Thomas Scott, Esq., Paymaster to the 70th regiment, at present in Canada, is the writer of these novels, and not Mr. Thomas Scott himself, as lately erroneously stated in the daily papers."

In a subsequent number of the same *London Magazine* (p. 555.), appeared an extract from the *Dumfries Courier*, with a note of the history of Helen Walker, on which was founded the tale of *The Heart of Mid Lothian;* which note was made by Mrs. Scott, long before that series of *The Tales of my Landlord* had been announced.

These coincidences are undoubtedly curious, both occurring in the year 1820: but how far they can be trusted in the face of Sir Walter's public declaration of his own sole authorship, is a question not easy to determine. F. C. H.

ON DRYING BOTANICAL SPECIMENS.

(Vol. xii., p. 346.)

Unskilled is not sufficiently explicit in his Query, especially as to leguminous plants, most of which may be prepared with but little trouble. Blotting-paper, or coarse sugar-paper, will, with proper care, serve for the drying of most plants; but the process should be hastened by the aid of heat. Warm the blotting-paper, using it in thick masses, say a dozen sheets, between every pair of specimens; press the whole moderately by means of straps, weights, or a press made for the purpose, and place them in a slow oven. After some hours, remove them, place them in fresh paper, press more closely, and submit them again to heat. In this manner plants of a very succulent character may be successfully prepared.

Sea-weeds can be dried in the same way; I have dried hundreds so, and without serious loss of colour. But a quick and more certain method, is to place the weeds between folds of dry linen, or blotting-paper, and apply a hot iron, which instantaneously dessicates them. The great point in all cases is "sudden and quick."

Plants which contain resin, as pines for instance, are apt to shed their foliage some time after having been prepared. This may be prevented by immersing the specimens in boiling water as soon as they are collected. They are then to be dried quickly, and not a leaf will crumble off.

There is one admirable, but little known plan, which answers admirably for fungi and tender succulents. It is to drop the specimens in their fresh state into tin boxes of silver sand, and cover them some inches with the same material, shaking it well about them, so as to fill up every interstice of the place. Then submit the boxes to heat in a slow oven for some days; and on removing the specimens, the sand will crumble from them, and the shape and colour of the fungus will be found well preserved, however delicate; and the specimen so well dried, as to last for years.

Compound flowers, such as dandelion, are troublesome to manage, on account of their tendency to run to seed while drying. You pack away specimens in bloom, and they come out with ripe

seeds, which of course fly away at a touch, and make their escape from the herbarium. The best plan, with such plants, is to gather specimens not fully blown. They will become fully blown while drying, and remain so for mounting.

Dried plants are usually mounted with gum; but experience has taught me that no particle of gum, or cement of any kind, ought to touch the plant; unless it be so fragile, that we have no other way of fastening it to the cartridge. Paper straps passed over the stems, or even a few stitches with needle and thread, are preferable and infinitely neater.

Though UNSKILLED may be aware of the fact, he will pardon me mentioning, in conclusion, that botanical specimens, however badly dried, may be very fairly restored to their natural shape and colour—if not reduced to powder—by plunging them into very hot water. I had occasion lately to get some drawings made of plants not at the moment accessible, and was compelled to use dried specimens. On plunging into hot water, they resumed their original shape and colour, even to minutest detail, though they had been dried and mounted at least ten years.

I cannot hope for more space, or I would offer some further hints. I have treated of this subject very fully in my little book, *Brambles and Bay Leaves;* and also in No. 48. of the *Home Companion.* SHIRLEY HIBBERD.

The only paper that preserves the colour of botanical specimens, is sold by Newman, 9. Devonshire Street, Bishopsgate. I have used it for six years; and the colours of my specimens are as vivid as when the plants were living. From Mr. Newman's advertisement, it appears that this paper is recommended by Sir William Hooker, Mr. Babington, and other botanists. EXPERS.

RICHARD FURNEY, ARCHDEACON OF SURREY.

(Vol. xi., p. 205.; Vol. xii., p. 95.)

I consider it one, and that not the least useful, of the purposes of your valuable miscellany, to correct the errors where they have occurred, or to supply notices of eminent persons for biographical dictionaries. It has appeared to me a singular omission, that I could nowhere find any memoir of the above gentleman except what has appeared in your work. It is true he is casually mentioned and quoted by Fosbrooke, in his *History of Gloucester*, London, 1819, folio; and by Mr. George Worrall Counsel, in his *History of the City of Gloucester*, 1829, 12mo.; but both these gentlemen, who have drawn very largely upon the documents furnished them by Mr. Furney, have made the most scanty acknowledgments of the abundant information they had received. Dr. Richard Willis, when Bishop of Gloucester in 1714, was acquainted with Mr. Furney's family; and while he occupied that see, the Rev. Mr. Furney was appointed Master of the St. Mary de Crypt Grammar School, in Gloucester. The bishop was translated, in 1721, to Salisbury, and in 1723, to Winchester. Soon after the latter date, Mr. Furney rendered great assistance to Thomas Hearne, the eminent antiquary, on a point which had much puzzled him respecting the Abbey of Romsey, Hants, in Langtoft's *Chronicle*, viz.:

> "The abbey of Rumeye he feffed richely,
> With rentes fulle gode and kirkes of pris,
> He did ther in of nunnes a hundreth ladies."
>
> Edwy Rex. Peter Langtoft's *Chronicle*, vol. i. p. 35.

The number of nuns being large, Hearne suspected it to be a mistake; and to clear up the difficulty, he says: "I wrote to my learned friend Mr. Richard Furney, and was convinced by his researches that there were not fewer." Through the kindness of Bishop Willis*, he was collated to the Archdeaconry of Surrey, May 31, 1725; he was preferred to the rectory of Houghton, Hants, in July, 1727, and to that of Cheriton, in the same county, in July, 1729†, and he was also presented to the rectory of Long Leadenham, Linc., in 1729.‡ Besides the notices of him by your correspondents, I would beg leave to refer to a very interesting letter of his in Cole's MSS., vol. xl. pp. 40, 41., dated Jan. 25, 1743–4, in the British Museum; and also to a letter of Browne Willis to Dr. Ducarel, dated five years after his (Furney's) death, speaking of the bequests he had made to the Bodleian Library§ (Additional MSS., Brit. Mus., 15,935., art. 90.), which I subjoin:

> "We have had at Oxford vast acquisitions of late. Mr. Furney, archdeacon of Surrey, a native of Gloucester city, had made great collections of Gloucester city and county. He was a great acquaintance and correspondent of mine; and I was very instrumental in his studying venerable antiquity, which I greatly encouraged in him; and so underwent his mother's displeasure, as she herself told me; but she was afterwards reconciled to me, and he found a good account in it."

In conclusion, Mr. Furney died at his seat in the parish of Church-down (*vulgò*, Chosen); concerning which there is an article in "N. & Q." Vol. xii., p. 341., and was buried at St. Michael's church, in the city of Gloucester, where the fol-

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* Dr. Nash, in his *Worcestershire*, vol. ii. p. 279., greatly eulogizes the bishop for providing at Winchester for so many of the sons of gentlemen of Worcestershire (his native county).

† Manning's *Surrey*, Introduct., p. lxxxviii.

‡ *Political State*, vol. xxxviii. p. 387., for October 1729. Dr. Willis had been Dean of Lincoln; and it is probable, through him Mr. Furney obtained this living.

§ They are preserved therein, *Archiv. C.*

lowing monumental inscription appears to his memory:

"Richard Furney, M.A.*, Archdeacon of Surrey and Rector of Cheriton, in Hampshire, died February 17, 1753, aged fifty-eight years."

Σ.

Cheltenham.

A DIALOGUE IN POITEVIN.

The dialogue in Vol. xii., p. 264., is not French, but Poitevin, and therefore composed in a dialect of the Romano-Provençal tongue, still spoken by the populace in what was once Southern Gaul. I annex, at sight, for the chance of a revisal of my attempt, the following extemporary version:

"PIERRE.

Un moulin à eau, toute l'année,
Nuit et jour, voit tourner la meule;
C'est toujours la même quantité de farine,
Et en même temps la même qualité.

"PAUL.

Conduis mieux ton argument, Pierre:
Il est clair que ce moulin coûterait dix pièces de plus.

"PIERRE.

Dans ce qu'une chose coûte, tu ne considères point
Les accidents et les mauvais jours (jours durs)
Que le loyer d'un moulin à vent entraîne.

"PAUL.

Jamais nous n'accorderons: adieu!
D'ailleurs, je ne veux point de belles promesses.

"PIERRE.

Point de promesse, point de marché.
Quant à moi, je ne veux pas qu'un éventail m'impatiente (me *gêne*, me pousse à bout)."

Glossarial notes: — *Aiw*, old French *aiwe*, *aive*, *eaue*, *iaue*; *mëie*, Italian *medaglie*, French *mailles*, *pièces*; *minm*, old Spanish *miesmo*, Spanish *mismo*, Provençal *medesme*, old French *meïsme*, in Bœthius *smetessme*, Latin *semetipsimus*; *leï*, old insular French-Norman *layée*, *laïe*, *léh*, Welsh *llech*, stone, flag; *r'sû*, vieux Français *resou*, reçu, pris, de la forme surannée *resouvre*, *resouvoir*, RESOU; *no n'toum'ron nin d'akŏer*, nous ne tomberons point d'accord; *plinn*, vieux Français *plevine*, caution, promesse; *choë*, old French *choe*, *choue*, market (in the sense of *bargain*); *routt*, Italian *rosta*, *flabellum*, éventail, the *sails* of a windmill.

No philologist, who knows how scanty the written relics of Poitou's quaint doggerel rhymes are, would conscientiously warrant every word of such a translation. Your learned correspondents will, of course, remember the renown of William Count of Poitou, a crusader, and almost the earliest Provençal *troubador* chieftain, poet, or finder who rocked the cradle of Europe's infant muse, 1090. He flourished in an age when provincialism was in the ascendant, and cordial understanding scarcely possible among the suspicious and half-civilised neighbour-nations of the future France. It was this William who told the world, in a soul-stirring song, that "never should 'Norman' or 'Frenchman' darken the threshhold of his hostel." Such illiberal times, however "good and old," will, let us hope, not soon return. I remember also a controversial lampoon relative to Soubise, a Protestant, one of the noble sons, if I mistake not, of the immortal Renaut II., Vicomte de Rohan, 1586—1642, composed in the Poitevin dialect.

With regard to a dictionary or grammar of this particular jargon, my information is null.

GEORGE MÉTIVIER.

Le Hurel, St. Martin's, Guernsey.

* He was of Oriel College, and M.A. June 27, 1718.

READY RECKONERS.

(Vol. xii., p. 4.)

I beg to bring to PROFESSOR DE MORGAN'S notice, another book belonging to this class, entitled:

"Enchiridion Arethmeticon; or a Manual of Millions: or Accounts Ready Cast up. To shew suddenly thereby the True Value of any Commodity, at any Price whatsoever. Small 8vo. London, E. Cotes, 1670."

The compiler of this *Manual* was one "Richard Hodges," described elsewhere as "a school-master, dwelling in Southwark, at the Middle-gate, within Mountague Close." My edition, it will be seen, is not the original, which was published at least twenty-one years before; for at the end of the author's "Plainest Directions for the True Writing of English," &c., 1649, I find the *Enchiridion* advertised "to be had of John Hancock." The title seems partly a plagiarism from John Bill, and should the PROFESSOR desire to compare the one with the other, I shall be happy to send it to him for that purpose. Mr. Hodges, expatiating upon the advantages accruing to those who possess his "useful book," says,

"Also, whoever thou be'est that art ingenious, if thou diligently perusest this book (forasmuch as al the sums thereof are set down after such a decimal manner, as the like hath not been don by any heretofore), thou may'st plainly percieve, that it is far more useful than may conveniently be exprest in writing."

And he might have added, either in prose or verse; for, according to the fashion of the day, no less than three poets stand forward "in laudem autoris et operis:" viz., F. Owen, *Philomedic*; M. I., *Philomathematic*; and G. I., *Philomus*; from which trio it results that the author is a prodigy, and that the use of the book is to ensure "millions of profits for his worthy friends."

The compilers of *Ready Reckoners* usually build the merit of their performances upon the time

saved for extended temporal advantages; not so Mr. Hodges, who thus spiritually applies the time gained:

"To al such as deal in Accounts, who desire to improov their short time to the best advantage, the autor wisheth al furtherance. Considering (Christian reader) how short our time is, what great caus have we to spare as much thereof as possibly we may from our worldly imploiments, to the end we may more frecly imploy our selvs in the use of al holy means for the examining our deceitful hearts, and the *casting up of our spiritual accounts* (so as thereby we may gain the peace of a good conscience, and the assurance of eternal life), and the rather becaus there is not only a necessity ly's upon us for the doing of it; but also the work is so great, and the hinderances thereof are so many, that when we have don our best, we are but unprofitable servants, &c. Thine in the Lord, RICHARD HODGES."

J. O.

"COCK AND PYE."

(Vol. xii., pp. 104, 105. 152.)

Although, to my mind, MR. FOSS's Note from Knight's *Shakspeare*, as to the origin of the proverb, and (probably) of the inn sign also, is sufficiently satisfactory, yet I think the author of the original Query will thank me for a corroborative Note from Washington Irving (no mean authority "in this branch of literature, so deservedly popular at the present day"*). It occurs in that charming description of the Christmas dinner (which no native English pen has ever surpassed) presided over by that "worthy old humourist," Squire Bracebridge, —

"The strenuous advocate for the revival of all old rural games and holiday observances, and deeply read in the writers, ancient and modern, who have treated on the subject."

On the table —

"Were several dishes quaintly decorated, and which had evidently something traditional in their embellishments, but about which, as I did not like to appear over curious, I asked no questions. I could not, however, but notice a pie, magnificently decorated with peacock's feathers, in imitation of the tail of that bird, which overshadowed a considerable tract of the table. This, the squire confessed, with some little hesitation, was a pheasant pie, though a peacock pie was certainly the most authentical; but there had been such a mortality among the peacocks this season, that he could not prevail upon himself to have one killed." †

Then, in a foot-note of the author's:

"The peacock was also an important dish for the Christmas feast, and Massinger, in his *City Madam*, gives some idea of the extravagance with which this, as well as other dishes, was prepared for the gorgeous revels of the olden times:

'Men may talk of country Christmasses,
Their thirty-pound butter'd eggs, their pies of carps' tongues,
Their pheasants drench'd with ambergris;
The carcases of three fat wethers bruised for gravy to make sauce for a single peacock!'"

Why should not these savoury viands, in common with other creature comforts, have suggested alluring signs to those "hostelries" which might have been, perchance, once renowned for that particular dish? The "Pheasant" may probably be suggestive of simply sporting associations, and the "Goose and Gridiron" questionable, perhaps, in its symbolism; but the "Punchbowl," and the "Rummer," the "Oxbody" (a still existing sign in Gloucester), and the classic old "Boar's Head" in Eastcheap itself, most certainly smack of the good cheer within.

BROOKTHORPE.

* Boar's Head Tavern, Eastcheap, *Sketch Book*, Bohn's ed., p. 167.

† The peacock was anciently in great demand for stately entertainments. Sometimes it was made into a pie, at one end of which the head appeared above the crust in all its plumage, with the beak richly gilt; at the other end the tail was displayed. Such pies were served up at the solemn banquets of chivalry, when knights-errant pledged themselves to take any perilous enterprise, *whence came the ancient oath used by Justice Shallow, "by cock and pie."*

PHOTOGRAPHIC CORRESPONDENCE.

Positive Printing. — As several facts of some interest upon this subject have presented themselves to me somewhat prominently, during a rather extensive series of experiments, I beg to offer a few observations, in the hope that they may be of use to some of my photographic *confrères*. I do not find that proofs produced by *development* of a latent impression are one whit more stable than those printed by the ordinary chloride process, provided they have both been submitted to a colouring bath, and without it both are of little or no value. With proper precautions, I believe that both are perfectly stable. The more a proof is kept to the *surface of the paper*, the more brilliant is the result, while saturating the paper with the salting solution tends to produce a deadness and flatness of effect extremely unpleasant; hence the superior brilliancy of albumenized proofs. The gloss produced by albumen is a drawback to its use in many cases, but the advantages in other respects compel us to submit to this defect generally. I believe, however, that a substitute may be found in gum tragacanth (gum dragon), which will give the necessary *body* without the gloss.

The almost total removal of the free nitrate of silver, by washing the proof *before coloring*, as recommended by MR. SUTTON, is a feature of such importance, that it cannot be too strongly insisted upon, and the bath of sel d'or for colouring, also suggested by that gentleman, is so infinitely superior to all other methods, as to insure its universal adoption. Moreover, by its use we are enabled entirely to dispense with the abomination of *over-printing*, and I have also discovered that, *after this bath*, we can send hyposulphite of soda to the "right about" as a fixing agent, and use instead liquid ammonia, thus removing the source of over-sulphurization, and at the same time the principal one, of the loss of some good pictures. Bromide and chloride of silver are both soluble in ammonia, but the iodide is not, hence it is necessary to exclude iodine and its compounds from the preparation of any paper to be fixed by ammonia. This material has been before suggested for removing the chloride of silver

but, *without the gold bath first applied*, it unfortunately removes the picture itself with it.

When ammonia is used as a fixing agent, it should not be exposed to ordinary daylight at the time of operating, as the chloride of silver when dissolved in this menstrum, is exceeding susceptible of the actinic influence.

I abstain for the present from giving formulæ, as the principles are capable of application to almost any mode of proceeding, but shall be happy to furnish them if desired. GEO. SHADBOLT.

Single Stereoscopic Pictures. — Having been allowed to express my opinions in "N. & Q." on the subject of stereoscopic angles, perhaps I may be permitted to offer a few words on the subject of MR. NORMAN'S mode of taking single stereoscopic pictures by one lens; and am induced to make this request, because, as far as I am capable of thinking, those who have mooted the question in "N. & Q." have left it unsettled. I consider that MR. NORMAN'S method (ingenious as it undoubtedly is) is optically incorrect; and am at a loss to understand how two incorrect pictures, blended in one, can result in a picture which, when seen by one eye, can be "wonderfully," or even satisfactorily, stereoscopic. If I rightly comprehend the method proposed by MR. NORMAN, it is this: there are two apertures, 2½ inches apart, in a piece of wood or other material, placed before one lens, through which the pictures are received and blended in one, which is the picture taken. This picture, I have said, is optically incorrect; and, I believe, the following experiment will show that it must be so. Let there be a row of six columns, at 12 feet apart, numbered 1, 2, 3, &c., beginning at the left hand. Now, the light from these columns, in its passage through the lens, will be more and more refracted as it approaches the outsides of the lens: consequently, in the picture produced by the aperture on the left side, the columns 1 and 2 will be *nearer* together than 5 and 6; whilst in that at the right, 1 and 2 will be *wider* apart than 5 and 6, so that two pictures, incorrect throughout their whole range, will be blended together in one.

That such must be the case, any one who understands the nature of a lens, and who can draw a very simple diagram, can satisfy himself.

This being the true state of the case, I am at a loss to understand how such a jumble (for such it is) can produce, when seen with either one or both eyes, stereoscopic effect — or, I would rather say, satisfactory stereoscopic effect.

If the passage of light through a lens be considered, it will be evident that no *single* lens can produce two correct pictures; and that, therefore, MR. NORMAN'S method must, as an optical necessity, fail. It is also equally clear that two lenses, 2½ inches apart, must be used, if two correct pictures are to result. But, whether such pictures could be superposed, is a question, the answer to which, I should incline to believe, must be no. Then there remains another question (and a most interesting one it is), would the two correct pictures so blended produce due stereoscopic effect? T. L. MERRITT.

Maidstone.

Replies to Minor Queries.

Round Towers of Kerry (Vol. xii., p. 345.). — A letter appeared in "N. & Q." of the 3rd inst., signed R. H., who, I presume, lives not one hundred miles from Trinity College here, in reference to an old book on the Round Towers of Kerry, which appeared in a recent catalogue of mine, and which I only sold a few days since. R. H. seemingly doubts the existence of this book, but the purchaser, if he thinks it worth while, can very easily remove his doubts. As you gave publicity to R. H.'s letter, I trust you will do me the favour of publishing this reply. JOHN O'DALY.

Dublin.

[We have omitted some passages from this communication, as MR. O'DALY is clearly under an erroneous impression as to the question at issue. No one doubts the existence of the book catalogued by MR. O'DALY, nor questions the accuracy of the account given by him. But it is well known that books occasionally turn up which were not printed at the places nor at the times named on their title-pages. An inquiry whether the book alluded to was not a book of that class, which was the inquiry made by our correspondents, conveyed no imputation on MR. O'DALY. MR. O'DALY has also overlooked the fact, that the doubts expressed by R. H. are shared by that accomplished antiquary, the REV. JAMES GRAVES, of Kilkenny. It is to be hoped, for the interest of antiquarian literature, that MR. O'DALY will bring the question under the notice of the gentleman who purchased the book and who, under the circumstances, we cannot doubt will take such steps as he may think desirable for establishing the genuineness of this remarkable volume.

These remarks were in type when we received a second letter from MR. O'DALY, to which the preceding paragraph is an answer, — ED. "N. & Q."]

Dr. Broxholme (Vol. xii., pp. 303. 353.). — The following extract, from the *Life of Dr. George Cheyne* (Oxford, 1846, p. 88.), supplies some particulars respecting Dr. Broxholme which are not mentioned by Dr. Monk (p. 353.):

"Noel Broxholme was born in the year 1686; admitted a king's scholar at Westminster in 1700; elected student of Christ Church, Oxford, in 1705; M.A. in 1711; elected one of the first of Dr. Radcliffe's Travelling Fellows in 1715; M.B. and M.D. in 1723; delivered the Harveian Oration, which was printed, in 1731; appointed Physician to Frederick, Prince of Wales, in 1734; died at Hampton Court in 1748; and left in his will a legacy of 500*l.* for the benefit of four of the king's scholars at Westminster, on their election to the Universities. — Nichols's *Liter. Anecd.*, vol. i. p. 484.; *Oxf. Calendar*; *Catal. of Oxf. Graduates.*"

M. D.

Contributors to Defence of Parliament (Vol. xii., p. 360.). — First line, at the top of the page, for "[Qy. Sir Rich. Rice?]," read [Qy. Sir Rich. Price?]. I wish to correct the above very trifling error, inasmuch as the conjecture I hazarded as to the right reading of the name, to which it is appended, is plainly even then sufficiently remote; but it was the only patronimic in any list of the Long Parliament that I had access to, that at all bore the very slightest resemblance to the name in my MS., which, I confess, I was quite at a loss to decipher satisfactorily in this instance. The Christian name (though not the prefix) corresponds, it will be seen; but neither "Powerys," or "Price," I fear, correctly renders the original. A Sir Rich. Price, however, did sit (for Cardiganshire) in this parliament.

It is somewhat remarkable, that there should be no perfect or complete roll of the names of the members of the Long Parliament in existence.

The best, undoubtedly (for it is almost the only one), is that constructed by Carlyle for his own use, in editing the *Cromwell Letters and Speeches*, with the third edition of which work it was subsequently incorporated; but even that, he admits, is most likely "not entirely free from error." Like all his works, however, it is little to say that it is accurate wherever accuracy is attainable; and, whatever its imperfections, it will ever be found invaluable for reference. On this account alone, I need hardly say, in transcribing an undoubtedly contemporary, though imperfect, and only partial, list, I was desirous of giving each name with the utmost possible accuracy.

F. KYFFIN LENTHALL.

Reform Club.

"*Sundrie Pleasaunte Flowres of Poesie*" (Vol. ii., p. 463.). — The following letter to the Editor of the *Brighton Guardian* appeared in that journal of October 31st:

"Dear Sir, — I am often indulged by the sight of the *Brighton Guardian* by a friend in this locality, and I am much entertained by its literary intelligence. In looking over *Notes and Queries*, No. 58., Dec. 7, 1850, I find the following:

'*Pretended Reprint of Ancient Poetry.* — In a bookseller's catalogue (J. Taylor, Blackfriars Road, 1824), I find mention of a work entitled *Sundrie Pleasaunte Flowres of Poesie, newlie plucked from the Hill Parnasse by the hand of* P. M., *and verie goodlie to smelle.* It is said to have been "Imprynted in London, in the yeare of Our Lorde, 1576," and "Reprinted by Davidson, 1823." The bookseller's note records the fact that "only TWO COPIES were reprinted from the original, supposed to be unique." I do not believe that any work with the above title came from the press in the sixteenth century. Query, who was the enlightened individual who produced the *two* copies? — EDWARD RIMBAULT.'

"I am the bookseller who recorded the fact that only *two* copies were reprinted, and I think Dr. Rimbault has exceeded the fair bounds of criticism. Thirty years have rolled on, and only *two* copies have appeared. The '*enlightened*' individual who produced the *two* copies was the Rev. Peter Hall, editor of Bishop Hall's works, &c., well known in the literary world, from whom I purchased it with a portion of his library. The respectable printer, Mr. Davidson, stamped upon the fly-leaf 'only *two* copies printed.' This copy I sold to the Honourable Thomas Grenville, and it is now in the British Museum with his valuable library. The other copy was sold with the Rev. Peter Hall's library by Messrs. Sotheby and Wilkinson, the eminent Book Auctioneers in London.

JAMES TAYLOR."

Newick, October 27, 1855.

[Mr. Taylor takes no notice of the graver doubt expressed by Dr. Rimbault, namely, whether any such work as that stated to be reprinted ever came from the press. We have examined the copy in the Grenville Library. It consists of seven leaves; and on the back of the title is printed "Peter Hall. Only two copies reprinted from an original, supposed to be unique." The volume contains the following pieces: "Here begynneth ye Blacke Jacke. Ye righte merrie and conceited Songge of the Clounes of Promos. Ye Songge of Cassandrae, righte dolefulle to rede. A Carol, bryngyng in the Bore's Head. Ye doleful Farewell of ye Royal Lovere. Next unto is ye Dreame which one of Britayne dreamed, wherein he saw a fair, courteous Damsil. This, which followeth, is the Innkeeper of Rockeland, writ in Verse. The Auctor to his Booke." The imprint to the old edition is thus given: "Imprynted in London by Lawrence Whitmarsh, this 19th daye of September, in the year 1576." Who ever heard of Lawrence Whitmarsh among the typographical brotherhood? — ED. "N. & Q."]

Bells of Hedon, &c. (Vol. xii., p. 285.). — The S. S. Ebor who cast the Hedon bell, probably bore the name of Seller. I find among my church notes, the following bell-inscription from Althorpe Church, in the Isle of Axholme:

"Gloria in Allisimis Deo, 1714.

Christopher Garland,
Thomas Heaton,
Will. Burn,
Job Parkinson,
} Churchwardens.

E. Seller, Ebor."

At the time when I copied this inscription I made no note as to the part of the bell on which the maker's name was written; but, if my memory does not fail me, it occurred at intervals round the bell on a border composed of foliage and bells.

A list of bell-foundries and bell-founders, with the private marks used by the latter, would be very useful.

EDWARD PEACOCK.

Bottesford Brigg.

American Christian and Surnames (Vol. xii., p. 114.). — None of the persons named by O. Φ. were Philadelphians. Ketchum and Cheatum were New York lawyers. Preserved Fish was a New Yorker, a foundling left upon the steps of a Mr. Fish, who adopted him and gave him the name Preserved, with reference to that circumstance. He became an eminent merchant and a very popular man. On one occasion he showed a strong American spirit, which gave great satisfaction to the majority of his countrymen. At a public dinner, about twelve years ago, of the New York merchants, a toast in honour of Queen Victoria was received with cheers, and one in honour of the President of the United States almost in silence, upon which Mr. Fish got up, put on his hat, and retired.

Return Jonathan Meigs (not Meggs) was Postmaster-General of the United States about thirty-five years ago. He was not a Philadelphian, but was, I think, from Ohio.

D. W.

Philadelphia.

Locke (Vol. xi., p. 326.). — I have to thank H. C. C. for his communication; the information, however, does not reach the point I had principally in view, viz. whose daughter was Frances Keene, the wife of Joseph Watkins, grand-

daughter of Edmund Keene the younger, and Frances Locke?

H. C. C. gives the date of John Locke's will Sept. 15, 1704 (?). I have it April 11, 1704, with a codicil, Sept. 5. following.

According to the account furnished by H. C. C., Anne and Elizabeth Locke, the former wife of Jeremy King, and the latter of William Stratton, would not be the nieces, but the first cousins, of John Locke the philosopher.

The name of Kenn should be, I believe, Keene, it is so spelt in deeds I have seen.

Jeremy Locke (uncle of the philosopher), who married Elizabeth Keene, had children baptized at Wrington, but whether they lived or not I am unable to say. C. J.

"*Pilam Pedalem*," *&c.* (Vol. xii., p. 326.). — In reply to your correspondent K. P. D. E.'s Query, I have to inform him that the entry is nothing more than a presentment of William de Welton for misbehaving himself in playing at foot-ball, and other prohibited games. Foot-ball was probably one of the games which were prohibited by several enactments in the reigns of Edward IV. and Henry VII., and of course were in force 1 Hen. VIII., the date named by K. P. D. E.

JOHN NURSE CHADWICK.

King's Lynn.

Pila pedalis, being literally Englishised, means "foot-ball," and as this game was prohibited in Scotland by King James II., in 1457, and again in 1481, by James IV., it may have been an unlawful game (*jocus illicitus*) in England in the time of Henry VIII., some twenty years later on.

J. EASTWOOD.

"Item, they present and declare that William Welton misbehaved himself in playing at foot-ball and other unlawful sports."

For the meaning of *pila pedalis*, consult the *English and Latin Dictionary* of Littleton. C. H.

Curll's "*Corinna*" (Vol. xii., p. 277.). — The writer of the paper on this lady would perhaps be interested to know that a long and entertaining memoir of her, written, if I remember rightly, from private sources, appeared in *Chambers' Edinburgh Journal* about seven or eight years ago. I have not the number at hand, but a reference to the indexes for the above title would no doubt find it. H. J.

Frome Selwood.

Sedilia (Vol. xii., p. 344.). — The following churches on the Continent have sedilia. In Rhenish-Prussia at Marienburg, sedilia on the south side; also at Boppard, in the Carmelites' Church, triple sedilia carved in wood, with canopies. At Frankfort-on-the-Maine, in the minster, in the Wahlkapelle, on the south side are the remains of sedilia with mutilated canopies. At Ratisbon Cathedral the south wall of the sacrarium contains five sedilia. At Augsburg, in the Dom, on the south side are three fine equal sedilia. At Stuttgard, in the hospital-church, are sedilia. In the Dionysiuskirche at Esslingen are sedilia of four niches, with tracery above each, all in a square head. The Certosa, near Pavia, has sedilia. Also at Padua, the S. Maria dell' Arena has sedilia.

But there can be no doubt that this is a very rare continental feature; and in most, if not all, of the instances named, the sedilia are not used, but movable seats are placed before them.

G. B. ACWORTH also asks if any bishop's thrones exist out of England.

In Augsburg Cathedral, at the end of the apse, is an episcopal throne of stone, supported on two couchant lions, and raised on several steps. In Milan Cathedral, at the end of the apse, is an episcopal throne, a stone seat with low arms carved in couchant lions. In S. Stephano, at Verona, the pontifical stone seat remains at a high level. St. Mark's, at Venice, has the patriarch's throne. In the sacristy of the cathedral at Ravenna is kept the stone pontifical chair, carved with the history of Joseph. Again at Torcello, Venice, in the cathedral, is an arrangement probably unique; the apse is filled with concentric stone seats, six in number, rising one above another like an amphitheatre; while in the middle point, higher than all, is the episcopal chair, raised considerably higher than the rest, with stone side walls, and a steep separate ascent of thirteen steps immediately before it. The back of the episcopal chair is of alabaster, beautifully carved, with a cross between stars and flowers. The cross is covered with interlacing flower-work, with a hand in benediction in the centre. The slab is three feet one inch high, and twenty-two inches broad. The seat is thirteen and a half inches broad, and seventeen and a half inches high. It is at the latest of the eleventh century. CEYREP.

Bank Notes for a Million (Vol. xii., p. 366.). — Your correspondent D. is welcome to my copy of *Pen and Ink Sketches* of the poets. Perhaps he will inform me through your medium to what address he wishes it sent. I am glad of the opportunity of being able to return an oft repeated kindness rendered to me by several of your correspondents. γ.

Odes on St. Cecilia's Day (Vol. xii., p. 305.). — I think the general courtesy of the Rev. W. H. Havergal, of St. Nicholas Rectory, Worcester, will afford your correspondent W. H. HUSK much interesting, and certainly useful, information respecting the various *Odes on St. Cecilia's Day*. Mr. Havergal has been a collector of everything

of that kind, or tending in any way towards the illustration of music in general; and no doubt he would greatly facilitate Mr. Husk's requirements by forwarding a list of what he may have of the odes in question to "N. & Q.," with and without the music. I am inclined to think he is possessed of the most extensive collection, if not all, that has been published on St. Ceeilia. The subject is certainly interesting. C. Hamilton.

Pentonville.

Captain Baillie (Vol. xii., p. 186.). — I felt extremely obliged by the interesting particulars which you subjoined to my late inquiry relative to Captain Baillie and his *Works*. It was a very sufficient answer as to the Captain's personal history, but I still hope to receive some information from your correspondents as to the publication of his collected *Works*. Can I be referred to any complete list of them? The copy which I possess is, I believe, a tolerably complete collection, and I should be happy to furnish you with a catalogue of them, if not too large for insertion in your pages. Such a list of the engravings would, indeed, be the simplest way of arriving at a complete knowledge of all the engravings which belong to Captain Baillie's *Works*. My copy contains about 106.

But, I should wish to ascertain how is it that these separate prints are so generally found in the catalogues of booksellers, under the uniform title of "Captain Baillie's Works"? Did the Captain himself ever publish them *collectively?* Or were they thus assembled together by individual and separate collectors?

These are points familiar, no doubt, to many, and I shall feel greatly obliged to receive any light on the subject. Delt. and Sculpt.

"*Did Edmund Burke write Sir Joshua Reynolds's Lectures?*" (Vol. xii., p. 325.). — The statement made, in Walker's *Hibernian Magazine* for 1810, of Mr. Burke being the author of Sir Joshua's *Lectures*, seems entirely corroborated by that given in the *Memoirs of Burke* by Charles M'Cormick, LL. B. (2nd edit., London, 1798). At pp. 91 — 94. 96, and 97. it is stated:

"We turn our attention to a public discourse delivered at the opening of the Royal Academy, a few months before, by Sir Joshua Reynolds, but written by Mr. Burke, we shall find new reasons to admire the versatility of his talents, the almost unbounded expansion of his genius. . . . As the Academy was to be opened on the second of January, 1769, with an address from the President, Mr. Burke prepared for the task with all the enthusiastic ardour which friendship, gratitude, and a noble consciousness of his equality to the attempt could inspire . . . It is not easy to resist the temptation of making larger extracts from this wonderful performance, and from the other discourses prepared by the same writer, executed in the same style, and delivered by the President at the annual distribution of prizes during his continuance in the chair. . . . Sir Joshua first made out a sketch of the subject, and furnished such hints as chiefly related to painting and sculpture. These Mr. Burke took for his text; but did not restrain the effusions of his own genius upon any topic arising out of, or naturally connected with them. A copy was then sent to Sir Joshua, who, at his leisure, superadded any new ideas that occurred to him; and returned the performance, interlined with those further suggestions . . . It must be observed, that Sir Joshua himself was very willing to encourage the idea of his being under an obligation of that sort to Dr. Johnson, with a view, no doubt, of diverting conjecture from his real assistant. 'Whatever merit,' says he, speaking of his discourses, 'they have, must be imputed in a great measure to the education which I may be said to have had under Dr. Johnson. I do not mean to say he contributed even a single sentiment to them, but he qualified my mind to think justly.' . . . Sir Joshua died on 23rd Feb., 1792, . . not forgetting to give Mr. Burke a strong proof of his liberal and sincere regard. He cancelled a bond for two thousand pounds he had lent to Mr. Burke, and added to that favour a bequest of two thousand pounds more."

G. N.

Bacchanalian Rules. — The version of these Latin lines, to which I have been accustomed, varies from those given (Vol. xii., p. 335.) in the last line:

"Si bene commemini, causæ sunt quinque bibendi,
Hospitis adventus, præsens sitis, atque futura,
Aut vini bonitas, *aut* quælibet altera causa."

The following translation is said to have been by the celebrated Dean Aldrich:

"There are, if I do rightly think,
Five reasons why a man may drink:
Good wine, a friend, or being dry,
Or lest you should be by and by,
Or any other reason why."

J. G.

Oxon.

Portrait of Andrew Marvell (Vol. xii., p. 243.). — The painter's name of the portraits of Andrew Marvell is not given in any known list of engraved British portraits. Thomas Hollis, of Lincoln's Inn, F.R.S., had a portrait of Marvell painted in the year 1660, engraved by Cipriani. Mr. Nettleton, governor of the Russia Company, had an *original* portrait of the same remarkable man; and there is another in the library of the British Museum. Is the one in the possession of J. W. of Dublin a fourth painting. M. J.

Mytens the Painter (Vol. xii., p. 264.). — Subscriber is informed, that this artist was born at the Hague in the year 1636; that he went to Italy when still very young, from whence he returned to his native place in the year 1664; and died there in the year 1688, aged fifty-two, never having been married. An Original Subscriber.

Poesies on Wedding Rings (Vol. xii., pp. 113. 194.). — On the ring given by Henry VIII. to Anne of Cleves, were inscribed the words, "God send me well to kepe," in allusion to the fate of Anne Boleyn. Ceyrep.

Double Christian Names (Vol. xi., p. 433.). — In the *Testamenta Eboracensia*, vol. i. p. 180. (Surtees Society's publication), under the date 1392, we find Matilda Uxor Willielmi Benetson Marschall; and that there can be no mistake that the third name is a surname, in another part of the will she speaks of her husband as William Marschall. Amongst the legatees occurs the name of John de Newton Marschall; this is, I think, the earliest instance of two Christian names to be met with in England. The name of Benetson probably was given to the eldest son, to perpetuate the fact of his descent from Benet (?). The De Newton of the other son was probably a local name, but it is a singular instance, I imagine, of such a name occurring between the Christian and surname. Wm. Denton.

"*Xdict*," or "*ydict*" (Vol. xii., p. 304.). — The true reading, most likely, is *p'dict*, an abbreviation of *prædictus*, "aforesaid." By a person not much acquainted with old manuscript contractions, the abbreviated form of "præ" might very easily be mistaken for *x*, or *y*. J. Eastwood.

Mail, in the phrase "Black Mail" (Vol. xii., pp. 224. 275.). — The Old Norse, or Icelandic *mál* (compare Fr. *maille*; Ital. *maglia*; Span. *malla*; Belg. *malie*; Dan. *malle*), amongst its variety of meanings, denotes *a clasp*, *brace*, *ring*, *buckle*, or *holdfast*, whence our *coat of mail*, that is, such body-armour of rings or mascles as was worn about the period of the Conquest. The same word occurs in Welsh, with the signification of *money*, *cash*; and in both the Persian and Armoric with that of *such wealth as is acquired by the strong hand*. The Old Norse verb *melia*, *mölva*, *mola*, *mylia*, again, is *to bruise*, *bray*, *batter*, or *strike down*. There is another nearly allied expression in the same venerable language, viz. *mala* (compare Dan. *male*; Germ. *mahlen*; A.-S. *myl*, pulvis; M. G. *malan*; Welsh *malu*; Pers. *maliden*; Heb. *mol*, *malal*; Gr. μολλειν; Latin *molare*), which literally means *to grind*, from which expression, by the way, we may derive our word *maul*, and the pugilistic term *mill*. Having its root in the same source with *mala*, we further find the Old Norse *mylna* (A.-S. *mylen*; Dan. *mölle*; Germ. *mühle*; Gr. μολα; Lat. *mola*), *a mill*: also *miöl*, or *mél* (Dan. *meel*; Germ *mehl*; A.-S. *melev*, *melve*; Lapp. *malmme*), which, with the same meaning as attaches to *mylna*, also signifies *corn* and *flour*, whence we have, in all probability our term *meal*. To obtain for himself, in his own peculiar fashion, grist for *his* mill, the Highland cateran came down upon the homesteads of his lowland neighbours; and thus originated that system of forced tribute which acquired the name of *blackmail*. I may add that Old Norse *máli* is a *compact* or *paction*.

Wm. Matthews.

Cowgill.

No. 316.]

Edition of Montaigne (Vol. xii., p. 303. —

"Cette édition, assez bien imprimée, est une copie *peu correcte* de celle de Paris, *Christ. Journal*, en 3 vols. in-12., sous la même date. La seule amélioration qu'on y remarque, c'est une table analytique générale des matières, placée à la fin du 3e volume, et avantageusement substituée aux trois tables particulières de l'édition de Paris." — Brunet, *Manuel du Libraire*, vol. iii. p. 434. (Paris, ed. 1843.)

Ἀλιεύς.

Dublin.

"*Isolated*" (Vol ix., p. 171.). — This word occurs in the Rev. C. Morris's *Translation of Lavater's Physiognomy*, edition of 1797, vol. iii. p. 170.:

"Remark well, I beseech you, the word *isolated*. If I am asked what I understand by *an idiot*, I answer that it is an *isolated* person, who acts without having an object."

The word "isolated" is not in Sheridan's *Dictionary*. Bar-point.

Philadelphia.

The Sarmati (Vol. xii., p. 341.). — Many years have elapsed since I was at school, but it was then the fashion to use "Punica fides," and not "Græca fides" (as your correspondent A. G. (1) insinuates), for "nulla fides," or something equivalent. I am the more impressed with the fact by the following epigram, penned at the time:

"Why a Pun to define do you make so much pother?
'Tis but to say one thing, while meaning another:
And the truth of the meaning the way to decide is,
By rememb'ring its origin, '*Pun-ica Fides*.'"

D. S.

"*He equalled all but Shakspeare here below*" (Vol. xii., p. 204.). — In Campbell's *Pleasures of Hope*, part i., near the end, occur the lines, —

"Or, warm with fancy's energy, to glow,
And rival all but Shakspeare's name below."

W. H. Wills.

Bristol.

Absorbent Paper (Vol. xii., p. 87.). — I do not know whether old receipts are good for much, but in turning over the leaves of an old book I find the following, which I forward; let it be taken "quantum valeat:"

"*To make bad paper bear ink in some reasonable manner.*

"Rub your paper with the fine powder or dust of rosen and sandrach mingled in equal parts, before you write therewith. Note, that you must tie the powder hard in a rag of lawn or cambrick, and therewith rub the paper thoroughly well. This is a necessary secret for students, whereby they may note in the margents of their books if the paper should happen to sink, which is an especial fault in many of our late year-books." — Sir Hugh Plat's *Jewel House of Art and Nature*, p. 43. 1653.

J. R. M., M. A.

"*Senna*," *or* "*Cennus*" (Vol. xii., p. 248.). — Mr. F. Crossley has there given us the derivation from the Irish, of the names of certain of the deities of Rome. The Romans certainly had those

names direct from the Etruscans, and so, if your correspondent's derivations are just, they tend to prove that the Etruscans were of the same race with our brethren of Ireland. I have long thought this probable, and perhaps Mr. C. will help to settle the matter by telling me whether the very common Etruscan senna or cennus has any meaning, and what, in the Irish language. It occurs in the words Porsenna, Rasenna, Dercennus, Mezentius, or Misenus (for those two words are certainly identical), and in others too numerous to mention. E. West.

Dog Whippers (Vol. x., p. 188.). — To the other notices of this extraordinary office, may be added the following, which shows that it was necessary even in the metropolitan cathedral:

"For who can abide a scurnie peddling poet to plucke a man by the sleeue at euerie third step in Paules Churchyard, and when hee comes in to suruey his wares, there's nothing but purgations and vomits wrapt up in wast paper?

"It were verie good the dog whipper in Paules would haue a care of this in his vnsaverie visitation euerie Saterday, for it is dangerous for such of the queen's liedge people as shall take a viewe of them fasting." — Pierce Pennilesse, *Shaksp. Soc. Ed.*, p. 87.

If any inference may be drawn from the passage, it seems that the duty was confined to clearing the cathedral of dogs once a week preparatory to Sunday. J. R. M., M. A.

Sir Cloudesley Shovel (Vol. xi., pp. 184. 514.; Vol. xii., pp. 54. 134.). — In

"A Consolatory Letter written to the Lady Shonell, on the Surprising and Calamitous Loss of her Husband and Two only Sons. By G. C. (Gilbert Crokatt), M.A., and Rector of Crayford. 1708."

occurs the following:

"It may be here expected that some account should be given of the life of the renowned Admiral Shouell, and of his two sons-in-law. As to the admiral, he was born in the year 1650, in the county of Norfolk, of an ancient family, chiefly considerable for loyalty and plain downright honesty, which was therefore natural and hereditary to Sir Cloudesly. Nor was it inconsiderable for estate; though that was lessened by their faithful adherence to King Charles the First, of ever blessed memory. However, the good old gentlewoman, Sir Cloudesley's mother, being still alive, enjoys no contemptible competency; which has been transmitted for many years from father to son in the family, and being by her son redeemed from some incumbrances, was by his natural affection continued entire to his mother."

The margin has —

"The great design of this, is to correct some mistakes and false stories concerning Sir Cloudesly's birth and education."

S. R. P.

Lacedæmonian Black Broth (Vol. i., *passim*). — This subject is repeatedly alluded to in the first volume of "N. & Q." (which I have only now seen), but without much success in elucidating the mystery (?) of its composition. Without seeking for any recondite ingredients in the recipe, may we not suppose it possible that the meat was boiled, or stewed, with *barley;* and the whole, fluid as well as solid, served up together at the Lacedæmonian common table? Barley contains considerable nutriment, and may have been used by the Spartans for other purposes than as bread; but when boiled, it turns the liquor *black;* on which account, all cooks, who deserve the appellation, pour off the first water and add fresh. This fact might not have been known to the Lacedæmonians; but if it was, it would have accorded best with their system to disregard such superfluous niceties. Arthur Hussey.

Miscellaneous.

NOTES ON BOOKS, ETC.

It has often been matter of surprise to us, that in these days, when so many of our olden poets are reprinted, no publisher has been found to give us the works of Michael Drayton, whose *Nymphidia* may, for its playful fancy, be justly placed side by side with *The Midsummer Night's Dream.* We are glad, however, to see it announced that Mr. Collier is now engaged in editing the poetry of this great contemporary of Shakspeare. The work could not be in better hands, and we shall look with impatience for its appearance.

Combining in himself the apparently anomalous qualifications of a skilful antiquary, and a good musician, Mr. Chappell is pre-eminently fitted for the task to which he has devoted the attention of so many years, namely, that of giving his countrymen a history of their popular music worthy of the subject. The volumes in which Mr. Chappell published the first-fruits of his researches into the history of our national songs, and the melodies to which they were sung, have long been out of print, and a new edition of them anxiously looked for. That want is at length in the course of being supplied. We have now before us the first four Parts of the *Popular Music of the Olden Time: a Collection of Ancient Songs, Ballads, and Dance Tunes, illustrative of the National Music of England, with short Introductions to the different Periods, and Notices of the Airs from Writers of the Sixteenth and Seventeenth Centuries; with a Short Account of the Minstrels;* by W. Chappell, F.S.A. In these four parts (the entire work will occupy sixteen) we have upwards of ninety of the earliest English Melodies, treated in a style to delight the antiquary by the vast amount of curious illustration brought to bear upon their history; and to gratify the musician by the tasteful and appropriate manner in which they have been harmonised by Mr. Macfarren. Are we not then justified in prognosticating, that Mr. Chappell's Work will find its way into every English home where the fine old stirring melodies of our country are listened to with delight?

Glasgow has always been famous for its punch — and perhaps, as a consequence, for the number and variety of its social fraternities. These have now found a chronicle in a goodly octavo volume, entitled *Glasgow and its Clubs, or Glimpses of the Condition, Manners, Characters, and Oddities of the City during the past and present Century,* by John Strang, LL.D. It would be doing great

injustice to Dr. Strang's work to consider it merely as an amusing record of the various Societies which the love of good companionship in Glasgow has called into existence at different times. Intermixed with much that is most amusing and gossipping, Dr. Strang gives us many pictures of the social condition of Glasgow at various periods, which exhibit, far more vividly than any regular history could do, its progress from what little more than a century since was but a small quiet town, and is now one of the most important commercial cities of the Empire.

Books Received.—*Agamemnon the King. A Tragedy, from the Greek of Æschylus*, by William Blew, M.A. A very spirited version, translated with "an unlicentious freedom," which is well vindicated by Mr. Blew in his long and interesting preface.

Specimens of Greek Anthology, translated by Major Robert Guthrie Macgregor. These translations from that storehouse of graceful thoughts, the Greek Anthology, furnish another proof of the scholarship now happily so frequent among the officers of both "Services."

The Tenants at Tinker's End. Another of the series of admirable tales issued by Parker of Oxford, under the title of *Tales for the Young Men and Women of England.*

A Handbook to the Marine Aquarium, containing practical Instructions for Constructing, Stocking, and Maintaining a Tank, and for Collecting Plants and Animals, by P. H. Gosse, A. L. S. Mr. Gosse's name is a sufficient voucher for the able manner in which the management of a marine aquarium is explained in this little half-crown volume. Thanks to Mr. Gosse's instructions, and to Mr. Lloyd's energy, in establishing a means of supplying marine animals, sea-weeds, &c., the seaside is transferred to our fireside, and we may study at our leisure a most interesting branch of natural history.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Englishman's Hebrew and Chaldee Concordance, Old Testament, 2 Vols.
A Set of Ainsworth's Magazine, either in parts, or a bound copy.
Home's History of the House of Douglas. Folio. 1644.
Alfred, a Masque; as revived at Drury Lane. 1773. 8vo. Cadell.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

St. Thomas Aquinas's Works. Vols. V. & VI. (usually bound together). Venet., 1595, in 17 Vols. Vol. V. contains his Exposition on the Ethics and Politics. Vol. VI., the Scriptum in primum et secundum Sententiarum, &c.
The Greek Catena in Psalmos. By Corderius. Vols. II. & III. Antwerp, 1643.

Wanted by *Rev. W. Scott*, Hoxton.

Robins on Gunnery.

Wanted by *Major Bewes*, Hythe, Kent.

Bigland's Gloucestershire. First Edition. Folio.
Hasted's Kent. Folio. 1790.
Lipscombe's Buckinghamshire.
Biographia Britannica. Folio.
View of Pope's Villa. Engraved from a Painting by Rysbrack. Published by Curll.
Old Engraving of Fleet Street.

Wanted by *Rev. C. B. Woodman*, 1. Portman Place, Bristol Road, Edgbaston.

Albert Durer's Married Life.

Wanted by *Major Shipley*, Chalcott, Westbury, Wiltshire.

Tusculum Semita. 2 Vols. Burns.
Lowth on Hebrew Poetry. 8vo. Pegg.

Wanted by *Charles Blackburn*, Bookseller, Leamington.

Blunt's Sketch of the Reformation.
Chalmers's Revelation in connexion with Astronomy.
Dr. Croly's Difference between the Two Churches.
Taylor's Discourses. 3 Vols.
Wolfe's Missionary Journal.
Clarke's Homer. Vol. I.
Xenophon's Expedition of Cyrus. Translated by Speiman. 2 Vols.
Classical Journal. Vol. XII.
Atlas to Hinton's United States.
Australia, Picture of.
Bernard's Tour in France.
Bush's History of Spain and Portugal.
Crowe's History of France. Vol. I.
Cruttwell's Tours in Great Britain. Vol. II.
Franklin's Hayti.
Franklin's First Journey. 4to.
Tour of a German Prince. Vol. II.
Manners of Hindoos. Vol. II.
Italy and the Italians.
Lusignan's Travels. 2 Vols.
Lady Morgan's Italy. Vol. I.
Morray's History of United States. Vol. III.
Sabine's Remarks on Ross's Voyage.
Spencer's Circassia. Vol. I.
Weld's Scenery of Killarney.
Belsham's History of Great Britain. Vols. I. & III.
Bolingbroke's Philosophical Works. Vol. III.
Clarendon's Works. Vol. III. Part 2.
Goldsmith's England. Vol. III.

Wanted by the *Secretary of the Russell Institution.*

Narrative of the Conversion of Thomas Mackernesse, late of March, in the Isle of Ely, who was condemned for robbery, and executed at Wisbeach. 12mo.

Wanted by *Rev. George R. Mackarness*, Ilam Vicarage, Ashbourne.

Thucydidis de B. P. En Editione. Caroli Ludovici Baveri. Oxonii. J. Parker and Rivington. 1811.

Wanted by *Rev. G. Riadere*, Frittenden Rectory, near Staplehurst.

Retrospective Review. (Old Series.) Nos. 13. 25, 26. & 27.

Wanted by *Thomas G. Stevenson*, Bookseller, Edinburgh.

The Portrait of Thomas Chamberlayne, Author of the Pharonnida.
The Portrait of Speght's Chaucer. 1687.
The Map of Percival's Land of the Veda. Bell. 1851.

Wanted by *the Rev. W. Bingham*, Bingham's Melcombe, Dorchester.

Notices to Correspondents.

Among other interesting papers which we are this week compelled to omit, are Letters of the Westmoreland Family, *communicated by* Mr. Hart, *and several additional communications on* Scott and the "Waverley Novels."

K. H. S. *The lines forwarded are frequently met with. See* "N. & Q.," Vol. ix., pp. 492. 552. 602.; Vol. x., p. 270.

Errata.—Vol. xii., p. 349. l. 35., *for* "Normandy," *read* "Brittany;" p. 350. l. 11., *for* "Divitianes," *read* "Divitiacus;" p. 361. col. 2. l. 36., *for* "enquiry," *read* "enginry;" p. 370. l. 11. from bottom, *for* "*Iani*," *read* "*I AM.*"

J. N. C. *Our arrangements would not admit of our printing any such Supplement as that suggested by our Correspondent.*

Antiquarian *will find his Query as to* Sandys's Ovid *answered in our last Number.*

Centorion. *The Maltese Cross requires eight points, which symbolize the eight Beatitudes. See* Glossary of Heraldry, *s. v.*

J. H. L. *The account of King's College, so kindly forwarded, is reserved for a special number.*

H. B. C. *Our* Index to the first Twelve Volumes *is in preparation. We fear there are insurmountable objections to some of the suggestions of our Correspondent, who is thanked for his very kind letter.*

Full price will be given for clean copies of No. 166. *and No.* 169. *upon application to the Publisher.*

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JOHN MURRAY, Albemarle Street.

LONDON, SATURDAY, NOVEMBER 24, 1855.

Notes.

LETTERS OF THE WESTMORELAND FAMILY.

I send you the first part of a series of correspondence relating principally to the family of the Earl of Westmoreland. They are of an early period, from 1686 to 1729; and they present many curious particulars, not only concerning the domestic affairs of the family in question, but also in reference to passing events, and to the political occurrences of the time.

WILLIAM HENRY HART.

Albert Terrace, New Cross.

I.

July y^e^ 31^st^, 1686.

Dearest Heart.

Many accidents happen between y^e^ cupp and y^e^ lipp, and therfore ought not to be so much admired at when they happen to frustrate resolutions of more than a week's standing. If I may have so much credit w^th^ you, I doe assure you my reall intentions, and earnest desires, were to be at Mereworth this night; but my sister Rachell coming out of Norfolk to towne on Thursday night, and to goe downe to Windsore on Monday, is so importunate w^th^ me, I cannot refuse her; so that I have sent for my horses to come up to me, that I may be at my owne liberty of coming away, which I hope shall be in shorter time than she speaks of in her letter. Y^e^ side sadle is come up, and I will have it altered some way or other to pleas you, for that is allwayes y^e^ desires and designes of

Your most affectionate husband,
VERE FANE.

My servis to deare Polly, and I desire she will not labour too hard at y^e^ nett. I pray alsoe for all y^e^ little cubbs.

II.

Maidston, Apr. y^e^ 9^th^.

Deare Heart,

I hope this will find thee well. John Browne sayes, though he did not see you, he heares nothing to y^e^ contrary. I feare I shall not see you till my returne from Rochester, for we have sett all too morrow apart for y^e^ concerne of Boughton Highway; and y^e^ generall meeting of y^e^ commissioners upon y^e^ money act; y^e^ sessions I suppose may be adjourn'd in y^e^ morning. I kept very good houres last night, ten a clock, and eat no supper, so (thank God) am extreame well this morning, and just going out as John came, being nine a clock. In y^e^ morning when I awak't I felt for my poor deare, but found nothing but a cold pillow; w^ch^ made me think of y^e^ old saying, one cannot so rightly judge of y^e^ comfort of a friend, till one wants one; and that, I assure thee, I doe thee every minuit; therfore don't you imagine but I will see you as soon as possible I can: in order to it, I would have you send John againe too morrow morning, that if I think we may dispatch in any convenient time, I may send for y^e^ coach. I won't tell you I love you, for I question not but you are assur'd I am

Thine to œternity,
VERE FANE.

(*In dorso*)
For y^e^ Lady Fane at Mereworth.

III.

Nov. y^e^ 9^th^, 1688.
10 A clock at night.

Dearest Heart.

Coming home just now I meet your letter, w^th^ an advertisement left by y^e^ porter, that if I sent not too night, nothing could goe downe, for y^e^ carrier went out of towne before day: however, I have ventured to write this, and try if I can meet with another carrier that may not goe so soon, becaus I would not willingly miss an opertunity to lett thee know I am well. I thank you for remembring me in my clossett; I doe assure you I am even w^th^ you on that score, for from my consience I speake it, day nor night, you are not out of my thoughts, and I often drink your healths, as our freinds at y^e^ Goat can witness. The Bishopps have in A civill way refus'd signing an abhorrence of y^e^ P. of O. declaration and proceedings, and spoke very plainly to y^e^ king, w^ch^ put him into great passions; I dare not repeat y^e^ dialogue, least I should mistake. The P. is said to be in Exeter; at court his army but 14,000 foot, and 4000 horse and dragoons; by other accounts it is by some 28,000, and some 35,000; by y^e^ Court account y^e^ country fly from him and destroy all before them, and not above 7 or 8 shabby fellowes gone into him; by other accounts y^e^ country does not stick, and 10,000 gone into him. Ther went thro Oxford on Tuesday two Callashes and six horses, attended with forscore horse well armed, towards y^e^ west. Y^e^ army have almost done marching out of London; tho this dreadfull rainy night, as I am writing, I heare drumms beating, but know not for what. Too morrow y^e^ artillary march, and on Thursday sennight y^e^ King goes himself, but most are of opinion he will not goe at all. 'Tis talk't as if severall hundreds went out of thes partes on Tuesday night westward, but we are not to beleive all rumores at this time, when ther are more lies told then one would think could be invented. I would have been glad to have sent orders by this for my horses, but I am in dayly expectation of our dull executor, and cannot stirr till he come.

My blessing to Moll and y^e^ rest of y^e^ fry, and tell Poll I wish myself heartyly A fourth pledger in y^e^ closett, and give her my humble servis; and

as for thee, I will not tell thee at this distance how affectionately thou art loved by thyn owne

V. F.

I supt too night w^th^ y^e^ Dean, and too morrow y^e^ lady and family make their entry into towne. I went this morning to see A lord, a relation of mine, but he is gone out of towne.

(*In dorso.*)

For y^e^ Lady Fane at Mereworth Castle in Kent. To be left at y^e^ post hous in Maidston.

IV.

Madam,

It was very late before we came to Exeter, being engag'd in a long and tedious course round Cornwall, and then we no sooner heard of your Lady^p^ interruption of health, but heard it was over.

I hope it will engage you to a little more caution, especially, now y^e^ weather will grow more moist and cold; and without fear of loosing so good a piece of neighbourhood, 'tis but turning the supper into a dinner, and enjoying your friends with y^e^ fear of less expense and detriment.

Since I writ to my Sister Sue we have been down one of y^e^ tin-mines in Cornwall, being let down by cables some part of y^e^ way, and some part we went down by ladders to y^e^ depth of (90) fathoms; at y^e^ bottom was y^e^ place where the miners work't, and we had y^e^ curiosity to take some of y^e^ ore, which we design to bring home w^th^ us. Afterwards we went to y^e^ Landsend, and now are come as far as Dorchester in y^e^ County of Dorset in our way home, but have made such hast, and have so fatigued our selves and horses, that 'tis with a great deal of care that we get 'em along, and perhaps some of 'em may drop by y^e^ way before we get home.

However (thank God) *we* are all in good health, and Brother Mildmay is far from loosing flesh upon his Journey, tho' we rid very near three hundred miles within y^e^ compass of fifteen days, which fatigue we design to undergo no more, and now with moderate speed make through Salisbury, Winchester, Portsm^o^, &c., to London.

I often have occasion to wish our dinners at Merwood, where y^e^ delicate fresh fish we meet with upon these Coasts are better merited. We have sometimes, too, a pint of very fine French wine. I don't know where to tell you you may direct a letter to us, if you design that happiness; unless you write immediately upon y^e^ receipt of this to us at Chichester, where, however, we'll wait your commands. I am, with utmost respect,

Madam,

Your obedient
Son and Servant,

J. Fane.

Dorchester, August y^e^ 9^th^, 1706.

No. 317.]

Brother M. and Mr. Lusan send their Duty and service to your Lady^p^ and Sister Sue, &c.

I had y^e^ happiness of a letter from Sis. Sue.

Mr. Lusan finding it necessary to take up more money than y^e^ 40*l.* he had at y^e^ Bath, writ to Mr. Watts, who gave him credit for 30*l.* more, w^ch^ he accordingly receeiv'd at Exeter. One thing more I'l add, w^ch^ is, that if there be a convenieney, 'twill be requisite that there be some fine Holland bought to make B. M. some shirts; for he has none to appear in when he comes home, these being almost worn to pieces: Poor I am almost in y^e^ same circumstances.

(*In dorso.*)

For the R^t^ Hon^ble^
The Countess of Westmorland.
At Mr. Watts, his house in
King-Street, near Golden-Square,
London.

TUNNEL FROM DOVER TO CALAIS.

The following is from Sir John Sinclair's *Correspondence* (ii. 87.):

"When we came to Dover, we amused ourselves with discussing the various modes of crossing from England to France. That by means of a balloon, gave rise to some pleasantries. We afterwards discussed the idea of having a wooden floating bridge, ten feet wide and ten feet high: the passage being twenty-five miles broad, Montgolfier calculated that it would require 14,000,000 feet of oak; which, at 2*s.* 6*d.* per cubical foot (the price of oak in France at that time), would amount to 1,750,000*l.* Montgolfier therefore contended, that, for 3,000,000*l.* sterling, at the utmost, a wooden floating bridge might be constructed from Dover to Calais, on a larger scale than the one originally proposed, which would defy any tempest that could arise. The interruption to navigation, however, was an insurmountable obstacle to such an attempt. It was amusing, after this discussion, to hear, in a farce, acted in one of the theatres at Paris, the following lines, put into the month of a projector:

"'. . . . Pour dompter les Anglais,
Il faut bâtir un pont sur le Pas de Calais.'

"'To turn the English over,
And keep ourselves in clover,
We'll build a bridge to Dover.'

"We likewise discussed the idea of having a subterraneous passage under the Channel; but the procuring air was a difficulty that could not easily be got the better of. The only means we could contrive for getting that obstacle surmounted, was, to *compress air in barrels*, and transmit it in that state, to be let out in the centre of the excavation. It was the discussion we had upon this subject which has ever since made me extremely partial to the idea of trying excavations, and more especially *the* Tunnel under the Thames."

And if the French should come—O rare, oh!
We'd drown 'em as the Jews did Pharaoh.

T. J. Buckton.

Lichfield.

REMARKABLE MEN BORN DURING THE SAME YEAR.

One of your correspondents has, some time since, observed that Wellington, Soult, Castlereagh, Napoleon, Chateaubriand, Cuvier, and Scott were all born in 1769, and concluded the enumeration by challenging the writers of "N. & Q." to adduce the names of seven other celebrities born during the same year.

To the seven remarkable men born in 1769, your correspondent might have added the brave Marshall Ney, who had five horses killed under him at Waterloo; Alexander von Humboldt, author of *Cosmos* (still living); Sir M. I. Brunell, constructor of the Thames Tunnel; William Daniel, R.A., painter and engraver; Baron Caroscosa, who took an active part in the first French Revolution, narrowly escaped the guillotine in 1799, and who, having risen to the rank of general under Murat, was finally exiled in 1820; the Rt. Hon. J. Hookem Frere, poet and diplomatist; John Quincy Adams, President of the United States; Count de Lavalette, the faithful adherent of Buonaparte, whose romantic history Mr. G. P. R. James will probably embody some of these days in a novel; Tallien, one of the most prominent characters in the French Revolution; William Smith, styled "the father of English geology;" Fra Diavolo, immortalised by Auber; Dr. Alexander Forsyth, discoverer of the percussion principle; Mehemet Ali, Pacha of Egypt; Edward Daniel Clarke, LL.D., the distinguished traveller and mineralogist, whose works fill eleven volumes; Count Stanislaus Potocki, Polish statesman and writer; Sir Thomas Lawrence, the celebrated painter; Cardinal Opczzoni, Archbishop of Bologna for fifty-two years, who only died last April; Sir James Scarlett, afterwards Lord Abinger, distinguished at the Bar, on the Bench, and in the Senate; and, though last not least, the venerable patriot Dupont de l'Eure, who looks as well at present as he did twenty years ago. So that, instead of seven remarkable men born in 1769, you now have, since my reinforcement, no less than six and twenty!

By some research and inquiry, I have discovered that, from 1750 to 1812, the average number of remarkable births exceed nine each year. Some of the years are, as you may perceive, unusually prolific, such as 1756, 1762, 1769, 1770, 1775, 1780, &c. The table which I enclose is, I think, curious, and, if too voluminous for your limits, may, without detriment, be divided into two or three portions. The names of the men still living I have prefixed with an asterisk. Many of them, at one period well known, have been by the present generation forgotten; and for this reason I have appended to each name what will probably revive it in the recollection. To preserve uniformity I have adopted this course throughout, notwithstanding that most of the names are, and will ever be, as "familiar in our mouths as household words."

If I had leisure to ascertain the precise days of the month on which each birth took place, I should probably make some curious discoveries of natal coincidence, such as that of Leigh Hunt and our present premier Lord Palmerston, both of whom (as nearly as I can ascertain) were born on the same day. Charles Lamb and W. Savage Landor were born within a few days of each other. Percy Byshe Shelley and Lord John Russell ditto; Cuvier and Buonaparte ditto; and, to cite a curious reverse case, Shakspeare and Cervantes (two of the greatest contemporaries that ever existed) died at the same hour, the former on his own birth-day. I might also add that the Duke of Wellington, and the great architect Pugin, died within a few minutes of each other, and a very few miles distant.

I hope I may be excused if, in my national pride, I have sprinkled the list *too* extensively with Irishmen, "of many of whom," as Mr. Charles Phillips observes, in *Curran and his Contemporaries*, the English reader "may have never even heard the name, and of many others very little more. Let me hope," to continue the words of Phillips, "let me hope he will rejoice in a more intimate acquaintance with them."

The following table is, I should hope, tolerably free from inaccuracy.

WILLIAM JOHN FITZ-PATRICK.

Southhill Avenue, Booterstown, Dublin.

1748.

Geo. Huntingford, D.D., miscel. writer.
Charles James Fox, statesman.
Lord Redesdale, P.C., F.R.S., Crown lawyer.

1749.

Pierre, Marquis de la Place, mathematician.
J. W. von Goëthe, patriarch of German literature.
Count de Mirabeau, revolutionist.
Tippoo Saib, Sultan of Mysore.
John Fitzgibbon, Earl of Clare, lawyer and promoter of the Legistative Union.

1750.

Edward Whitaker, miscel. writer.
John Philpot Curran, orator.
Ali Pacha, Albanian chief.
Sophia Lee, novelist.
John Henry Johnstone, Irish actor.
Lord Erskine, lawyer and miscel. writer.
Johanna Southcott, religious fanatic.
A. Werner, German mineralogist.

1751.

Richard Brinsley Sheridan, statesman and dramatist.
Sir N. W. Wrexall, traveller and hist. writer.
Sir C. Wilkins, Sauscrit litterateur.
Isaac Milner, D.D., mathematician and nat. philosopher.
Lord Eldon, lawyer and statesman.
A. Hamilton Rowan, "United Irishman."
John Ledyard, traveller and discoverer.
George Shaw, miscel. writer.

1752.

G. Filangieri, writer on polit. economy and legislation.
Miss Burney (Mad. D'Arblay), writer.
Dr. Milner, Roman Catholic Bishop, ecclesiastical writer.
Joseph Jekyl, wit.
Thomas Chatterton, poet.
A. M. Legendre, French mathematician.
Johann Müller, voluminous author.
Leonard McNally, lawyer and dramatist.

1753.

Vincenzo Monti, Italian poet.
Dugald Stewart, writer.
Pigault Le Brun, French novelist.

1754.

Prince De Talleyrand, French statesman.
George Gregory, D.D., miscel. writer.
D. Cimarosa, Neapolitan composer.
Rev. George Crabbe, poet.
Louis XVI., King of France.
Marquis of Hastings, mil. commander and statesman.
General Kleber.
Rev. W. Blake Kirwan, Irish pulpit orator.
Sir J. B. Warren, British Admiral.

1755.

Louis XVIII., King of France.

Louis Count Narbouue, French statesman and mil. officer.
Thos. Stothart, R.A., English artist.
Dr. M. Sutton, Archbishop of Canterbury.
George Dyer, miscel. writer.
Nich. Von Fuss, mathematician.
Robert Merry, dramatist.
Anne Grant, writer.
Right Hon. George Ponsouby, C. of Ireland.
F. Lefebre, Duke of Dantzic, French marshal.

1756.

Isaac D'Israeli, miscel. writer.
Elizabeth Inchbald, authoress.
C. L. Stieglitz, miscel. writer.
A. La Fontaine, German novelist.
J. C. Mozart, musical composer.
T. Kosciusko, Polish patriot.
William Godwin, novelist.
B. G. Delacapede, naturalist and statesman.
Edmund Lodge, F.S.A., king-at-arms.
Admiral Lord Gambier.
John Macadam, "Colossus of *Roads*."
James Perry, editor of *Morning Chronicle*.
Richard Lord Donoughmore, statesman.

1757.

Charles X., King of France.
Sir Samuel Romilly, statesman.
J. B. Bompart, French admiral.
Lord de Saumarez.
Antonio Canova, sculptor.
G. M. Lafayette, French general.
Countess de Lamotte, adventuress.
Baron Von Stein, Prussian statesman.
John Philip Kemble, tragedian.
Viscount Exmouth, naval commander.
Lord Sidmouth, statesman.
John Hely Hutchinson, Lord Donoughmore, mil. officer.

1758.

Horatio Lord Nelson.
F. M. Robespierre, sanguinary revolutionist.
Sir Rich. Musgrave, Irish historian.
Samuel Whitbread, M.P.
Right Hon. W. Saurin, Irish Crown lawyer.
J. H. Dannecker, sculptor of "Ariadne."
Elizabeth Hamilton, novelist.
John Pinkerton, eccentric author.
John Joseph Gall, phrenologist.
Sir R. C. Hoare, traveller.
Dr. Noah Webster, lexicographer.
Sir Lawrence Parsons, Lord Rosse.

1759.

William Pitt, statesman.
John Lord Camden, statesman.
Lord Grenville, statesman.
Marquis Wellesley, statesman.
Richard Porson, writer.
Thomas Keith, mathematician.
J. C. von Schiller, German novelist.
G. J. Danton, sanguinary revolutionist.
Robert Burns, poet.
A. Iffland, German dramatist.
Lord Lauderdale, statesman.
William Wilberforce, M.P.
John Jamieson, D.D., miscel. writer.
Mary Wollstonecraft, authoress.

1760.

William Beckford, author of *Vathek*.
Thomas Clarkson, slave abolitionist.
Madame Tussaud, artist.
Dr. Elrington, Bishop and Provost, T. C. D.
Rev. P. Gandolphy, Rom. Catholic preacher and controvertist.

1761.

George Tierney, statesman.
Sir John Moore, mil. commander.
John Opie, painter.
A. F. Kotzebue, German writer.
Samuel Neilson, "United Irishman."

1762.

Peter Edward Lemontey, French poet and jurist.
George Colman the younger, dramatist.
Malcolm Laing, historian.
* Samuel Rogers, poet.*
Rev. Wm. Lisle Bowles, poet.
Rev. James Coigley, "United Irishman."
William Cobbett, politician.
George IV., King of England.
Michael Kelly, actor.
Dorothea Jordan, actress.
Sir John Stevenson, mus. composer.

* There are various conflicting statements respecting the date of Rogers's birth.

Rev. Stebbing Shaw, topographer.
Count Nollendorf Kleist, Prussian general.
Right Hon. Spencer Percival, statesman.
Lord Tenterden, lawyer.
Dr. Adam Clarke, ecclesiastical writer.
Rev. Luke Booker, miscel. writer.
J. B. Jourdan, French mil. commander.

1763.

Sir Phillp C. Durham, admiral.
W. Wellesley Pole, Lord Maryborough.
Jean Paul Richter, miscel. writer.
Lord Edward Fitzgerald, organiser of the Irish rebellion of 1798.
Theobald Wolf Tone, Irish rebel negociator.
Arthur O'Connor, Irish republican.
Johanna Baillie, poetess.
J. F. Talma, the Kemble of France.
Josephine, Empress of France.
Whitley Stokes, Irish physician, patriot, and geologist.
Duke of York, commander-in-chief.
Sir P. C. Durham, admiral.
Jean Victor Moreau, French general.
Prince Poniatowski, Polish general.

1764.

John Abernethy, physician.
Sir John Barrow, traveller.
Gen. Sir Geo. Cockburn, G.C.H.
M. de Jouey, French writer.
Anne Radcliffe, romance writer.
Sir Sidney Smith, naval commander.
Wm. Couyngham, Lord Plunkett, orator, lawyer, and statesman.
Benjamin Incledon, vocalist.
Bernadotte XIV., King of Swedeu, and mil. commander.
Prince Vila Franca, Neapolitan statesman.
Earl Grey, statesman.
Thomas Addis Emmett, "United Irishman."
Thomas Morton, dramatist.
Wm. Magee, Archbishop of Dublin, theological writer.

1765.

William Howley, Archbishop of Canterbury.
A. Hoffer, Tyrolese popular leader.
William IV.
Regina M. Roche, novelist.
Robert Plumer Ward, miscel. writer.
Richard Westall, engraver.
R. W. Smith, writer.
Frederick Reynolds, dramatist.
Marshal McDonald, Duke of Tarentium.

1766.

Sir Hudson Lowe, military officer.
Lady Hester Stanhope, eccentric character.
Mad. de Staël, authoress.
Sir Wm. Cusack Smith, Irish lawyer.
Marquis of Grouchy, commander.
Sir J. Mackintosh, historian and statesman.
Rev. T. Malthus, polit. economist.
Alexander Wilson, ornithologist.
Count de las Cases, companion of Napoleon at St. Helena.
Sir John Leslie, nat. philosopher.
* Count Radetzky, Austrian commander.
Major-Gen. Sir R. Gillespie, K.C.B.
Nichs. Vansittart, Lord Bexley, statesman.

1767.

Maria Edgeworth, novellst.
C. N. Oudinot, Duke of Reggio, Marshal of France.
Captain Clark, traveller.
General Jackson, President of United States from 1829 to 1837.
Duke of Kent, father of Queen Victoria.
A. W. Von Schlegel, critic and poet.
Joachim Murat, French general.
Charles Kendal Bushe, lawyer and orator.

1768.

Queen Caroline of England.
Rev. Sydney Smith, essayist and critic.
Sir Astley Cooper, physician.
Marquis of Anglesey.
Sharon Turner, historian.
Charlotte Cordny, assassinator of Marat.
Lazarus Hoche, French General.
F. L. Werner, German dramatist.
Joseph Buonaparte, titular King of Naples.
Daniel Murray, Roman Catholic Archbishop of Dublin.
Rev. Cæsar Otway, Irish typographical writer.

1769.

Sir T. Lawrence, painter.
F. R. Chateaubriand, miscel. writer.
Lord Castlereagh, statesman.
Sir M. J. Brunell, engineer.
Alex. Forcsyth, nat. philosopher.
Right Hon. J. H. Frere, poet.
Lavalletie, Count de.
Mehemet Ali, Pacha of Egypt.
Tallien, French revolutionist.
George Cuvier, naturalist.
DUKE OF WELLINGTON.
NAPOLEON BUONAPARTE.
Baron Caracosa, revolutionist, and lieut.-gen. under Murat.
MARSHAL SOULT.
MARSHAL NEY.
* Dupont de l'Eure.
John Quincy Adams, President U. S.
Count Stanislaus Potocki, Polish statesman and writer.
Cardinal Opezzoni,
* Alex. Von Humboldt, author of *Cosmos*.
E. D. Clarke, LL.D., miscel. writer,
Wm. Daniell, R.H.A., painter and engraver.
Fra Diavolo, Neapolitan bandit.
Wm. Smith, "Father of English Geology."
James Scarlett, Lord Abinger, lawyer.

1770.

William Wordsworth, poet.
L. Von Beethoven, composer.
George Canning, statesman.
Right Hon. William Huskisson, statesman.
Lord Liverpool, statesman.
Hon. Wm. Spencer, poet.
B. Thorvalsden, sculptor.
Henry Luttrel, wit.
Thomas Phillips, painter.
Vice-Admiral Sir Ed. Codrington.
Rev. Thos. Fosbrooke, archæologist.
Mrs. Hoffland, writer.
Rev. John Foster, essayist.
Sir Francis Burdett, politician.
General Cambronne.
Count Lobau, French soldier.
Sir M. A. Shee, painter and poet.

1771.

Dr. John Lingard, historian.
H. R. H. the Duke of Cumberland.
A. Junot, French general.
Charles B. Brown, Amer. novelist.
E. de Fellenberg, promoter of education.
Sir Thomas Picton, mil. commander.
James Montgomery, poet.
Sir Walter Scott, novelist.
Mungo Park, traveller.
Henri Zschoke, novellst.
Chas. Prince Schwartzenberg, Austrian field-marshal.
Claude Pelitot, dramatist, &c.
Lord Ponsonby, G.C.B., British diplomatist.
* Lord Panmure, statesman.

1772.

L. G. Suchet, French general.
* Lord Lyndhurst, lawyer.
James Hogg, poet.
Henri de la Roche-Jaquelein.
Samuel Taylor Coleridge, poet and essayist.
Dr. Hook, miscel. writer.
David Ricardo, financial writer.
J. N. W. Turner, painter.
Rob. Lindley, violoncellist.
Rev. H. Cary, miscel. writer.
Lord Hill, commander-in-chief.
Friederich Von Schlegel.

1773.

Henry Hunt, M.P., radical reformer.
Marshal Bourmont, French mil. commander.
Gen. Harrison, President of United States.
Lord Cloncurry, Irish patriot and philanthropist.
Francis Jeffrey, critic.
M. G. Lewis, novelist and poet.
Amelia Opie, novelist.
Louis Philippe, King of France.
Lord Holland, statesman.
John Walter, proprietor of *The Times*.
Prince Metternich, Austrian statesman.
S. de Sismondi, historian.

1774.

H. R. H. the Duke of Cambridge, youngest son of George III.
Mary Tighe, authoress of *Psyche*.
Robert Southey, miscel. writer.
William Mitford, historian.
Robert Vernon, patron of the arts.
General Count Drouot.
Robert Tannahill, poet.

1775.

Daniel O'Connell, Irish patriot.

Dr. Jebb, Bishop of Limerick, ecclesiastical writer.
Jane Austin, novelist.
James Smith, wit and miscel. writer.
* Walter Savage Landor, poet.
Charles Lamb, essayist.
Rev. Thomas Frognall Dibdin, bibliographer and miscel. writer.
Eugene F. Vidocq, French police spy.
Edward Dubois, litteratcur.
Archibald Constable, publisher.
Dr. Kitcheuer, *Cook's Oracle.*
Thomas Dermody, Irish poet.
J. J. Audubon, ornithologist.
Count de la Salle, writer.
Dr. Leyden, writer.
* Lord Dundonald, admiral.
Harriet Mellon, Duchess of St. Alban's, actress.
Karl Von Rotteck, German historiau.
C. Malte-Brun, poet, geographer, and polit. writer.

1776.

Robert Huddlestone, antiquarian writer.
Jane Porter, novelist.
Joseph Chitty, special pleader.
* Duchess of Gloster, daughter of Geo. III.
Charles Matthews, *At Home.*
B. G. Niebuhr, historian of Rome.
Henry Parnell, Lord Congleton.
George Birkbeck, M.D., lecturer and writer.

1777.

Thomas Campbell, poet.
* Sir Colin Campbell, K.C.B., military commander.
John Liston, comedian.
Sir Wm. Gell, miscel. writer.
Joseph Hume, M.P.
Robert Mudie, nat. historiau.
Fouquè Lamotte, poet, hist., and novelist.
Nicolo Isouard, French theatrical composer.
Augustus Klingemann, dramatist.
* Dr. Philpotts, Bishop of Exeter.
* Henry Clay, American statesman.
Sir N. C. Tindall, Lord Chief Justice Common Pleas.

1778.

Mary Bruntou, novelist.
* Lord Brougham, lawyer and miscel. author.
Barry O'Meara, *Voice from St. Helena.*
Robert Emmet, Irish insurgent leader.
John Murray, F.S.A., publisher.

1779.

John Galt, novelist.
Horace Smith, novelist.
Baron Berzelius, chemist.
* Lord Gough, military commander.
* Sir Philip Crampton, "Surgeon-General" of Ireland.
Joseph Grimaldi, clown.
* Lord Denman, lawyer.
Lord Melbourne, statesmau.
James Kirke Paulding, writer.
* Grand Duke of Mecklingburg Strelitz.
Runjeet Singh, Chief of Lahore.

1780.

Charles Manners Sutton, Lord Canterbury, Speaker of House of Commons, &c.
* Right Hon. John Wilson Croker, critic.
* Pierre J. Berenger, lyrist.
* Dr. Sumner, Archbishop of Canterbury.
Daniel Terry, player.
Thomas Moore, "Poet of all Circles."
General Count Latour, Austrian Minister of War, murdered 1848-9.
Dr. Chalmers, miscel. author.
Wm. Ellory Channing, Amer. writer.
James Morier, novelist.
Lord Strangford.
* Marquis of Lansdowne, statesman.
* Count Molé, French statesman.
Don Pedro, defender of Saragossa.
M. T. Sadler, F.R.S., orator and scholar.
Sir H. Bishop, musical composer.
Dr. Carpenter, miscel. writer.
* M. Saldanha, Portuguese minister.
Rev. C. Robert Maturin, Irish novelist and dramatist.

1781.

* Henry Hallam, miscel. writer.
Ebenezer Elliot, "Corn-law Rhymer."
* Lord Campbell, lawyer.
Sir F. Chantrey, sculptor.
* Sir David Brewster, nat. philosopher.
Tom Cooke, composer.
* Lord Mahon, historian.
Sir Stamford Raffles historian of Java.
George Stevenson, engineer.
* William I., King of Wurtemberg.

1782.

Daniel Webster, Amer. statesman.
Sheridan Knowles, dramatist.
Sir Wm. Allen, painter.
Angelica Catalani, vocalist.
Garcia, musical composer.
Charles Napier, conqueror of Scinde.
Isaac Pocock, artist and dramatist.
* Lord Chancellor Truro.
* Lord Ripon, statesman.
Lord Althorpe (Earl Spencer), statesman.

1783.

* Andre M. J. Dupin, ex-President of the National Assembly.
Bishop Heber, miscel. writer.
* Simon Bolivar South, Amer. patriot.
* Sir Benj. Brodie, physician.
* David Cox, painter.
John C. Loudon, horticultural writer.
* Colouel Thompsou, political reformer.
* Louis Spohr, musical composer.
Sir F. C. Ponsonby, English cavalry officer.
Wm. Sturgeon, miscel. writer.

1784.

* Earl of Westmoreland, British ambassador at Vienna.
Leigh Hunt, poet.
* Lord Palmerston, statesman.
Buckhardt, Swiss miscel. writer.
James Silk Buckingham.
Allau Cunningham, poet.
B. Bartou, "Quaker Poet."
Nicolo Paganini, musician.
Sir T. D. Lauder, miscel. writer.
Marshal Bugeaud, French general.

1785.

Sir David Wilkie, painter.
Henry Kirke White, poet.
* Lord Hardinge, commander-in-chief.
Mrs. Fry, benevolent zealot.
Lady Caroline Lamb, novelist.
Lord Metcalfe.

1786.

* Dom. F. Arago, French statesman and astronomer.
B. R. Haydon, painter.
C. M. Weber, composer.
Thomas Barnes, editor of *The Times.*
Bishop Doyle, Roman Catholic polit. and polem. writer.
* Dr. Blomfield, Bishop of London.
Captain Marryat, naval novelist.
Henry G. Knight, M.P., writer.
* Wm. J. Fox, politician and lecturer.
Sir Robert H. Inglis, politician.
* Prince Windishgratz.
* Duchess of Kent.
* Sir Charles Napier, admiral.

1787.

William Lord Napier, naval officer.
Wm. Etty, painter.
Edmund Kean, tragedian.
Sir De Lacy Evans, K.C.B., mil. commander.
Count Rossi, Roman minister.
* M. Guizot, statesman.

1788.

Sir R. Peel, statesman.
Lord Raglan, mil. commander.
Theodore Hook, novellst and writer.
Prof. Wilson (Christopher North).
John Murray, F.S.A., publisher.
Tom Steele, Irish agitator.
Captain Clapperton, African traveller.
* George Coombe, phrenologist.
Andrew Picken, writer.
Basil Hall, traveller and writer.

1789.

Lady Blessington, authoress.
* C. W. Dilke, of the *Athenæum.*
Lord Nugent, writer.
Silvio Pellico, Italian poet.
* Archbishop Whately.
Captain Hamilton, *Cyril Thornton.*
M. Cormenin, French writer.
Ibrahim Pacha.
Mary Russell Mitford, authoress.
J. Neander, eccles. historian.
Tom Pringle, poet and miscel. writer.

1790.

* Rear Admiral Sir Edmund Lyons.
* Spring Rice, Lord Monteagle, statesman.
Father Mathew, "Apostle of Temperance."
* Duke of Devonshire.
John Gibson, sculptor.
* J. R. McCulloch, political economist.
Professor Daniel, nat. philosopher.
* Sir J. F. Wm. Herschel, astronomer.
* Clarkson Stanfield, painter.
* Odillon Barrot, French revolutionist.
P. F. Tytler, historian.
* Leopold, King of the Belgians.
* Charles Babbage, mathematician.

1791.

* Dean Milman, poet.
Rich. Lalor Shiel, orator.
* Eugene Scribe, French author.
* Victor Cousin, French author.
Rev. Charles Wolfe, poet.
Theodore Körner, German poet.
* Duke of Norfolk, Earl Marshal of England.
* Lord John Russell, statesman.

1792.

Lord Durham, statesman.
* Pope Pius IX.
Percy B. Shelley, poet.
* Alphonse de Lamartine, miscel. writer.
* Dr. Bowring, philologist.
* Jeremiah Wiffin, Amer. poet.
* Sir James Graham, statesman.
Laurence Abbot, Amer. statesman.
Rev. Edw. Irving, M.A., miscel. writer.
Adelaide, Queen Dowager.

1793.

* William Charles Macready, tragedian.
John Clare, poet.
Wm. Maginn, LL.D., essayist.
* Sir C. Lock Eastlake, painter.
J. F. De Laharpe, French dram. poet.

1794.

Casimir Delivigne, French poet.
John Gibson Lockhart, biographer of Scott.
W. H. Maxwell, novelist and biographer.
* W. C. Bryant, Amer. poet.
* George Cruikshank, artist.
G. Meyerbeer, composer.
Prince Hohenlohe, Bishop of Sardica.
Felicia Hemans, poetess.
* Charles Shaw Lefevre, Speaker.
* Michael Faraday, chemist.
* Edward Everett, Amer. orator.
* George Grote, historian of Greece.
* M. Lacrosse, Minister Pub. Works under Napoleon III.
Dr. Liston, med. writer.
* George Frederick Muntz, M.P., political reformer.
George Fitzclarence, Earl of Munster, eldest son of William IV.

1795.

Judge Talfourd, poet.
D. E. Auber, composer.
Henry David Inglis, miscel. writer.
* Aug. Thierry, historian.
J. F. Dieffenbach, surgical operator.
* William Howitt, writer.
R. J. Wyatt, sculptor.
* John Timbs.
John Sidney Taylor, Irish journalist and lawyer.
James Polk, ex-President of United States.

1796.

Charlotte Augusta, daughter of George IV.
* Thomas Carlyle, miscel. writer.
* William Carleton, Irish novelist.
* Sir Francis Head, miscel. writer.
G. R. Gleig, miscel. writer.
* Captain Chamier, naval novelist.
Nicholas, Emperor of Russia.
* Wm. Prescott, Amer. historian.
M. H. Barker, naval novelist.
T. A. Migmet, French historian.
* David Roberts, painter.

1797.

Mrs. Shelley, authoress of *Frankenstein.*
* J. D. Hardinge, painter.
* Lord Normanby, statesman.
* Duke of Buckingham and Chandos.
Hartley Coleridge, poet.
Dr. Combe, med. practitioner and writer.
* Lord Cardigan.
Thos. Haynes Bayly, lyrist.
* Dr. Thirlwall, Bishop of St. David's.
* Radowitz, Prussian minister.
* Grand Duke of Tuscany.
Sir Charles Lyell, geologist.
* Count Buol Schauenstein, Austrian Minister for Foreign Affairs.

1798.

* Jules Michelet, French historian.

T. Crofton Croker, Irish writer.
Thomas Hood, poet.
Fennimore Cooper, novelist.
G. Donizetti, composer.
Henry Neale, poet.
Don Pedro, ex-Emperor of Brazil.
* Dr. R. R. Madden, biographer, &c.
* Adolphe Thiers, French historian.
* Henry Labouchere, minister of state.
Sir Wm. Follett, lawyer.
Herbert Knowles, poet.
* Duke of Augustenberg.

1799.

* Lord Derby, statesman.
H. de Balzac, French novelist.
* Oscar, King of Sweden.
Baron Vongugern, leader of the German Constitutionalists.
Robert Pollok, sacred poet.

1800.

* T. B. Macaulay, historian and essayist.
* Wm. Chambers, writer.
* Francis Mahony, *Father Prout.*
* John Hogan, Irish sculptor.
* Mrs. Gore, novelist.
Samuel Carter Hall, ed. *Art Journal.*
John Banim, Irish novelist.
* President Pearce, United States.
Jean Baptiste Dumas, French chemist.
* Millard Fillmore.
* George Catterniole, painter.
* George Bancroft, Amer. historian.
* Albany Fonblanque, essayist.
Charles Knight, publisher and writer.
* Dr. Pusey.

1801.

* Lord Shaftesbury, philanthropist.
* Baron von Jellachich, Ban of Croatia.
* Lord Clarendon, statesman.
* Richard Cobden.
Count Alfred D'Orsay, artist.
* John A. Roebuck, M.P.
* Fox Maule, cabinet minister.
Thos. H. Lyster, novelist.
* Robert Chambers, writer.
Marshal St. Arnand, French military commander.

1802.

* Cardinal Wiseman, miscel. writer.
* Lord Carlisle, statesman and writer.
"L. E. L." (Mrs. Maclean), poetess.
Leman Rede, essayist.
Lord George Bentinck, statesman.
* Earl Grey, ex-Colonial Secretary.
* Victor Hugo, novelist, &c.
* E. Cavaignac, general and politician.
Emile de Girardin, French journalist.
* J. B. Lacordaire, French preacher.
* Harriet Martineau, authoress.
Don Miguel, Regent of Portugal.

1803.

Gerald Griffen, novelist.
* Sir E. Landseer, painter.
* Ralph W. Emerson, Amer. orator.
* Wm. Smith O'Brien.
Leman Blanchard, essayist.
* Robert Stephenson, engineer.
* Alexander Dumas, novelist.
Dr. Bird, Amer. novelist.
* Thos. Sydney Cooper, A.R.A.
* Sir J. R. Brooke, ex-Governor of Borneo.
* Etienne Arago, French journalist.
* Robert Scott Lander, painter.

1804.

Johann Strauss, musical composer.
* Eugene Sue, French novelist.
* Balfe, musical composer.

1805.

* W. H. Ainsworth, novelist.
* Hans C. Andersen, Danish novelist.
* Benj. Disraeli.
* Sir Ed. B. Lytton, novelist.
* Lord Mahon, miscel. writer.
* Douglas Jerrold, writer.
* Joseph Locke, engineer.
* Samuel Wilberforce, Bishop of Oxford.
* George Sand, French novelist.

1806.

John Sterling, writer.
Bellini, composer.
* Louis Kossuth, Governor of Hungary.
* James Grant, editor of *Morning Advertiser.*
* Sir George Cornewall Lewis.

1807.

* H. W. Longfellow, Amer. poet.
* Robert Blum.
Louis Agassiz, nat. philosopher.
* Right Hon. T. Milner Gibson, M.P.

1808.

* Taglioni, danseuse.
Mad. Malibran, vocalist.
* Louis Napoleon, Emperor.
* Robert Knox, editor of *Morning Herald.*

1809.

* Richard Monckton Milnes, M.P., poet.
Mendelsson, composer.
* Joseph Mazzini, revolutionist.
* Nathaniel Hawthorne, writer.
* Right Hon. Wm. Gladstone, ex-Chancellor of the Exchequer.
* Signior Gavazzi.
* Canrobert, French commander.

1810.

* Alfred Tennyson, Poet Laureate.
Chopin, composer.
* Charles Kean, tragedian.
* Mark Lemon, editor of *Punch.*
* W. H. Wills, editor of *Household Words.*
* King of Naples.
* W. E. Frost, painter.

1811.

* W. M. Thackeray, novelist.
* Daniel Maclise, artist.
* Elihu Burritt, Amer. scholar and journalist.
* Martin F. Tupper, poet.
* John Bright, M.P.
* T. Creswick, painter.
* Duke of Newcastle.

1812.

* Charles Dickens, novelist.
* John Forster, journalist and miscel. writer.
* Frederick Lucas, M.P., journalist.
* Charles Mackay, poet.
* Robert Browning, poet.
* Sigismond Thalberg, composer.

1813.

* Rev. George Gilfillan, critic.
* Wm. Torrens McCullogh, miscel. writer.
* Isaac Butt, Irish advocate.
* Louis Blanc, French miscel. writer.

1814.

* Henry Russell, musical composer.
* Fred. Knight Hunt, editor of *Daily News.*
* Robert Hunt, *Poetry of Science.*

1815.

Thomas Osborne Davies, poet and essayist.
Grace Darling, heroine.

1816.

* John Mitchel, journalist and Y. I.
* Charles Gavan Duffy, journalist.
* Philip J. Bayley, poet.
* Shirley Brookes, writer.
* Edward Ward, R. A., artist.

1817.

* Austin H. Layard, discoverer of Nineveh.
* N. P. Willis, Amer. miscel. writer.
* William III., King of Holland.

1818.

* Prince de Joinville, admiral
* Otho, King of Greece.

1819.

* Queen Victoria.
* H. R. H. Prince Albert, Royal Consort.
* H. R. H. the Duke of Cambridge.
* King of Hanover.
* Queen of Portugal,
* Raffaelle Monti, sculptor.

1820.

* Jenny Lind, vocalist.
* Henri Duc de Bourdeaux.

1821.

* Angus B. Reach, miscel. writer.
* George Dawson, lecturer.

THE IDOL MANUFACTURE.

While "graceless zealots" are fighting over their "modes of faith," and exerting themselves to bring mankind to an unanimity of sentiment, which the result of Charles V.'s experiment with his watches might lead them to despair of accomplishing, it is amusing to see with what an indifferent eye business, which, like charity, is "all mankind's concern," looks down upon the contest. Nay, it is curious to observe how the religious and the business idea influence, turn by turn, the actions of the individual or the nation, and lead to varieties of conduct apparently the most opposite and inconsistent; not, however, that the opposition does not admit of explanation, or that the inconsistency necessarily implies insincerity. Thus, the grocer, who mixes poison with the "cup that cheers," and the baker who, when we ask for bread, gives us something worse than a stone, are doubtless in other respects highly honourable and respectable men. We do not quarrel with the consistency of the Sheffield cutler who weeps over "Uncle Tom," and fêtes Mrs. Stowe, while he stamps "No Abolition" on the knife that is to arm the slaver crew. Government is doubtless persuaded of the exclusive efficacy of the Holy Catholic Church, while it subsidises the priests of one class of dissent at Maynooth, and extends the *regium donum* to those of others everywhere. A Christian Company, having duly consulted the sacred will of the idol through the officiating priest, takes possession of the town and temple of Juggernath, and thereafter makes a snug thing of the worship by taxing the devotees! Does Thuggee require a parcel of scarfs for the strangulation of its victims? — why if Manchester did

not supply them, some one else would, so it would be a pity to lose the order; and if the enemies with whom we are engaged in a righteous war require its materials, we "wing the shaft," or rather give speed and precision to the bullet, by supplying them with arms, and of more efficient construction, too, than our own soldiers are furnished withal.

A new horror, akin to the preceding, has recently come to light. It is not long since the religious public was frightened from its propriety by an announcement in the pages of *The Record* of the awful fact, that the British manufacturer, who gives with one hand so liberally to the missionary-box, had till then kept that member in happy ignorance, that its correlative was busily and profitably employed in the fabrication of the very idols whom the missionaries were sent forth at such expense and danger to demolish! Incontinently appeared in *Punch* a "Trade Circular," characterized by such happy *vraisemblance*, that our friends on the other side of the Channel, most ludicrously mystified, have translated it as an actual *prix-courant* of the firm engaged in the unrighteous manufacture. I extract this translation, together with the edifying comments to which it has given rise, from the *Revue des Deux Mondes*, Octobre 1, 1855:

"L'Angleterre est, comme on sait, le pays des contrastes par excellence. Ainsi elle enverra, d'une part, des missionaires qui rivaliseront d'efforts et de sacrifices pour faire pénétrer la lumière de la foi au sein des ténèbres du paganisme, et, d'une autre part, elle n'hésitera pas à fabriquer elle-même des idoles pour les païens. Oui, en Angleterre, à Birmingham, vous trouverez une *fabrique d'idoles*; bien plus, voici un extrait de son *prix-courant* que nous empruntons aux *Archives du Christianisme*:

"'Yamen (dieu de la mort) en cuivre fin, fabriqué avec beaucoup de goût. Nirondi (roi des démons), modèles très-variés. Le géant qu'il monte est du plus hardi dessein, et son sabre de modèle moderne. Varronin (dieu du Soleil), pleine de vie. Son crocodile est en airain, et son fouet en argent. Conberen (dieu des richesses); ce dieu est d'un travail admirable, le fabricant y a mis tout son art, et tout son talent. On trouve des *demi-dieux*, et des *démons inférieures* de toute espèce. On ne fait pas de crédit. Escompte sur paiement comptant.'

"Le marchand a oublié de nous dire si on trouvait chez lui des idoles d'occasion." — P. 354.

It is much to be regretted that we are not put in possession of the "style" of the firm engaged in this singular traffic. Some details, too, of the manufacturing processes would not be unacceptable: and, altogether, I may venture to suggest to Mr. Dod, that a "Day at an Idol Manufactory" would not be ill spent, when he contemplates a new edition of his *Curiosities of Industry*.

WILLIAM BATES.

Birmingham.

ODD TITLES OF BOOKS IN FORMER TIMES.

In 1686 a pamphlet was published in London, entitled *A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell at.* About the year 1649, there was published a work entitled *A Pair of Bellows to blow off the Dust cast upon John Fry*, and another, called *The Snuffers of Divine Love.* Cromwell's time was particularly famous for title-pages. The author of a work on charity entitles his book *Hooks and Eyes for Believers' Breeches.* Another, who professed a wish to exalt poor human nature, calls his labours *High-heeled Shoes for Dwarfs in Holiness.* And another, *Crumbs of Comfort for the Chickens of the Covenant.* A Quaker, whose outward man the powers that were thought proper to imprison, published *A Sigh of Sorrow for the Sinners of Zion, breathed out of a Hole in the Wall of an earthly Vessel, known among Men by the Name of Samuel Fish.* About the same time there was also published, *The Spiritual Mustard-pot, to make the Soul sneeze with Devotion; Salvation's Vantage Ground, or a Louping Sand for Heavy Believers.* Another, *A Shot aimed at the Devil's Head-quarters through the Tube of the Cannon of the Covenant.* This is an author who speaks plain language, which the most illiterate reprobate cannot fail to understand. Another, *A Reaping-hook well tempered, for the Stubborn Ears of the coming Crop; or Biscuits baked in the Oven of Charity carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation.* To another we have the following copious description of its contents:

"Seven Sobs of a Sorrowful Soul for Sin, or the Seven Penitential Psalms of the princely Prophet David; whereunto are also added, William Humius's Handful of Honeysuckles, and divers Godly and Pithy Ditties now newly augmented."

G. B.

Minor Notes.

Speke's "Secret History." — The readers of Macaulay will remember the use which he makes of this book, and the note upon it (vol. ii. p. 528.), in which he says: "In the *London Library* is a copy of this rare work, with a manuscript note, which seems to be in Speke's own hand." As the book is rare, its precise title, and a copy of the note referred to, will probably be acceptable:

"The Secret History of the Happy Revolution of 1688. Humbly dedicated to His Most Gracious Majesty King George by the principal Transactor in it. London: printed for the Author, by S. Keimer, at the 'Printing Press,' in Pater-Noster-Row, 1715."

The author's name is subscribed to the Dedication, which occupies two pages (iii. and iv.); and is followed by a Preface of similar length (pp. v.

and vi.). The *History* itself extends from p. 7. to p. 80. The MS. note is as follows:

"Let any Gent^m set forth greater services done in y^e late Happy Revolution then is in this small treatise truly specified, w^ch I writ and Printed chiefly for his Matie's Perusall, but his Majestie not understanding Euglish well, I was advised by a Great Peer to get it nicely translated, w^ch I got done by as Polite an hand as any in England, for translating of it, and yn got its transcribed by as good a writer as any in England, and by one yt understood y^e ffrench tongue well, yt he might be sure to transcribe it true, w^ch he did, and yn it was as well and as richly bound as y^e Book Binder was capable of doing it, and was presented to his Majestie in May last by y^e Earl of Berkley from me, HUGH SPEKE.

"The Happy Revolution must be allowed to be y^e Basis and Foundation of our Present happy Establishment under his Majestie King George."

BOOKWORM.

An Irish Election in the Old Times. — The following appears in a report of the proceedings of the last meeting of the Kilkenny and South-East of Ireland Archæological Society, given in a local paper.

"Mr. James F. Ferguson sent a transcript of the following letter, throwing some light on electioneering practices in the county of Kilkenny more than a century ago. It was needless to state that the writer was an ancestor of the present Sir R. Langrishe of Knocktopher; the letter had probably been addressed to Baron Worth, and so came to remain in the Irish Exchequer amongst that judge's papers. It was as follows: —

'[ ] Carrick, Sepr. 7th, 1715.

[ ] was wth. Coll. Ponsonby [ ] him yr. lettr. hee is very stedfast in his promise to serve Mr. Worth in ye Ellection of Knocktopher and it is to bee next fryday & Mr. Wall will joine with Mr. Worth in ye Expences Equall shares, the same day the Knights of the shiere will bee chosen at Knocktopher; & ye Coll: thinks yt will bee yc best time for to choose members for ye Burrow of Knocktopher, because most of ye Colls, & Mr. Walls tents. are frecholders of ye County as well as Ellectrs for yt Burrow — there is a Hogshead of Wine provided, & I will provide Cold meate. If Mr. Worth has any Comands for mec, let him direct to mee to Knocktopher neer Kilkenny. I hope Mr. Worth will contribute something towards bringing a horse Barrack to [ ] ktopher. The post is j [ ] to give my service to [ ] Coz. Dolly & Jane.

'Dr. S,

'Yor most afft. coz. and most humble servt.

'JO. LANGRISHE.

'If Mr. Worth cannot bee at Knocktopher, I doubt not but to carry his Election in his absence.'"

W. O'C.

Upper Montague Street.

The Vine at Hampton Court. — Having made the following note of the vine at Hampton Court, and of its parent at Valentines, on a recent visit to them, it may be useful in your utilitarian miscellany.

The vine at Hampton Court is the largest in Europe, its branches extending over a space of 2300 feet. It was planted from a slip in the year 1768, and generally bears upwards of 2000 bunches of grapes, of the black Hambro' kind. The original vine, from which this cutting was taken, still flourishes in Essex, at the seat called Valentines, in the parish of Ilford, near Wanstead, where it was planted in 1758. In 1835 it bore four cwt. of grapes, and the stem girted twenty-four inches. In one season 300*l.* was realised by the sale of its fruit. W. COLLYNS.

Drewstei nton.

Old Arithmetical Works. — Perhaps the following notices of two curious books on arithmetic may not be unacceptable:

1. "Arithmetick: Vulgar, Decimal, Instrumental, Algebraical. In Four Parts, &c. &c. The Third Edition, corrected and enlarged by the Addition of several Rules not in the former Editions. By William Leybourn. London: printed by J. Streater, for George Sawbridge, living on Clerkenwell Green."

There is a portrait of Leybourn (by Faithorne), "Anno Ætatis, 30."

Although there is no date on the first title-page, the second one has 1668. The fourth part, containing an abridgment of the precepts of Algebra, is said to have been "written in French by James de Billy," and now translated into English. The volume, which is in 12mo., has 436 pages, besides title, preface, and contents.

2. "Arithmetick, Vulgar and Decimal, fully explained and directed after a Plain and Easie Method to the Meanest Capacitys. By Mr. Thomas Bruce, Schoolmaster in Edinburgh. The First Edition, carefully corrected. Edinburgh, 1724."

The announcement that it is the *first* edition corrected, is odd enough. J. M.

Edinburgh.

Queries.

THE "RIGHT" AND "LEFT" HAND.

Is it really a physiological fact, that men naturally use the right hand in preference to the left? Sir Benjamin Brodie, in his *Psychological Inquiries*, p. 203., speaks of it as an instinct. He even suggests that it is probable it is "an original instinct," adding:

"The reason of our being endowed with this particular instinct, is sufficiently obvious. How much inconvenience would arise, where it is necessary for different individuals to co-operate in manual operations, if some were to use one hand and some the other!"

The truth of this last remark is obvious enough; but unless medical men can show some anatomical difference between the hands (which of course would settle the doubt at once), we suspect that a jury of nurses and mothers would draw a very different conclusion from Sir Benjamin Brodie's. They would aver that the use of the right hand is a thing which has to be taught from babyhood;

that if a rattle were offered to an infant, it would just as naturally take it in the left hand as in the right, and that it is only because nurses and mothers are perpetually counteracting the natural propensity to use both hands indifferently, that the use of the right by preference is ever acquired. Children of four or five years old even, will constantly forget, and offer the left hand in shaking hands — a mistake which every kind friend of the family corrects with a joke. What, therefore, Sir Benjamin Brodie calls an "obvious reason" for the "instinct," may possibly be rather an obvious reason for the "teaching." The etymology of the word *right* also, as applied to hand, would seem to imply that that is the hand *ruled* or ordered for more especial use.

None but a medical man can, however, pronounce positively as to any original difference in the hands. We therefore make the inquiry, as it is one certainly worth consideration. Moreover, we should like to know that Sir Benjamin Brodie is not putting off his readers with mere drawing-room philosophy — teaching pretty inferences of the cause of our being endowed by the Author of all good with a "particular instinct," when there really *seems* to be doubt as to whether there is any instinct at all in the matter. We offer our apologies to the sages Ergates and Critos if we do them wrong. HERMES.

COMMON PRAYER: PASSAGE IN THE GENERAL THANKSGIVING.

In all the editions of the Common Prayer, printed by the two Universities for the last fifty years (probably for more), the following sentence, in the General Thanksgiving, appears thus:

"We beseech thee, give us that due sense of all thy mercies, that our hearts *may be* unfeignedly thankful, and that we show forth thy praise not only with our lips, but in our lives."

In the Sealed Book, which is deposited in various public libraries, as one to be referred to in order to decide on the right reading, the sentence stands thus:

"We beseech thee, give us that due sense of all thy mercies, that our hearts *may be* unfeignedly thankful, and that we *may* show forth thy praise not only with our lips, but in our lives."

But a line is drawn across the word *may*, as if it were unnecessary. In the edition published by the king's printer, in 1822, the word *may* is introduced into the text.

I want to know if any of your correspondents ever found, in any English author of any age, an instance of a similar construction to that which is authorised by the erasure in the Sealed Book.

That the auxiliary verb can be understood before a second infinitive, when the same nominative applies to both clauses, is certain: for example, it would be perfectly grammatical to say, "that we may be unfeignedly thankful, and show," &c.

But, where a new nominative is inserted, I believe it is also necessary to insert the auxiliary verb: for *shew* has here no meaning, unless *may* can be understood before it. "We beseech thee, that we *shew*," is not English. If it were, we should also have found it written, "We beseech thee, that our hearts be unfeignedly thankful."

I have often heard the received reading itself defended: but I never could obtain from any one of its defenders a parallel passage from any author in any age of a similar construction.

It is clear that the author of the prayer thought *may* necessary to the sense. It does not seem clear why his revisors should have rejected it.

E. C. H.

Minor Queries.

The Office of High Sheriff. — The author of *IX. Poems by V.*, in a tale which he afterwards published, entitled *Paul Ferroll*, several of the incidents in which appear to be founded on facts, makes one of the characters to have *twice* served the office of High Sheriff of the county within a few years. Are there any instances within record of such a circumstance having ever occurred? We know that, generally speaking, it is an office from serving which many would too gladly be excused, and that all, I believe, who have once filled it, may in future claim to be exempted. N. L. T.

Philosophy of the Ancients. — I sometime since heard an eloquent young French Protestant minister give utterance to the following sentiment, the force and depth of which have often recurred to my mind, that "All the philosophy of the ancients was but one profound cry of despair." If original, it appears to me to be well worth preserving; if not so, but only *ben trovato*, perhaps some of your readers will kindly trace it to its source. C. W. BINGHAM.

Sedgemoor. — Is there any evidence, other than mythical, to prove that the great plain of Sedgemoor was once wholly covered by the sea? The legend of Joseph of Arimathea leads one to conclude that our ancestors of monkish days looked upon it as a fact. Does not also the name Weston *Royland*, of one of the villages located in Sedgemoor, famous as the scene of Monmouth's battle, render such a supposition highly probable? Has the question been discussed anywhere on geological principles? Any information would greatly oblige A NATIVE OF SOMERSETSHIRE.

Cambridge.

"*Lay of Gascoyne.*" — It is stated at p. 203. of the recently issued *Transactions of the Leicester Lit. and Philos. Society for* 1855, that a squib with the above title, and written as a parody on Macaulay's *Lays*, by the late J. W. Smith, "a name dear to all lawyers," appeared "in a not much read periodical." What is the periodical alluded to? P. J. F. GANTILLON.

Clint. — In the parish of Diss, Norfolk, certain copyhold property is described as being so far distant from "the Clint." I believe that the term also occurs as a local name in the neighbouring parish of Frenze. Near Pulham also is a place called Clintergate. I should be much obliged if your Diss correspondent would favour me with a description of "the Clint" there. In a small pocket *Danish Dictionary* I find "*Klint*, a promontory, brow of hill, cape;" and the *Penny Cyclop.*, art. Denmark, vol. viii. p. 398., says:

"The eastern coasts of Jütland are abrupt and precipitious, formed of chalk, or limestone, and called Klinte by the natives. The Moens Klint, on the eastern side of the island of Moens, which stretches above ten miles into the sea, is remarkable for its fossils and numerous waterfalls."

It would be interesting to ascertain from a Danish correspondent whether their klinte at all agree in character with our Norfolk clints, or with clent in Staffordshire. Halliwell's *Dict.* gives "*Clints*, crevices among bare limestone rocks. *North*;" and "*Klyntes*, chasms, crevices. *West.*" E. G. R.

Curious Custom at the Purchasing of Land. — The author of the *History of Germany on the Plan of Mrs. Markham's Histories*, after mentioning (p. 28., ed. 1853) that, among the Ripuarian Franks, the purchaser of land or houses, on paying the price before six or twelve witnesses, according to the value of the property, administered a cuff to each of the same number of boys that had been present, and pulled his ears, by way of impressing the transaction on his memory, adds in a note that persons "now or till lately alive in Berkshire," had told him * that they well remembered the ear-pullings inflicted on them by their fathers when they made a purchase of land. Is this custom now kept up in Berkshire or elsewhere?

P. J. F. GANTILLON.

Standing Committee of the Commons on Religion. —When did the standing committee of the House of Commons on religion cease to be in being. It originated, I imagine, in the time of Charles II., and ceased in the reign of Anne; but I should be glad to know something more definite respecting it. What called the standing committee on religion into existence, and what did it ever do?

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Parson's Blue. — What was the colour called "parson's blue," mentioned in No. 65. of *The Connoisseur?* and how late was it worn by the clergy? WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Balliards or Billiards. — Mr. Thackeray, in the *History of Henry Esmond*, calls —

"A *billiard*, a new game from London; a French game, that the French King played well."

Can this be any other than the game to which Cleopatra invites Charmian; which Claris, in Ben Jonson's *Underwoods*, "describing her man," proposes as the model of smoothness for his cheek; and which Spenser, who writes the word *balliards*, enumerates (in *Mother Hubbard's Tales*, v. 803.) among the games with which the ape "could entertaine his fit companions"?

Mr. Thackeray is praised, and justly, for having adopted and preserved a style so suited to the age in which his autobiographer is represented to have lived: but little forms of expression, and fresh usages of words, now prevalent, will intrude themselves unobserved by the most vigilant and cautious.

I question whether any writer of the Augustan age would have written as follows:

"Whilst his house was thus *being* battered down." — Vol. i. p. 29.

"'T'*is* entirely of the earth, *that* passion, and expires in the cold blue air, beyond our sphere." — *Ib.* pp. 191–2.

"He found of necessity much to read and think of *outside* that fond circle." — *Ib.* p. 155.

Q.

Bloomsbury.

Marion de Lorme. — Reading the lately published *Memoir of the Rev. Sydney Smith*, by Lady Holland (vol. i. p. 384.), I met with a very interesting letter from Marion de Lorme, in which she states she was doing the honours to the English Marquis of Worcester in Paris, and describes a visit to the Bicêtre, where that great civil engineer Salomon de Caus was confined as a lunatic, for having been the first person to discover the power of steam; and imagining that with it he could navigate ships, move carriages, &c. And although he alleged all this with the greatest plausibility, Cardinal Richelieu would not even listen to him.

Marion de Lorme was at that time the mistress of the Marquis de Cinq-Mars, the favourite of Louis XIII.; but the Marquis incurring the displeasure of Richelieu, that sanguinary minister, who never spared a rival or an opponent, he was brought to the block in 1642; this was shortly

* Or *her*, for I am unacquainted with the sex of T. H. D., by whom the advertisement at the beginning of the volume is signed.

after the visit of the Marquis of Worcester above alluded to. It is said of Marion, that the day after the death of Cinq-Mars, she set out for England, where she married "un riche lord;" but after some time becoming a widow, she returned to France with 4000*l.* which he left her.

I shall be much obliged to any reader of "N. & Q.," who is sufficiently acquainted with the English Peerage, to point out to me who the "riche lord" was.

De Caus was much employed as a mechanician, before he was incarcerated in the Bicêtre by the Elector Palatine, Frederic V., who married Elizabeth, daughter of James I., king of Great Britain.

FRAGER.

Letter to "Champion" Newspaper.—Will you kindly insert the enclosed in "N. & Q."? I am desirous of obtaining information as to *The Champion* newspaper, and the writer, subject-matter, and date of this letter to its editor. H. A. B.

"SIR,

"You have paid much more attention than they deserved to the trifles I have occasionally sent you; and I really was ashamed to see 'the text of Scripture for a Bishop' take precedence of your own letter to L^d^ Erskine. I would have endeavored to make the enclosed letter worth your acceptance; but I feared, if I delayed it longer, it would be too late to appear as a complimentary '*testimonial*' on the happy anniversary of his Majesty's accession.

"I remain, Sir,
"Yours, &c., Q.

"P.S. Have you heard the scandalous story of Capt^n^ Hesse, of which his Majesty is now circulating copies, *in his own hand-writing*, among the elect? It shall not be lost to the public."

Andrews of Evesham.—Can any of your readers supply the crest and motto of the Andrews' family, formerly of Evesham, Worcestershire? The arms, as they appear on the tomb of Theophilus Andrews (ob. 1670), in the church of All Saints, Evesham, want both. They are: a saltire empaling a fesse, indented between three heads. P.

Dolly Pentraeth.—Having passed some time in Cornwall, near the Land's End, years ago, I of course had often heard of Dolly Pentraeth of Mousehole; her epitaph had been repeated to me by a weather-beaten old fisherman, of whom I made inquiries respecting the Cornish language; and I had little more doubt of her personality than I have of my own, and believed in the real existence of her epitaph, though certainly I never saw it, as firmly as I do in that of the current number of "N. & Q." Judge then of my surprise, when I was the other day given to understand that no such epitaph exists; and that poor Dolly herself belongs to the region of myth, even more than of legend! I should be truly glad to learn whether her tomb and epitaph really *are* to be found in Madron churchyard, or in any other parish near Penzance; for I do not know what I may have to disbelieve next. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

"*The Battle of the Nile.*"—Who is the author of *The Battle of the Nile*, a dramatic poem on the Model of the Greek Tragedy? London, 8vo., 1799. R. J.

"*Sentimental Love.*"—Who is the author of the following work? *Sentimental Love illustrated in Charmides and Theom, and Ase-Neith.* Two ancient tales, 12mo., 1789. R. J.

Minor Queries with Answers.

"*The lips is parcel of the mouth* (*or mind*)."—In the *Diversions of Purley* (vol. i. p. 35. of Taylor's edition, London, 1829), we find this quotation, "The lips is *parcel* of the *mind*;" with a reference in the foot-note to *The Merry Wives of Windsor*, Act I. Sc. 4.

On referring to Shakspeare, we find in Act I. Sc. 1. of the *Merry Wives of Windsor*, Sir Hugh saying to Slender, "Divers philosophers hold that the lips is parcel of the *mouth*." And in all the editions within our reach the passage is so printed.

Can any of your readers say on what authority Horne Tooke gave the quotation in the form he does? "Mouth" certainly seems a wrong reading, as not only "divers philosophers," but every ordinary man, must hold that the "lips is pareel of the *mouth*." To hold, on the other hand, that the "lips is pareel of the *mind*," involves a deep psychological doctrine, in which philosophers may well differ. J. P. T.

[In Theobald's *Shakspeare* (ed. 1733) the reading is "mind," without any note. In Boswell's Malone, and Collier's, we have "mouth." In the latter there is no comment upon the phrase; in Boswell there is a long note, from which we learn that the old reading is "mouth." "The modern editors read 'parcel of the mind:'" and a note of Steevens is quoted, in which he suggests that "this passage might have been designed as a ridicule on another, in John Lyly's *Midas*, 1592:

'*Pet.* What lips hath she!

Li. Tush! *Lips are no part of the head*, only made for a *double-leaf door for the mouth*.'"]

Horse-Chestnut.—Why is a horse-chestnut tree called a horse-chestnut tree? and why is a sweet chestnut tree, or Spanish chestnut, simply called chestnut tree? A KAFFIR.

[The horse-chestnut (*Æsculus*) is so called from the similitude of the fruit to that of the chestnut (*Fagus*), and from its being given to horses.]

Poavola. — In one of Straparola's tales I find an animal mentioned under the name of "Poavola." What animal is meant? F. W. G.

[We have heard of a child's doll, but never of an animal of this name. Hence Florio, in his *Worlde of Wordes*, explains POAVOLA as "a childes babie to play withall." It is much to be regretted that our Correspondents do not, in such cases as the present, quote the context, and specify precisely where the passage is to be found. Had it been stated where the word now inquired after occurred, the correct explanation of it might have been ascertained from Dr. Schmidt's admirable German translation of *Straparola*, with its storehouse of curious Notes.]

Luttrell's "Diary" is often referred to by Mr. Macaulay. Is it a MS.? or, if published, where, and what is the title? L. D.

[Narcissus Luttrell's *Diary* is an unpublished manuscript in the library of All Souls' College, Oxford, which also contains his other voluminous collections. Consult *Catalogus Codicum MSS. qui in Collegiis aulisque Oxoniensibus hodie adservantur*. Confecit H. O. Coxe. See especially Nos. clxv. clxxi. in Collegii Omnium Animarum.]

Replies.

OLD DEEDS.

(Vol. xii., pp. 185. 236. 274.)

I rejoice that B. H. C. has asked whether such things as old deeds from 1604 to 1764 "are of any value, and should be preserved?" as I hope that the discussion of such a question in your pages may prevent the destruction of many an ancient deed. I am afraid it has very frequently happened, that when deeds have appeared to be no longer useful, as forming any essential part of the title to an estate, they have been destroyed.

There are very many purposes for which old deeds are useful long after they may have ceased to constitute any material part of the title to lands. In cases of pedigree, deeds never cease to be *legal* evidence of the descents in families, and it often happens that they are the only evidence of such descents in ancient times. Old deeds often show the origin of surnames, an instance of which may be seen in J. Shaw's *Staffordshire*, title, "Wombourne," which shows that my derivation of the name "Woodhouse," as given in Vol. xi. p. 250. is correct.* So the origin of the names of places may be learned from old deeds; as Coneygree, from Conigera, as stated by MR. GRIFFITHS, ante p. 195.† So also the use of some articles of dress, as white gloves, alba cyrothecæ.

Nor is the use of old deeds confined to such as relate to lands. I have an indenture of apprenticeship, which shows who was the mayor of Northampton more than 400 years ago — si ritè recordor — and, strange to say, this deed is about double the length of the common feoffments of lands then in use. In truth, old deeds are full of information, and form a very useful, and not unfrequently the only existing source of knowledge as to many interesting matters.

It is also to be especially remarked that there are no *private* documents which are entitled to anything like an equal degree of credit with old deeds. A deed is almost invariably prepared with great care; in many instances its provisions are subjected to the careful consideration of two or more distinct parties, one, if not both of whom is interested in the accuracy of the statements contained in it. Such documents, therefore, may not improperly be ranked as next in importance to *public* records.

It has often occurred to me, that there ought to be some public depository for the reception of all old deeds, and that means ought to be used in order to induce all parties who have old deeds, which they consider to be useless, to forward them to such depository.

A friend of mine has adopted a plan, which is so admirably adapted both for the preservation and the ready inspection of old deeds, as to deserve being generally known. He has had boxes made, say, eighteen inches long, twelve inches wide, and four inches deep. These boxes open lengthways with hinges at one end. At this end sheets of strong writing paper are bound in, in the same manner as leaves in a book. These sheets are nearly the same length as the inside of the box, but two or three inches less in breadth than the box, and are so bound in that, when the box lies open before you with its hinges to your left hand, there is a vacant space of some two inches in width between the side of the box next to you and the sheets of paper. An old deed is affixed to each sheet of paper, in such a manner, that its seal, or seals, may fall into the vacant space, and the deed lies wide open, and in the proper position to be read, when the box is so placed as above described. An abstract of the contents of each deed may be made on the spare parts of the paper in front, or on its back, together with any references and memoranda; and by having alternate sheets without any deed affixed to them, there might be inserted a translation of the deed at length.

It is obvious that such boxes might be placed on shelves in the same manner as books, and, being properly numbered, and their contents duly indexed, reference might be made to them in any public depository with great facility.

Another suggestion I would make is, that, as there may, no doubt, be many persons who are

* Mr. Woodhouse will probably find it worth his while to look at the pedigree and description of the family of "Woodhouse," in Shaw.

† I know a place in Staffordshire called "the Coneygree Closes," well adapted for a rabbit warren. A rabbit warren in Spanish is *conejera* or *conejar*.

unwilling to part with their old deeds, and yet may be ready to communicate their contents, it would be desirable that such persons should be induced to transmit copies, or abstracts of such deeds to such a depository as I have suggested. I am aware that considerable difficulties stand in the way of this suggestion. There are unfortunately very few, even among the lawyers, who can read the oldest deeds; and the copying and abstracting of deeds takes more time and labour than persons are generally willing to devote to such an object. Still some there are who may adopt this suggestion, and every thing done in furtherance of it would be something gained. Attorneys might make themselves particularly useful in this respect, as they have access to so many deeds. As that access, however, is obtained by means of professional confidence, they could not reveal the contents of the deeds without the consent of their clients; which, however, would probably be granted in any case where the attorney assured his client that no prejudice could arise from the disclosure; and that assurance might most securely be given where the deeds were very ancient, and these are the deeds which are generally most interesting to the antiquary.

I have myself, from time to time, copied a part of the most ancient deeds that I possess into a book, each word being written without contraction, and a description of the seals being added wherever practicable. This I have done with the intention of hereafter presenting the book, and possibly the deeds themselves, to some place where any one may inspect them; and I hope that others may adopt a similar course.

I have seen the article in Vol. xii., p. 212., as to the application of photography in copying old deeds, and quite agree in the expediency of so applying it. In two respects, however, it seems likely to fall short of copies made by competent persons. The photographic copy must contain all the contractions, abbreviations, and old letters of the original and, therefore, will only be legible by those who could read the original; and there will, I fear, be many cases in which the original will be too much faded to be successfully taken by the photograph. Still whatever the photograph does take must be a correct copy as far as it goes; and this is very important, especially with respect to names, which are often very difficult to decipher. In the absence of the original deed, a photographic copy and a written copy, so placed that the one may be readily compared with the other, as, for instance, one on one page and the other on the opposite page, would seem the best expedient to adopt.

I trust the subject of this Note is sufficiently interesting to form an apology for its length.

C. S. Greaves.

No. 317.]

A POSSIBLE TEST OF AUTHORSHIP.

(Vol. xii., pp. 181. 269. 309. 332.)

The result of the labours of A. F. B. and his friends is very interesting, although the former does not seem to be perfectly satisfied. For this reason I will suggest a new method, which will give results by no means to be despised; that is, to ascertain the kind of letter most in request by different authors. That the minds of authors have a preference, is known for certain, although they themselves may not be aware of the fact.

From a long connection with printers and printing, I have become aware of these things, although I have never "made a note" of the particular works in which they occur. All readers of the common school-books which profess to teach composition, must have seen the caution to young writers given in the anecdote of the author whose work was stopped by the printers, in consequence of his being too fond of the capital letter *I*. This is an extreme case, but there are many analogous. For instance, in newspapers the "leaders" partake of the nature of "book composition;" the "debates" take a delight in the letter *h*, partly occasioned by "hear, hear," but not altogether; while the "paragraphs" have a predilection for the letter *t*. Now the latter being written by inferior writers — *i. e.* penny-a-liners — partake of the character of loose writing, which abounds in the crossed letter. I remember the case of a novel which delighted so in the *w*, that the compositors complained loudly of their type-cases becoming "barges," that is, overflowing with every other letter: and this was not a Welsh tale, as one might suppose. There was another which gloried in *y* and *g*, from the author having a predilection for active participles and adverbs.

In a great measure to overcome these obstacles to composition, the printer keeps what he calls a "fount-case," in which are deposited those extra letters which some authors love.

Of course every one of your readers is aware that the letter *e* occurs many more times in a sentence than any other; but as few are acquainted with the proportion in which each letter is cast to a "fount" of type, I will append it. Letter *e* 1200, *t* 900, *a* 850, *n*, *o*, *s*, *i* 800, *h* 640, *r* 620, *d* 440, *l* 400, *u* 340, *c*, *m* 300, *f* 250, *w*, *y* 200, *g*, *p* 170, *b* 160, *v* 120, *k* 80, *q* 50, *j*, *x* 40, *z* 20. Beside these we have, of combined letters, *fi* 50, *ff* 40, *fl* 20, *ffi* 15, *ffl* 10, *æ* 10, *œ* 6, which of course should be divided in the enumeration for the test of authorship.

The above list only refers to the small letters, leaving out of consideration points, capitals, small capitals, figures, italic, spaces, accents, and every other "sort." I may, however, remark that the proportion of capitals and small capitals differs from the small letters. For instance, more of I

abound, as anybody would surmise, then T takes the next position, after that A and E, &c.

In testing for authorship on any scale, the easiest way would be to have 2600 small cards, apportioning 100 to each letter, on which it should be printed, or written in printing letters. Then a box should be provided, divided into 26 portions, one for each letter, and labelled. By this means, when the 100 of letter *e* were exhausted, the fact could be easily noted down, and so on with the rest.

I ought also to state that some judgment will be requisite, because many printers use more of *s* than of *z*, in such words as recognize, criticize, which they spell recognise, criticise. American spelling, too, has its peculiarities; it spells words in *our* without the *u*, except Saviour, and it never doubles the last letter in making past participles, &c., except when the accent is on the ultimate, even extending it to such words as traveler (traveller), &c. AVON LEA.

P. S. — Perhaps some kind friend will test "Moredun" by both methods.

I can say a few words on the PROFESSOR's *pungent* remark conveying his suspicion as to the probability of "the chip" which I sent you on the above subject not having been turned out of hand in a workmanlike manner. The incongruity mentioned in the PROFESSOR's remarks was noticed by myself at the time I made the experiment, and for that reason, in most of the cases, if not in all, I went over the computation of the sets of 500 where the differences were so palpable more than once, in order to assure myself that error had not crept in unawares. I did not take the first set of 500 words from each author *first*, and then similarly a second 500, followed by the third and fourth sets, as the PROFESSOR seems to suppose; had I done so I should certainly have been very much of his opinion, on looking at the results, that I had not at the commencement settled comfortably to the work; but the 2000 words were taken in every case *from each author consecutively*, and, as far as I recollect, in the order following, Nos. 7. 2. 3. 5. 4. 8. 1. 6.

In the examples of Goldsmith and W. Irving, where the difference between the first and subsequent 500 words is so great, I have again gone over the first 500 of each, and can find no error in the numbers set down against them; still I will not vouch, throughout, for the accuracy of the figure in the *unit's* place of the results; but as I have by me the result of each separate 100 words, and have again gone over a few of them taken at random, without finding any error, I think I can safely say that the tens, hundreds, and thousands may be relied on.

R. W. HACKWOOD.

No. 317.]

WILLIAM DE BRITAINE.

(Vol. x., p. 67.; Vol. xii., p. 287.)

When this writer's book, called *Humane Prudence* (one of the later editions, printed by Knapton), first fell into my hands, I at once supposed that the "Edward Hungerford, Esq.," to whom it is dedicated, must have been the only son of Sir Edward Hungerford, K.B., *temp.* Charles II., then head of the great Wiltshire family, and the dissipator of its estates. The young man, his son, was not only heir to a noble fortune, but by a very early marriage at the age of nineteen, with Lady Alathea Compton, became entitled, had they both lived, to still larger possessions. That he was the person to whom the book was addressed, appeared very probable from the language of the dedication. "You have made a fair progress in your studies *beyond your years*." "The *nobleness of your stock* is a spur to virtue." "As much as you excel others *in fortune*," &c. Such phrascology could only be addressed to some young man of good family and great prospects. But Sir Edward's son died in September, 1681, aged twenty; and I see it stated in "N. & Q.," Vol. xii., p. 287., that the first edition of Wm. de Britaine's book did not appear till 1682. If this were really the date of the first edition, then of course it must have been some other person to whom it was dedicated. I know no others of the Hungerford family of that Christian name, and at that period, whose circumstances would suit the case. There was an Edward, third son of a merchant at Exeter, aged thirty-seven, in 1682; and another Edward, fifth son of a physician at Reading, twenty years old in that year. But younger sons of merchants and medical men in country towns, are not usually selected by authors for objects of dedication as "Worthy Sirs" and "Esquires:" so that it is wholly improbable that either of these should have been the wealthy young gentleman whose patronage was courted by William de Britaine. Of the mental accomplishments of Sir Edward's son I know nothing; but his position in life was such as might have entitled him to the attention. I am therefore induced to ask, is it quite certain that the first edition of *Humane Prudence* did not appear until 1682?

J. E. JACKSON.

Leigh Delamere, Chippenham.

SULTAN KRIM GHERRY.

(Vol. xi., pp. 109. 173. 248.)

I remember Alexander Ivanowitch, Sultan Krim Gherry, Katti Gherry, well. He visited Edinburgh to complete his studies. Though intimately acquainted in the circles in which he mingled, I never recollect to have heard a whisper

of the adventurous story of his being obliged to fly from his native country on account of his religion. He was a native of the Crimea, not of the Caucasus; and, unless my memory deceives me, his widow was alive in the Crimea, respected by all, about twenty years ago. His marriage with Miss Neilson excited a strong sensation in Edinburgh at the time, but it was much the same kind of sensation that would have been excited had the lady married an Esquimaux or Negro.

The sultan, though next heir to the Ottoman throne, had the present line become extinct, was petted in the evangelical circles, but still looked upon as of an inferior race. His marriage made no change in his reception in society. Miss Neilson was pitied as a silly girl, who had lost caste for the childish vanity of being called sultana. I believe the imputation was unjust, that the marriage was the result of sincere esteem and affection on both sides, and that it was a happy one. The last time I saw the sultan and his bride was at a *dejeuner* in Dumfries, which they visited on a tour they made before leaving the country. When the party was about to break up, the sultan rose and addressed the mistress of the house with emotion, but his words were unlucky: "Madam, may the Lord *pickle* you!" He had not studied the vocabulary of the pastrycook sufficiently to know the difference between pickles and preserves; he poured the vinegar instead of sweets on the head of the good lady. M. R.

BAINBRIDGE, CARDINAL ARCHBISHOP OF YORK.

(Vol. xii., p. 273.)

Perhaps some of your readers may like to have some account of the tomb of this great Prelate. His tomb is now in the cloister of the English College at Rome. The church of the English College was destroyed during the first French Revolution. Some monuments were preserved. And in 1833, Cardinal Wiseman, then rector of the English College, effected a restoration, which is thus described on a tablet there:

"Vetusta monumenta
Hospitii et Collegii Anglorum
Quæ post vices temporum supererant
Nicolaus Wiseman, Rector,
Restituenda, et in hunc locum colligenda
curavit.
A. M.DCCC.XXXIII."

Of these monuments, Cardinal Bainbridge's is the most conspicuous. It is on the left hand as you enter the gate of the college, which admits you immediately into the cloister. The figure of the cardinal, of the size of life, lies on a white marble slab, raised like the slab of an altar tomb. He is in his chasuble, and has his gloves on his hands. The chasuble is of the ancient shape, with a very fine "I. H. S." on the breast. Under his head are two cushions. The inscription is on a roll at his feet:

"D. O. M.
Christophero Archiep: Eboracen:
S. Praxed: Presb: Cardinali Anglie
A Julio II. Pont: Max: ob egregiam
operam S. R. E. præstitam, dum svi
Regis legatvs esset, assvmpto,
qvam mox et domi et foris castris
Pontificiis prefect: tvtatvs est.
Obiit Prid. Id. Jul. A. Sal.
M.D.XIIII."

Under the verge of the slab, on the left hand of the Archbishop, in a carved circular wreath of leaves and berries, are these arms: quarterly, 1 and 4, two battle-axes, and on a chief as many mullets; 2 and 3, a squirrel sejant cracking a nut. The Archbishop's cross is behind the achievement; and tassels remain, as if once attached to a hat, now gone. These arms are repeated at the right side, and at the feet. Under the verge, at the head, in a wreath like the other, are the royal arms: 1 and 4, France; 2 and 3, England. Dexter supporter, a dragon with two legs and curled tail; sinister, a greyhound collared. No colour is given in any of the coats. I made my memoranda, from which I compile this Note, in 1847, on the spot. D. P.

Begbrook.

PHOTOGRAPHIC CORRESPONDENCE.

Preparation of Gun Cotton for Collodion. — M. Delahaye has communicated to the *Société Française de Photographie* a method he employs for obtaining invariably gun cotton for collodion which is perfectly soluble. He immerses the cotton, immediately on its being removed from the mixture of nitrate of potash and sulphuric acid, in monohydrated nitric acid of 48 degrees. The immersion must be as complete as rapid; as the cotton cannot remain in the nitric acid without undergoing some modification, it must be instantly removed and thrown into the washing trough. In this operation M. Delahaye prefers distilled water, in order to avoid the saline substances contained in ordinary water, which always interfere with the collodion.

M. Delahaye bases his process upon this principle, that it is impossible, on a large scale, to make a gun cotton which shall be perfectly soluble, by immersing the cotton in the usual manner, as the whole of it cannot fix such an amount of nitric acid as to form the compound C 24 H 17 O 17, 5 N O_5, the formula necessary to give a perfect collodion.

Mortuary Photographs (Vol. xii., p. 370.). — Perhaps the use of photography in its application to the copying of mortuary memorials is more "generally known" than X. believes it to be. I have met with many specimens similar to those of which he speaks. But, I would here particularise the very interesting calotypes of that corner of Grasmere Churchyard, in which is a blue headstone, inscribed "William Wordsworth," and surrounded by gravestones, on which are the names of Dora Quillinan, and other members of the poet's family, together with the gravestone of Hartley Coleridge. This family group of

gravestones makes a very pleasing photograph, and — so says the bookseller of Ambleside — a very *saleable* one. I bought one there, for half-a-crown, in the autumn of last year.

CUTHBERT BEDE, B.A.

Single Stereoscopic Pictures. — As you have allowed MR. MERRIT to re-open the discussions on the subject of the possibility of single stereoscopic pictures, you will perhaps allow me to make a rejoinder to MR. SHADBOLT.

At p. 333. of the present Volume, I asked that distinguished photographer what he meant by stating that in a single picture "all the parts are equally distant from the observer." I did so — First, Because "the observer," is not a mathematical point. Secondly, Because there exists no point from which all the parts of a plain surface are equally distant. He explained his meaning at p. 351., where he allows that the remark above quoted "is of course only approximately true." The statement, nevertheless, is always untrue, whatever point the distance is taken from. He adds, "the same [remark] applies to the usual two pictures; but in the one case the fact would be discernible in consequence of the uniform convergence of the axes of both eyes, if brought to bear upon all parts of the picture, whereas with two pictures this is not the case," &c. I reply, every tyro in optics knows that a uniform convergence is impossible in either case: the only surface that admits of such uniformity is a sphere whose radius $= \frac{1}{2}$ distance between centres of the eyeballs $\times$ cosecant of angle of inclination of the optic axes.

MR. SHADBOLT's last remark, then, is no more true than the first was. I must beg MR. SHADBOLT not to fall into the mistake of MR. GEORGE NORMAN, and suppose that I write for the sake of indulging satire. My respect for either correspondent, however, shall not prevent my saying that no good can come of these discussions if inaccuracy and ambiguity are to be the weapons of the disputants.

C. MANSFIELD INGLEBY.

Birmingham.

Replies to Minor Queries.

King Bomba (Vol. xii., p. 285.):—This name was given to the king of Naples by the Sicilians, after his bombardment of Messina; in which the slaughter and destruction of buildings was immense, and contributed, more than any act of the king's, to the hatred entertained against him in that island.

E. C. H.

Bridge, the Organ Builder (vol. xii., p. 46.). —

"Richard Bridge enjoyed considerable celebrity, and it is to be regretted that nothing is known of his biography. According to an advertisement in the *General Advertiser* for Feb. 20, 1748, "Bridges, organ builder," probably the same person, then resided in Hand Court, Holborn. We learn incidentally, from a note in Burney's *History*, that he died before 1776.

"*Organs built by R. B.* —

"1. S. Bartholomew the Great, 1729.
2. Christ Church, Spitalfields, 1730. This is esteemed the maker's [?builder's] best instrument. Its original cost was 600*l.*, not half its value. In point of number of pipes and stops, it is one of the largest parish organs in London.
3. S. Paul's, Deptford, 1730.
4. S. George's in the East, 1733.
5. S. Anne's, Limehouse, 1741.
6. S. Leonard's, Shoreditch, 1757.
7. Enfield Church, Middlesex, 1753.
8. Eltham Church, Kent.

"*Organs built by Byfield, Jordan, and Bridge, conjointly.*

"In consequence of the many new churches that were erected at the commencement of the last century, an equal number of organs were required, which induced many persons who were totally unskilled in the art and mystery of voicing organ-pipes to become builders. To prevent, therefore, the sad consequences which must naturally follow, a coalition was formed between the three eminent artists of the day, Byfield, Jordan, and Bridge; who undertook to build organs at a very moderate charge, and to apply their united talents to each. The result of which was a fair, though moderate, compensation to themselves, and superior instruments to our churches."

Three only of the instruments, built "conjointly," are named:

"1. S. Dionis Back-Church, city.
2. Yarmouth Church, Norfolk. An instrument celebrated for its many beauties.
3. S. George's Chapel. Yarmouth."

From Hopkins's and Rimbault's recent work upon *The Organ*.

H. AP. ADAM.

Rules to be observed by Public Meetings, &c. (Vol. xii., p. 384.).—The only treatise that I know on this subject is, —

"The Chairman and Speaker's Guide: being an Essay towards a Brief Digest of the Rules required for the Orderly Conduct of a Debate. To which is prefixed an Essay on Public Meetings, Manner of Proceeding with regard to them, &c. By Thomas Smith, Author of *Evolution*, of *Lessons on Arithmetic*. &c. 'Order! Order! Order!' London, Longman and Co.; Dublin, J. Cumming; Edinburgh, Oliver and Boyd."

The book is in 32mo., without date, and was printed at Liverpool. The author was, I believe, a brother of the late Mr. Egerton Smith, editor of the *Liverpool Mercury*. It is a very judicious manual, and deserves to be extensively read by public speakers. I never saw any but my own copy, and think it is not much known.

H. MARTIN.

Halifax.

Harbingers of Spring (Vol. xii., p. 254.). — On this subject, and with reference to the cuckoo, the following extract from a letter written to *The Times*, by the Rev. E. H. Thompson, Lyneham Vicarage, Chippenham, may be worth recording:

"On Friday, the 28th Sept., 1855, a cuckoo was seen and heard in this parish, by two boys, one of them a son of mine. The bird was seen on the wing uttering his well-known cry, clear and loud, and flying in a north-east direction. The cry of the cuckoo is considered to cease at the beginning of July."

R. W. HACKWOOD.

In confirmation of MR. PHILLOTT's account of the mortality this year among the swallow tribe, I have to state that a very great diminution of these birds has been observed in Devonshire, as well as

their very late arrival. There was a nest with four very young birds in it, in the corner of a window at Ford, in this parish, as late as Oct. 20th, the old birds having left with their companions.

The extraordinary increase of all the insect and caterpillar tribe is the consequence of the scarcity of these useful birds; the brassica tribe of plants has suffered most severely. At Paignton, the staple trade of which is the sale of spring cabbage plants, all have been quite destroyed by the caterpillar. WM. COLLYNS.

Swallows.—In "N. & Q." (Vol. xii., p. 331.), there is a Note on the accidental mortality of these "harbingers of spring," if so the *Hirundines* may be called, which is not only interesting, but affecting: for, next to the redbreast, the swallow seems to possess a sort of hereditary claim to houseless sympathy. But my main design is to offer a Query:—An intelligent lady assures me, that on a fine day in autumn, about two years since, she saw a number of swallows successively dive, and not emerge again, in a well-known river in the north of England. Her conviction is, that their object was sub-aqueous hybernation, according to an old theory. I need not disclaim participation in this notion; but I am anxious to know whether this diving of swallows, the *fact* of which I fully admit on her testimony, has been observed by others. W.

Conversations with Wordsworth, Coleridge, &c. (Vol. xii., p. 346.). — The title of the book is *Conversations at Cambridge*, published by Parker, Strand, 1836. S. MACKIES.

In the *Liberal*, vol. ii., London, Hunt, 1823, is a very interesting article, headed "My first Acquaintance with Poets," signed W. H., giving some graphic sketches of Coleridge's personal appearance, manners, and conversation, and containing a record of a visit paid by the writer to Coleridge at Nether Stowey, in Somersetshire, where he met Wordsworth, of whom many traits are preserved, and an account given of an excursion, containing abundant scraps of Coleridge and Wordsworth's ways and words. This is not the book inquired after by your querist, but I thought it might not be known to him, and may perhaps contain something worth the trouble of picking up. C. D. LAMONT.

This, I have no doubt, is a small book entitled *Conversations at Cambridge*. The conversations profess to be with Coleridge, Kirke White, Wordsworth, Moultrie, &c. I have a copy, which, if it be the book MR. INGLEBY requires, I shall be happy to give him, if he will favour me with his address. E. G. R.

Satire on Scotland (Vol. xii., p. 247.).—It is remarkable that the writer of the note on this work should not have been aware, that in the two curious and not uncommon volumes, edited by Sir Walter Scott, and entitled *The Secret History of the Court of King James*, it has been printed as the undoubted work of Sir Anthony Weldon.

Since this publication, and after the demise of Sir Walter Scott, a discovery was made by James Macdonald, Esq., advocate (editor of the *Analecta Scotica*, *Scottish Peerage*, *Laws*, &c.), of a MS. in the Balfour Collection; containing not only the original satire, dated June, 1617, but, what was more interesting, an answer to it. These he included in the privately printed volume, entitled *The Abbotsford Miscellany*, with a long dissertation on the subject of the authorship, which will be found to contain almost everything on the subject then known. That Thomas Kirke may have been the author, is not impossible; but it would be desirable to know the grounds on which his claim can be maintained. Two things are certain: 1. That (from the date, 1617,) James Howel could not be the author; and 2nd, that about the date assigned in the Balfour MS., Sir Anthony Weldon did write a bitter satire on Scotland of a similar description. J. M.

Edinburgh.

Advertisements in Cipher (Vol. xii., pp. 42. 112. 305.). — Being of rather an inquisitive nature, I have had many "a dig" at the "S lmpi" advertisements noticed by MR. INGLEBY, but hitherto, like himself, without success, and as I see the specimen he sends you ends with "of hipo," words which a very slight change would render *Photographic*. I expect he has not been "floored" very easily, but I fancy that in this case none of the usual methods of deciphering by transposition of letters will be of any avail, as every word (if they are words) in the composition appears to consist only of two, three, or four letters at most, besides those ominous capitals, both of which seem to point to a regular "code" arranged between the "corresponding parties." R. W. HACKWOOD.

Red Slippers (Vol. xii., p. 205.). — I have not the passage referred to by F. M. E. by me, but perhaps the following may be of some service towards expounding it:

"The most characteristic feature of dress at Constantinople is the slipper, the colour of which was formerly regulated by government, the Turks wearing yellow, the Armenians *red*, and the Jews blue. On mounting the ottoman, it is the invariable custom to leave the slippers on the floor, and before entering a mosque, or house, to remove them, and not, as we should, the turban,"

R. W. HACKWOOD.

Single-speech Hamilton (Vol. xii., p. 306.). — Is there not some mistake in saying that "this gentleman made a *solitary speech*," which obtained him the *sobriquet* of "Single-speech?" Upon looking into *his* work, entitled *Parliamentary*

Logick, I find there subjoined "Two Speeches delivered by him in the House of Commons of Ireland in November, 1761, and February, 1762, and other pieces." This work was published in 1808, the prefaee to which contains some very interesting particulars as to his life and character.

T. G. P.

Edinburgh.

Memory Middleton (Vol. xii., p. 303.). — Mr. Middleton was a civil servant of the East India Company during the reign of Warren Hastings. Called upon to give evidence on the trial of that great man, it partook so strongly of the *non mi ricordo* genus, and his "memory failed to serve him" on so many important points, whereon it appeared to bear more than its just share of blame, that he acquired and retained the *sobriquet* of "Memory Hamilton." φ.

Glass malleable (Vol. xii., pp. 313. 346.). — Mr. Apsley Pellatt, in his *Memoir on the Origin of Glass*, p. 7., says:

"In the reign of Tiberius, a Roman artist had, according to Pliny, his house demolished, according to other writers, was beheaded, for making glass malleable."

A writer in the *Penny Magazine*, May 10, 1834 (p. 178.), says:

"Tiberius is said to have rewarded an artist with death for the invention of malleable glass."

I have not been able to verify the statement from Pliny, nor from the "Life of Tiberius" in Tacitus or Suetonius. T. J. Buckton.

Lichfield.

Sinope, Quantity of (Vol. xii., p. 302.). —

"Τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην καὶ ὡρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δὲ ἄποικοί εἰσιν."—Xenophon, *Anabasis*, lib. vi. cap. i. § 15.; or, according to some editions, lib. v. cap. ix. § 15.

H. J. (2)

Sheffield.

Sibyl (Vol. xii., p. 110.). — I have often sought for an oriental derivation of this word. I find the root שבל, *s. b. l.*, from which comes *sebél*, flowing hair; *sebil*, a path; *sibula*, a flowing stream, and an ear of corn. This latter word denotes the sign of the Virgin in the Zodiac, and M. Rougemont, in his *Peuple Primitif*, says that from this word was derived the name of *Sibylla*. His reasoning upon the subject may be found in the work referred to, vol. ii. p. 58. I am quite disposed to think he has hit upon the true derivation of the word, whatever the boundaries of the theory he connects with it. If this be the source of the word, it would be *Sibyl*, and not *Sybil*. B. H. C.

Jordan (Vol. xii., p. 224.). — If Mr. Buckton will refer to Judges, xviii., he will find a conclusive refutation of his theory respecting the meaning of the word Jordan, as signifying "the Declivity or Descent of *Dan*," inasmuch as that chapter relates under what circumstances the town Dan was *first* so called in remembrance of the progenitor of the Israelite tribe of that name, the place having originally been styled Laish or Leshem, as in Joshua, xix. 47. According to the chronology in the margin of our authorised version of the Scriptures, the capture of Laish by the Danites occurred forty-five years after the Israelites are stated to have crossed the *Jordan*, which river we find first mentioned by its present name, Genesis, xiii. 10. 11., in connection with Abraham and Lot, *i. e.* by the above chronology, some five hundred years or more before any town of Dan was known in the vicinity of the upper course of the Jordan, "in the extreme north of Palestine." Again, Genesis, xxxii. 10., we find Jacob saying, "With my staff I passed over *this Jordan*," the period, wherein we are told the patriarch thus spoke of the river, being about three hundred and thirty years previous to that assigned for changing the name of the town Laish. Arthur Hussey.

Inscriptions on Sun Dials (Vol. xi., p. 61.). — Add the following to the list: Uppingham, High Street:

"Non rego nisi regar."

Barmston Church, near Burlington:

"Dies Deum docet, disce,"

J. Eastwood.

Add the following, at Lesneven, Brittany:

"Me lumen, vos umbra regit."

The one quoted by Mr. C. M. Ingleby,

"Pereunt et imputantur,"

is at All Souls, not New College, Oxford.

Dro. Duce.

Sheffield parish church:

"Via vitæ."

H. J. (2)

Sheffield.

Coningsby Family (Vol. xii., pp. 222. 312.). — Your correspondent omits to say that there is, or was, a chapel to the Coningsby family, in North Mimms Church, Herts. R. W. Hackwood.

Milton and Napoleon (Vol. xii., p. 361.). — Under this title Mr. Davis extracts a note made in Symmons's *Life of Milton*, stating that Napoleon acknowledged to have taken from a passage in *Paradise Lost* the idea of concealing his artillery amid his masses of infantry at the battle of Austerlitz. The note is signed "J. Brown," and I have read it often when the book was in the library of its writer. He was a captain in the 4th Regiment of Foot; subsequently adjutant of the Buckinghamshire Militia, and a *factotum* of

the last Duke of Buckingham. He died about two years since, and lies buried at Little Braxted in Essex. He was taken prisoner during the Duke of York's expedition to Holland, and from friendships formed in the army, and associating with the visitors at Stowe, he was well furnished with anecdotes. G. W. JOHNSON.

Winchester.

Marcaldi's "Life of Mary, Queen of Scots" (Vol. xii., p. 371.).—I have in my possession a manuscript of Marcaldi's history; the same, apparently in all respects, as the one in the possession of ANON, of New Orleans. At least, the extracts which he has given are to be found, word for word, in my manuscript; but, in mine, the dedication is addressed "Al Clmo Sigre il Sigr Matteo Záne," and is dated in "Venetia, à viiij. di Marzo, M.D.LXXX."

The manuscript, which appears to be original, is written in a clear legible hand, of the sixteenth century; and the letter of dedication is signed, "Franco Marcaldi."

Respecting this writer, whose name does not occur in the *Biographie Universelle*, I have not been able to meet with any information.

W. SNEYD.

Denton.

"*Cat in Pan*" (Vol. xii., p. 268.).—There is a cunning, which we in England call "the turning of the cat in the pan;" which is, when that which a man says to another, he lays it as if another* had said it to him: and, to say truth, it is not easy, when such a matter passed between two, to make it appear from which of them it first moved and began. (Bacon's *Essay of Cunning*.). B.

"To turn a cat in the pan" is to turn a somerset, or "head over heels." I have heard the expression frequently used among children with this meaning. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

"*Perturbabantur*," *&c.* (Vol. xii., pp. 252. 293.).—I beg leave to offer a substitute for P. R.'s verse, which is not very canonically composed, and to change what he facetiously calls a quatrain into a quintain:

"Ecce Sebastopolis, nondum Augustopolis!
Confraternantes, Io Pæan, Mamelonas
Fortunati ambo corripuere vias."

BIBLIOTHECAR. CHETHAM.

Caryl of the "Rape of the Lock."—It is always to be regretted when questions asked are not answered in "N. & Q." I refer, therefore, to one by C. (Vol. vii., p. 457.), who says that the *Rape of the Lock* was written at the request of Mr. Caryl, "stated by Pope" to have been private secretary to James II.'s queen before the revolution—that certain documents issued at St. Germains in 1701 and 1707 are countersigned "Caryl"—and asks if there be any doubt that it was the same person, and when he returned to England? In reply, I would direct his attention to an article in *The Athenæum*, published in July last year, wherein it is shown that it was the biographers or editors who made the assertion, not Pope—that the Caryl of the *Rape of the Lock* was not the secretary Caryl, but his nephew.

C. R.

Contemporary or cotemporary (Vol. xii., p. 102.).—The latter mode of spelling is fast creeping into use, and is contrary to all analogy. The terminal *m* in cum, like other terminal *m's* in Latin derivatives, is cut off before a vowel, but never before a consonant. Thus we have coequal, coeternal, coagulate, coeval; but we never find the *m* or its euphonious equivalent elided in contingent, contagion, contemplate, &c.; or, as the *Eton Latin Grammar* hath it, commilito, contubernalis, cognatus. Why then should contemporary be shorn? ANON.

Pierre Marteau (Vol. xii., p. 314.).—An amusing volume, pp. 134., entitled *Le Moine Sécularisé*, was printed "A Cologne, chez Pierre Du Marteau, 1678;" so that it is one of the characteristics of Peter, as well as his secrecy, that he sometimes appeared with an addition to his *cognomen*. G. N.

"*Papæ*" (Vol. xi., pp. 181. 285.).—In addition to what has been already given, I would notice the name *Papey* in London, as applied to priests; and it may possibly be found in other countries in Europe. In Cunningham's *Handbook of London* (1850), p. 377., the *Papey*, in Aldgate Ward, is mentioned with a quotation from Stow, from which I make the following extract:

"Then come you to the *Papey*, a proper house, wherein sometime was kept a fraternity or brotherhood of St. Charity and St. John the Evangelist, called the *Papey* for poor impotent priests (for, in some languages, priests are called *papes*), founded in the year 1430, for a master, and other brethren and sisters, that should be admitted into the church of St. Augustine Papey-in-the-Wall. The brothers of this house becoming lame, or otherwise into extreme poverty, were here relieved; so as to have chambers, with certain allowance of bread, drink, and coal. This brotherhood was suppressed in the reign of Edward VI.; and the house was afterwards inhabited by Sir Francis Walsingham, principal secretary to Queen Elizabeth, and others"

W. H. F.

Baby used as an Adjective (Vol. xii., p. 233.).—To some instances adduced from Shakspeare, add, as proof of its being colloquially so used, the way in which fond king Jamie spoke of his son as *Baby Charles.—Letters in Dalrymple's Fortunes of Nigel, passim.* Y. B. N. J.

* *The* other.

Notices to Correspondents.

Owing to the great length of Mr. Fitzpatrick's List of Remarkable Men born in the same Year, *which we were unwilling to divide, and the number of* Replies to Minor Queries *waiting for insertion, we have been compelled to omit our usual* Notes on Books, Lists of Books Wanted, *many* Notices to Correspondents, *and the numerous papers which have reached us on the subject of* Scott and the "Waverley Novels."

Junius Letters. *We have to acknowledge several communications on this subject.* Mr. Hamilton's *letter is in the main an inquiry as to the sale of Wilkes' property at Aylesbury; our Correspondent not being aware that it was so sold forty years before Wilkes' death.* Mr. Cramp *(who has not yet replied to the Queries put to him in this Journal) writes to call attention to those passages in the* Letter to the King, *which, as he alleges, nearly annihilated the popularity of Wilkes.* New York *suggests the propriety of printing fac-similes of the writings of the suspected authors, and of making a bibliography of Junius. The first has already been done in the works in which the various claims are asserted. The latter we hope may some day appear in the columns of "N. & Q." The work on Junius, respecting which* New York *inquires, is Mr. Smith's ingenious Introduction to the 3rd vol. of the* Grenville Papers.

Bank Note for a Million. *We have a letter for γ, the Querist on this subject* (ante p. 325.). *How shall it be forwarded?*

Arthur Bowes. A General Index *to our first* Twelve Volumes *is in preparation.*

W. J. *The article from the Bodleian MSS. on the authorship of* The Turkish Spy *appeared in our* First Volume, p. 334. *See also* Vol. II., pp. 12, 151.

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The Chair will be taken at 2 o'Clock by The Right Hon. the LORD LONDESBOROUGH, K.C.H., F.R.S., F.S.A.

The attendance at this Meeting of all Members and Friends of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY is earnestly requested.

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Notes.

MISS STRICKLAND AND MARY QUEEN OF SCOTS.

The queen is much indebted to Miss Strickland for her attempted whitewashing; which, if not very successful, has not arisen from want of zeal. The great error of all the vindications is, that they overlook the period during which her majesty lived, and forgetting her education under the accomplished poisoner Catherine de Medici, assisted by the chaste Duchess of Valentinois* (the correspondent of Mary the Queen Dowager), treat her as if she had lived two centuries later, and had been piously and virtuously educated. Mary was a better woman than the Queen of France, and fully as virtuous as the Queen of England; but she was violent, unscrupulous, and vindictive, and this she establishes under her own hand: for in one of her letters, in the Labanoff Collection, and which has been translated by Mr. Turnbull in his excellent volume of *Marian Letters*, she not only declares her extreme hatred of her cousin of Guise, and her desire for his assassination, but she expresses her intention of pensioning her brother's murderer (if she had the means); remarking that the "act" was the more agreeable, as she had not been told of it beforehand!

Be this as it may, Miss Strickland will perhaps forgive us for correcting an awkward mistake she has made. In rejecting the Bothwell letters, the lady refers to the opinion of Prince Labanoff, which is against their authenticity. She then brings forward an additional authority in "The elder Tytler, who, as a Lord of Session, or judge, had been accustomed to study and collate evidence in the *criminal* courts of Scotland" — a strange discovery; for Lords of Session have as little to do with criminal proceedings near the Tweed as Miss Strickland herself. But to proceed: this learned judge has, it seems, "written two able volumes" to expose "their fallacies" (vol. v. p. 128.). Lords of Session are not remarkable, if we may believe the House of Peers, for their ability in analysing evidence, even in civil cases; but the gentleman thus honoured most assuredly never was a judge of any kind, although his son afterwards became a Lord of Session, under the title of Lord Woodhouselee. The father was what is termed a writer to the signet; in other words, an Edinburgh attorney; but a person of great worth, and considerable ability. The arguments are pretty much the same as those of his predecessor Goodall, and his successors Whitaker and Chalmers. They have the merit of being less tedious than those of his successors.

In returning thanks to Joseph Robertson and William Pitt Dundas, Esqrs. (p. 200.), for access to the very interesting disposition by the queen of her jewels, Miss Strickland did what was right and proper; but it is a pity that the lady had not been informed when and where the document was found, and told that there also existed other equally curious relics. We will supply the omission. Some short time previous to the publication of the fifth volume, Mr. George Melville, a gentleman who probably is better skilled in the decyphering of ancient writings than any one else in Scotland, had occasion to make a search amongst what are termed the warrants of the "acts and decreets of the Court of Session:" in opening one of the numberless bundles, he discovered a parcel of papers altogether unconnected with "acts and decrees," including, not only the document alluded to by Miss Strickland, but various others equally important. For instance, the inventory of the books in her majesty's chapel library, as given up to the Earl of Moray, and bearing his authentication. The discovery was immediately communicated to the deputy-clerk register; and it is said, that the whole, or at least the more valuable portion of the writings discovered, will be printed for the use of the members of the Bannatyne Club.

J. M.

Edinburgh.

* Her letters from the originals, in the library of the Faculty of Advocates, are printed in Mr. Maidment's *Analecta Scotica*.

MONUMENTAL BRASSES.

I enclose a list of German monumental brasses, more extensive than any you have yet published. It was furnished by Dr. Lisch, the conservator of the historical monuments of the Grand Duchy of Mecklenburg Schwerin to the *Deutsches Kunstblatt* for 1852. They all belong to the class we call "Flemish brasses." There seem to be many more brasses in the North of Germany than he has published. The brass at Verden is stated to be the oldest of the collection, but no description is given of it.

The Naumburg brasses are described in the *Kunstblatt* for 1853, p. 361.

W. G. SEARLE.

Queen's College, Cambridge.

Verden.
Lübeck Cathedral.

Bishops Burchard von Serken (†1317) and Johann von Mull (†1350), on one plate (engraved in Milde's *Monuments of Lübeck*).
Laurentius Neibur, canon (†1622).
Bishop Bertram Cremun (†1377).
Bishop Johann IX. Tiedemann (†1561).
Bruno von Warendorp (†1341) and his wife (†1316).
Johann von Warendorp (†1680).

Lübeck, St. Mary.

Hermann Hutterode (†1500).

—— von Hövelen, 1571 (large).
Tiedemann Berk, bürgermeister, and his wife, 1521, engraved in Milde.
Bruno von Warendorp, town counsellor, †1369.
Gotthard von Hövelen, †1555.

Lübeck, St. Catherine.

The Von Lüneberg family (1470-80), large and fine.

Lübeck, St. James.

Wedekin Warendorp, †1350.
Gottschalk von Vellin, town counsellor, †1350.
Constin family, *c.* 1480.
Cath. v. d. Reden, wife of one of the Fürstenberg family, 1559 (iron).

Lübeck, St. Peter.

Klingenberg family, 1356, large and fine (mural).
Georg Gruwell, senator, †1613.

Lübeck, St. Giles.

Müller family, 1642.

Lübeck, St. John.
Lübeck, the Castle.

Schwerin.

Bishops Ludolf (†1339) and Heinrich (†1347), on one plate.
Bishops Gottfried (†1314) and Friedrich (†1375), on one plate.

These four bishops were of the family Von Bülou; "the latter is large and fine, probably one of the most beautiful brasses extant."

Gadebusch Royal Chapel.

Queen Agnes of Sweden, Duchess of Mecklenburg, †1432.

Wismar Dominican Convent (Schwarzen Kloster).

Priest, arms and chalice.

Stralsund, St. Nicholas.

Albert Hövener, bürgermeister, †1357, very large (mural).
Bernd Malzan, priest, †1452, arms.

Thorn, St. John.

Johann von Soest, (bürgermeister) and his wife, engraved in Voigt, *History of Prussia*, vol. vii.

Luneburg, the Michaelis-Kloster Kirche.

Had a large brass to Duke Otto the Severe, of Brunswick-Luneburg, and his Duchess Mechthild (†1330 and 1319), destroyed 1830.

Altenburg, near Cologne.

Many brasses, destroyed since 1830.

Hildesheim Cathedral.

Eckhard von Hanensee, prebendary, †1460.

Meissen Cathedral.

Has ten brasses, some very fine.

Breslau Cathedral.

Heinrich von Leslau, Bishop of Breslau and Duke of Silesia, †1398.
Rudolf, Papal legate, †1482.
Bishop Precislaus von Pogarel, †1376.

Posen Cathedral.

—— Archbishop of Posen, 1498.
Knight in full armour, 1475.
—— Archbishop, 1470, and many others.

Aix-la-Chapelle Cathedral.

Brass of 1434, representing the Holy Family, with gilt background.
Brass of 1487, a similar one.

Naumburg.

Bishop —— von Buckensdorf, 1466 (mural), 3′ 5″×2′ 3″.
Bishop Johann von Schönberg, 1516, 3′ 2″×1′ 9″, a skeleton (mural).
Bishop Theodorich von Schönberg, 6′×2′ 1″ (mural).

FINLAND.

Nausis (near Abo).

St. Henry, engraved in Peringskiöld, *Mon. Ullerâkerensia.*

SWEDEN.

Åher in Upland.

Frau Ramborg von Wük (fourteenth century, early).

DENMARK.

Ringsted.

King Erich Menved and Ingeborg his Queen (†1319), engraved in *Antiqvariske Annaler Kopenh. III.*, 1820, pl. 1.

Brass Plates in Churches.—It may be interesting to C. E. D. and J. D. (Vol. xii., pp. 164. 372.) to know, that in the parish church of Llanrwst, near Conway, North Wales, is affixed to the pulpit, a brass plate, the inscription of which I do not remember; but the date, I think, is 1725. It is, I believe, a coffin plate; and was, I was informed, taken from off the coffin immediately after the interment, by the express desire of the deceased, to serve as a memorial. K. H. S.

EPICEDIUM ἀμφοτερόγλωσσον.

קינה שמור אוי מה כפם איצר בו
כל טוב עילום כוסי אור דין אל צלו
משה מורי משה יקר דבר בו
שם תישיה אין יום כפור הוא וה לו
כלה מיטב ימי שן צרי אשר בו
יחריב אום מות רע אין כאן ירפה לו
ספינה בים קל צל עובר ימינו
והלום יובא שבי ושי שמנו

"Chi nasce, muor, Oime, che pass' acerbo!
Colto vien l' huom, così ordin' il Cielo.
Mose mori, Mose gia car de verbo.
Santo sia ogn' huom, con puro zelo.
Ch' alla metà, gia mai senza riserbo.
Arriu' huom, ma vedran in cangiar pelo,
Se fin habiam, ch' al Cielo vero ameno,
Va l' huomo và, se viva assai, se meno."

Latin Translation of both.

"Qui nascitur, moritur, Vae mihi quam passus acerbus!
Colligitur* homo, sic ista ordinavit cœlum.

* *I. c.* θερίζεται.

Moses mortuus est, Moses, olim carus eloquio.
Sanctus sit omnis homo, cum puro zelo,
Nam ad medietatem aliquando, haud quicquam reservans.
Pertingit homo. Sed, cum pili mutantur, apparet,
Quem finem habeamus. Quippe ad cœlum verum amœnum,
Vadit homo, sive multum, sive parum vivat."

Wagenseil's Notes on the Treatise *Sootah*, in the *Mishna*.—Surenhusius, iii. 196.

The above is by Rabbi Leo Mutiensis, and a literary curiosity, forming an *Ottava*, composed, when in his seventeenth year, on the death of his teacher, Moses. "Doue non traducendo," says Leo, "ma facendo communi, queste due, tanto diverse, lingue, che nello stesso suggetto, ei preferiscono, con le medesime voci, si è reso cosa notabile e capriccio, dilettevole a ciascuno." The Hebrew reads as Italian, and the Italian as Hebrew, both in sound and sense, but in different words. It is an extraordinary production, and deserves to be rescued from the Talmudic depths in which it now lies buried. I have inserted a ו at the commencement of the last line, which appears to be wanting. T. J. Buckton.

Lichfield.

THE FOUR LAST KINGS OF ROME.

(*Continued from* p. 301.)

It is hazardous, as a rule, to deal with the chronology of such semi-mythical beings as the kings of Rome are. But the alteration in that chronology which I now make is of some importance, and is supported by so many concurrent circumstances, that the truth of it cannot be doubted. It is, that the reign of the elder Tarquin did not last more than one year at the most. Our authorities say that it lasted thirty-eight, and I ground my contrary opinion on the following circumstances:—First, the truce for 100 years, which Romulus granted to Veii just before his apotheosis (say in A. U. C. 37), does not, according to Livy (i. 42.), expire till 176. Then the remark in Livy, i. 18. (which, inasmuch as it is contrary to his own chronology, is certainly derived from some ancient book), according to which more than 100 years subsequent to Numa's accession (38), in the reign of Servius (this *commenced* in 176), Pythagoras assembled the youth of the remoter parts of Italy, &c. Farther, the sons of Ancus complain, in 176 (Livy, i. 40.), that within the space of a little more than 100 years from the time when Romulus was king (37), a slave (Servius) should sit on his throne. And lastly, the internal improbability, that the sons of Ancus, who were young men when Tarquin I. usurped the throne, should allow him to remain in undisputed possession of it for thirty-eight years, and then suddenly remember their own title to it and kill him. If we reject thirty-seven out of the thirty-eight years of Tarquin I.'s reign, all is clear: the truce with Veii expires at the proper period, the time between Numa's accession and Servius is exactly 100 years (Pythagoras, be it remembered, is not placed in the beginning of the reign of Servius); and the time between the reign of Romulus and Servius's accession, in the words of the sons of Ancus, a little more, and we escape the impossibility of the thirty-eight years of quietude of the latter parties. The events which really happened in the reign of Tarquin I., may easily have happened in the compass of a year; the others have been transferred to him from Tarquin II., and even from Porsena through his medium.

A word now on the history of Servius. Plutarch, without specifying which, says that Cæcilia was the wife of one of Tarquin's sons. Sir G. C. Lewis (*Cred. of the early History of Rome*) seems at a loss to tell which; and remarks that, according to the common account, the two sons of Priscus marry the two daughters of Servius, and that the three sons of Superbus were unmarried. He however has forgotten Servius (believed to have been the son-in-law of Priscus), and to him the passage in Plutarch, without doubt, refers. Servius was, therefore, the husband of Cæcilia; who, as is proved by her name*, was the daughter of Cæles (or Cælius, misprinted, p. 240., Cœlius). The history of Cæles is very obscure, but he was certainly a powerful chief. Here we see the origin and untrustworthiness of another story respecting Servius, which clashes with our view (the story that he was the son-in-law of Tarquin I.), viz. the Roman historians knew that Servius married the daughter of some powerful chief, and not knowing his name—or perhaps having heard of it, and yet not able to give it correctly, as they placed Cæles in the Romulian era—they set it down at once as Tarquin I.

It is almost unnecessary to point out the palpable inconsistencies in the received account of the accession of Servius to the throne of Rome. Tarquin I. had two sons, both of whom survived their father, of whom Superbus was one; and Servius was, even according to the received account, a foreigner. And yet the mother of the first (Tanaquil) is represented as plotting in favour of the second; quite regardless of the legitimate claims of her own offspring, who are not even mentioned. Such was the absurd story by which the Roman

* There can be no doubt that the very common termination to Roman proper names, *-ilius*, implies descent. It is in fact *filius*, the *f* being dropped in composition. Thus, Numa Pompilius is called the son of Pompo; Tullus Hostilius, the grandson of Hostus; Ofilius Calavius, the son of Ovius or Ofius (Livy, ix. 6.), &c. This upsets Ihne's derivation of Pompilius, Publilius, &c., from *Populus*.

historians tried to conceal the fact of the entire conquest of Rome by the Clusian Servius.

To come now to the second Tarquin. One of the most important results of my system is, that it strikes out from history the whole account of the events which, according to our authorities, preceded his expulsion, as a mere repetition of those which really led to the expulsion of Porsena. The principal difference between the two narratives is, that the scene of the events in the first case is Ardea; and in the latter, Aricia. But this difference is not real, for it can be proved conclusively that Aricia and Ardea are merely different forms of the same word; and that the towns bearing those names are, in consequence, often confounded with each other. Aricia and Arsia are certainly identical*; and that Arsia and Ardea are so, is seen from the analogy of Clausus and Claudius. Farther, Turnus is in Virgil king of Ardea; and Turnus Herdonius is in Livy (i. 50.), chief of Aricia. Herdonius comes from Ardonius (Herdonea in Apulia, the scene of one of Hannibal's victories, is sometimes spelt Ardonea), as Herminius from Arminius; and it is evident that Ardonius and Ardea are cognate. When we remember these things, we can easily suppose that some writers spelt Aricia, the real scene of the defeat of Porsena's son, Ardea; and that when a duplicate was made and applied to Tarquin, the scene was in that instance given as Ardea, so as to keep some distinction between the two accounts. The difference before referred to in spelling the name of the place where Aruns Porsena was defeated, perhaps originated the idea of these events being two and distinct.

I have said that Herminius comes from the German Arminius. This is the general opinion, and I mention it here because it helps to prove the Etruscan origin of the Herminian family. (Niebuhr has shown that the Etruscans were of German descent.) But this view does not need such doubtful support, for it is stated distinctly by Valerius Max.; Silius mentions an Etrurian named Herminius, and one Herminius has the Etruscan Lars or Larcius as his nomen (Livy, iii. 65.) (see Smith's *Dict. of Gr. and Rom. Biog., &c.*). Thus the Herminian family was certainly Etruscan. No one ever doubted that the Larcian family had the same origin.

It is an important circumstance that a member of each of those families (Spurius Larcius, Titus Herminius) figured in the defence of the Sublician bridge against Porsena: for it shows us that the Roman enemies of Porsena were Etruscans like himself. This fact can be explained only in one way, and then all is clear and consistent; namely, by transferring the expedition of Porsena to the time of the Etruscan domination of Rome under Tarquin II., and by supposing his Etruscan opponents to have been men who upheld that dynasty in opposition to the Clusian.

I will now, in conclusion, answer an objection which may be made to my view, that Porsena was king of Rome. It is well known that in the historical period there stood in the capitol seven statues, which were called the statues of the seven kings. This may seem hostile to my idea that the number of the kings of Rome was eight, but I do not think it is so. For is it probable that the Romans would, after they had expelled the tyrant Tarquin from Rome, allow his statue to remain in the capitol? It seems to me most improbable, particularly when I remember that when in the time of the empire a tyrant was slain, one of the first acts which followed was the throwing down all the statues, &c., erected to him in the days of his prosperity.

Edward West.

* This is clear, for the battle of Arsia (Livy, ii. 6. 7.) is certainly only a repetition of the battle of Aricia. Aruns Tarquinius is killed in the first, and Aruns Porsena in the second. The Cumæan auxiliaries also, which took part in the battle of Aricia, are sometimes transferred to the battle of Arsia, as by Plutarch. This repetition originated in the confusion which existed as to the name of the last king of Rome. Arsia is only mentioned in connexion with the battle fought there.

THE CODEX VATICANUS.

[The following correspondence is, in many respects, so full of literary interest, that we feel assured our readers will be pleased that we have transferred it from the columns of *The Times* to our own pages. — Ed. "N. & Q."]

"THE CODEX VATICANUS.

"*To the Editor of the Times.*

"Sir,—Your paper is a medium of communication upon almost all subjects; will you, therefore, permit me to occupy a little part of it, just to ask a question, and to give a few reasons for doing so?

"Will the Roman Catholic Church, through its appropriate officers, permit the *Codex Vaticanus*, No. 1209., now at Rome, to be photographed?

"I am induced to ask this question for the following reasons: —

"The Roman Church was the first to print the Greek Testament. At first it was circulated privately, but was afterwards published. In the meanwhile the edition prepared by Erasmus made its appearance.

"The *Codex Vaticanus* is, probably, the oldest Greek MS. of the Scriptures extant. The second volume contains the whole of the New Testament, with the exception of a few verses; and many biblical critics attach prime importance to it.

"The Roman Church has, by Cardinal Caraffa, already printed and published the Old Testament according to this MS., and has permitted several collations of the New.

"I do not think exposing the manuscript to the light, however strong it might be, would injure it. Whether it would sustain injury in the process necessary to bring it under the light, is a point upon which I cannot offer an opinion, but probably some of your readers who have seen this precious document will.

"If once carefully photographed, that would render future collation unnecessary, except in rare instances, and prevent what is called tracing—a manual labour not always correct, as proved by facts, and one would think always, though but in a small degree sometimes, injurious to the MS.

"The published collations of Mico and Birch (this latter is imperfect, omitting Luke and John) have been carefully compared with each other by Dr. Tregelles, and they are found to differ in nearly 2000 places.

"Those who love God's Holy Word, would cheerfully bear the expense,—probably the Bible Society would like to; perhaps Oxford or Cambridge would. All these have willingly done good service in the cause of sacred literature before now.

"If one manuscript can be photographed successfully, and that an ancient one, nearly all might; and then learned bodies and owners of private collections of MSS. might exchange copies, just as casts of Flora and Fauna are now exchanged by the Museums of Europe.

"Will the secretary or librarian of some literary body of standing and reputation put himself in communication with the librarian of the Vatican, and ask if what I propose may be done? I am, Sir, yours faithfully,

"THOMAS E. THORESBY.

"34. Mecklenburg Square, Nov. 16, 1855."

"Sir,—In common, I am sure, with many of your readers, I feel great interest in Mr. Thoresby's letter, and very thankful to yourself for giving it to the public.

"About a year and a half ago, when in Rome, I had the honour of an introduction to the celebrated scholar the Cardinal Angelo Mai. In the course of conversation, he asked some questions as to the state of the *Codex Alexandrinus* in the British Museum; and, on my remarking on my disappointment at not being able to see the *Codex Vaticanus* at the great library, he explained that it was in consequence of his being engaged in preparing an edition of it himself; and that it was, of course, obliged to be kept at his palace.

"The learned Cardinal proceeded to open a large strong chest, from which he took an elaborately-worked iron coffer, containing this most precious manuscript. Observing that the greater part that had been published was unsatisfactory and contradictory, he said that he was occupying his leisure by editing it page by page, line by line, letter by letter; that he had entertained serious thoughts of having a fount of type cast in *fac-simile*, in the same manner as Dr. Woide had for the *Codex Alexandrinus;* but the difficulties were so great, he had abandoned the idea. I then suggested the making a *fac-simile* of the whole in lithography, page by page, as Mr. Arden had done for the *Orations of Hyperides* he discovered at Thebes. This could easily have been done, as the manuscript is in such a state of preservation that the greater portion would have borne the transfer paper without the slightest danger of injury. The learned Cardinal assured me he would think very seriously of this suggestion, and directed his secretary to send to London for a copy of Mr. Arden's book.

"I should be very glad to know whether this great and good man took any steps in the matter before his death; at any rate, how far he had proceeded with the edition he actually had in hand. I may remark that on quitting the palace the secretary remarked, with a smile, he wondered where the Cardinal's 'leisure' was to be found, as he always commenced at daybreak, and frequently laboured till past midnight.

"I have the honour to be, Sir, very faithfully yours,

"ARTHUR ASHPITEL.

"2. Poets' Corner, Westminster Abbey, Nov. 17, 1855."

"Sir,—I thank you for your courtesy in so promptly publishing my former letter on Saturday morning last.

"A few hours after it appeared, I had the honour of receiving a private letter from a gentleman, informing me there would be no difficulty about funds—that, in fact, they were ready.

"I consider the letter of Mr. Ashpitel, in your impression of yesterday, of great importance, as proving the three following things:

"That in the judgment of that distinguished man, Cardinal Mai, 'the greater part that had been published' of the *Codex Vaticanus* 'was unsatisfactory and contradictory;' the Cardinal was not alone in his opinion, and it did not die with him; that the Cardinal himself laboured hard to give the world a faithful copy of the MS.—he was 'editing it page by page, line by line, letter by letter'—from which I infer the Roman Catholic authorities are favourable to its publication; and that those who have charge of the MS. are conscious of its great value—it was taken out of an 'iron coffer,' which was deposited in 'a large, strong chest.' My anxiety would be considerably diminished if I were assured, on sufficient evidence, that the chest and coffer are fireproof.

"One word in my letter of the 16th inst. conveys an incorrect opinion as to the completeness of the MS. I fear it will be found that at least the pastoral epistles are gone. It is affirmed, on good authority, they were there once. Where are they now? Has the MS. been wilfully mutilated? Wolf cut out with a knife two pieces from G and H Seidelii MSS. once in his possession, and sent the pieces to Bentley, which pieces were afterwards found by Dr. Tregelles in the library of Trinity College, Cambridge. Can the lost parts of the MS. in question be found?

"There are twelve leaves, forming originally a valuable fragment of the Gospels: they are now separated: we have four of them here in London; there are six others in Rome; and the remaining two are at Vienna. Has anything similar to this happened to the lost parts of the Vatican MS.? Did the Complutensian editors touch it? Will the Vatican speak, and tell us the exact state of the case, and what it intends to do?

"I wish to keep before the mind of some of your readers that what I propose is not a collation, transcript, or tracing, but a photograph of the *Codex Vaticanus.*

"I am, Sir, yours faithfully,

"THOMAS E. THORESBY.

"34. Mecklenburgh Square, Nov. 21, 1855."

"Sir,—Besides Mr. Thoresby's letter, which you have so kindly given, I have received several anxious inquiries from gentlemen who take an interest in this important matter, and in consequence I venture once more to trespass, as shortly as I can, upon your valuable columns.

"In answer to Mr. Thoresby's inquiry, I suppose the MS. has now most probably been returned to the Vatican since the Cardinal's decease. Every precaution there is taken against fire, and as the floors are all either of marble, or the composition called *pavimento Veneziano* (a sort of marble mosaic), and as the little fire that is wanted there is generally supplied by portable *bracieri* (the ancient *foculus*), there is not much fear of accident in this way.

"I cannot say whether or not the authorities are favourable to the publication of the MS.: the Cardinal evidently was at work upon it alone and unassisted; he did not consider his exertions part of his public duties, but a labour of love of his own.

"Could I have foreseen that that great man would have been so soon taken from us, I should have endeavoured to have noted down as full an account as possible

of the MS. It formerly had been, I was told, separated into two volumes: when I saw it, it formed one large thick octavo. It is incomplete at the beginning and end, having lost about half the book of Genesis, and nearly all the Apocalypse. This last is supplied by another hand, in cursive Greek, of the date probably of the tenth century. As I remember, it contains one or two of the smaller books of the Apocrypha, but not the books of the Maccabees.

"The Gospels and Epistles seem, as nearly as I could judge, to be tolerably complete. The celebrated verse in the First Epistle of St. John, as is well known, is not in the text. I saw nothing of the Epistles of Barnabas, Polycarp, Clemens Romanus, the Pastor of Hermas, nor any of the writings of that period.

"I asked particularly whether it was known that the MS. had come under the notice of the Complutensian editors, when Cardinal Mai said it was universally believed at Rome that every MS. of any value whatever, through all Italy, had been carefully examined by Cardinal Ximenes or his assistants; that knowing, even as early as the time of Origen, the Greek text had been corrupted by the Gnostics, and later by the Arians, that scholar had made the most careful selection he could from these MSS., and he had borrowed and conveyed them to Alcala for the purpose of collation, and for correcting his celebrated *Polyglott*, and with the intention of afterwards returning the MSS. to their respective owners; that it was generally stated, after the publication of the *Polyglott*, the most precious MSS., by the error of a servant, were sold, instead of a quantity of waste-paper — some say to a maker of fireworks; and it is for this reason there is such a paucity of early *codices* of the sacred Scriptures.

"With regard to the date, the Cardinal pointed out a note at the end of one of the books — a sort of colophon — which states it was transcribed A.D. 70; but this, I venture to observe, would prove that the Christian era was used as a means of computation even before the siege of Jerusalem. He considered, however, the MS. could not be later than the middle of the second century.

"In reply to questions as to the *Orations of Hyperides* — the notes and illustrations were by the Rev. Churchill Babington, the *fac-similes* by Messrs. Netherclift and Durlacher; they show the smallest mark and every flaw in the papyrus, and are equal, if not superior, to the best *fac-similes* of the French. The book was published by subscription, and I believe is now very scarce. Mr. Arden, no question, has the lithographic stones, and with his usual courtesy would, no doubt, permit some copies to be taken off.

"With many thanks for the kind communications of several photographers, I fear it would be necessary to reduce the page so much to get a clear image in the camera, that the text would be scarcely legible. A quarto page of uncial Greek, reduced to three or four inches square, would, I fear, be of little practical utility. It would, however, be very easy to try the experiment on some other MS. I fear, also, it would be necessary to strain the page and get it perfectly flat, or the curl of the vellum would alter the focus and distort the image. Once more apologizing for taking up so much of your valuable columns,

"I have the honour to be, Sir,
"Your obliged and faithful servant,
"Arthur Ashpitel.

"2. Poets' Corner, Westminster Abbey, Nov. 23."

"Sir. — In common with many others, I feel a very deep interest in the proposition of Mr. Thoresby, that the New Testament portion of the Vatican MS. should be photographed.

"I may, perhaps, be allowed to add some particulars to what has already appeared in your columns, partly in correction of what has been stated, and partly in reply to inquiries that have been made.

"The New Testament is not now a separate volume, but it and the Septuagint are all bound in one; and this is as it should be, for they are all one MS.

"The *Codex* exhibits no trace of intentional mutilation. It is true that the Epistles of St. Paul to Timothy, Titus, and Philemon are wholly wanting, as well as the Apocalypse, so far as the ancient writing is concerned; but this arises from the MS. having been injured at both ends, so that in the beginning the greater part of Genesis is gone, and in the New Testament the old writing breaks off in Hebrews ix. As the pastoral epistles, in the arrangement of old Greek MSS., stand after that to the Hebrews, they are thus of necessity wanting. Not so, however, the Catholic Epistles, which occupy their usual Greek location, after the Acts and before Romans.

"A later hand has remedied the defects in part, after a manner, by prefixing the missing part of Genesis, inserting a portion lost from the Psalms, and adding the latter part of the Hebrews, and the Book of Revelation.

"If the testimony of one who has examined and collated personally almost every known Greek MS. of the New Testament, is needed to show the importance of this proposed step, then let me add, that I believe that the carrying out of Mr. Thoresby's proposition would be one of the greatest services that could be rendered to textual criticism; and no one could feel more deeply obliged to him than myself. In my *Account of the Printed Text of the Greek New Testament* (page 156.), I have mentioned the pains and trouble which I took in the hope of obtaining the readings accurately of this most important MS.

"The MS. ought to be examined as well as photographed; because the manner in which the letters have been traced over again by a later hand is such, that here and there implicit dependence on the photographed copy might lead to inattention as to the faint, pale, original reading.

"If any one who used the photographed copy were properly on his guard, by such places having been noticed, then the work proposed by Mr. Thoresby would be satisfactory in the extreme.

"I saw at Cambridge, about a month ago, a beautiful photograph of one page of the *Codex Augiensis* lying in the MS. itself, in the library of Trinity College.

"Your obedient servant,
"S. P. Tregelles.

"6. Portland Square, Plymouth, Nov. 23."

EPITAPHS.

North Mimms, Herts, date 16— :

"Thus youth, and age, and all things pass away,
Thy turn is now as his was yesterday;
To-morrow shall another take thy room,
The next day he a prey for worms become;
And on your dusty bones shall others tread,
As you now walk and trample on the dead,
'Till neither sign nor memory appear,
That you had ever birth or being here."

Thundridge, Herts. On Robert Gardiner and his wife, who died æt. 21, 1658 :

"Roger lies here before his hour —
Thus doth the Gardiner lose his flower."

Ashwell, Herts:

"Behold in me the life of man,
Compared by David to a span.
Let friends and parents weep no more:
Here's all the odds — I went before."

Aldenham, Herts. On John Robinson, 1674:

"Death parts the dearest lovers for a while,
And makes them mourn who only used to smile;
But after death our unmixt loves shall tie
Eternal knots betwixt my love and I.
"J. R."

"I, Sarah Smith, whom thou didst love alone,
For thy dear sake have laid this marble stone."

R. W. Hackwood.

The following epitaphs, in memory of three members of the Penell family of Woodstone, copied from brazen tablets in the chancel of Lindridge Church, in Worcestershire, seem to be worthy of publicity and preservation by insertion in "N. & Q."

I. "William Penell. Died, 1623.

"This stone, that covers earth and claye,
Longe in the earth uncovered laye;
Man forct it from the mother's wombe,
And made thereof for man a tombe.
And nowe it speakes, and thus doth saye, —
The life of man is but a daye;
The daye will pass, the night must come;
Then here, poore man, is all thy roome.
The writer and the reader must,
Like this good man, be turn'd to duste:
He lived well, and soe doe thou;
Then feare not death, when, where, or howe
It commes; 'twill end all greiffe and paine,
And make thee ever live againe.
"Mors mihi vita."

II. "Edward Penell. Died, 1666.

"In soe little place doth lye,
Virtue, goodness, loyalty;
One who in all relations stood,
And basest times, both true and good.
'Tis for noe common losse our teares are paid,
Here the best husband, father, friend, is laid.
"Vivit post funera Virtus."

III. "Edward Penell. Died, 1657.

"Here rests his earthy part, whose soule above
Views her bright Maker face to face, and proves
Pure joys which shall be full and perfect, when
These broken organs shall be peeced agen,
And reinformed. Reader, before thou passe,
Take his example, a clear looking-glasse,
To dress thy soule by, learne of him to bee
Good in bad times who mayst live worse to see.
"Beati mortui qui in Domino moriuntur."

N. L. T.

Epitaph on Mary Sexton, Bideford, Devon. —

"Here lies the body of Mary Sexton,
Who pleas'd many a man, but never vex'd one:
Not like the woman who lies under the next stone."

J. Y.

Somersetshire Epitaphs. —

"As us am so must you be,
Therefore prepare to follow we."

The above is an epitaph common in many country churchyards in another form; but this is given as illustrating one of the peculiarities of the dialect of Somersetshire. I copied it some years ago in the churchyard at Porlock, where it was over the tomb of a father and his son.

An epitaph, of a different character, is in the churchyard at Nettlecombe, Somerset. It is on a small upright stone (grit), which is placed at the foot of a large slab of lias, on which is this inscription:

"Depositum Johannis Musgrave de Nettlecombe, Gent., filii natu quarti, qui sibi uni visus est sat dire se vixisse. Natus est iii° die Martii, anno 1656. Obit Aprilis xv°, anno 1684."

By the side of this stone is a large altar-tomb to his mother and other members of his family, and on the first-mentioned small stone is the following:

"April 15, 1684.
"Much of my welfare and content below,
I to my mother's love and virtues owe,
Wherfore this humble grave, so neere her bones,
I more esteem than elsewhere marble stones.
John Musgrave."

W. C. Trevelyan.

Wallington.

Epitaph at Beverley. — While on a recent visit to Beverley, I copied the following epitaph from a monument appended to the exterior wall of the church of St. Mary. If the wording is figurative it is at least remarkable; but if it is descriptive, it suggests many queries of the laws and customs now little understood.

"Here two young Danish soldiers lie,
The one in quarrel chanced to die;
The other's head, by their own law,
With sword was severed at one blow.
December 23, 1689."

Henry Daveney.

Norwich.

Epitaph. — The following epitaph is reprinted in the *Newcastle Journal* of March 31, 1855, from a paper of similar title of March 12, 1748:

"Ye witty mortals, as you're passing by,
Remark, that near this monument doth lie,
Center'd in dust,
Two husbands, two wives,
Two sisters, two brothers,
Two fathers, a son,
Two daughters, two mothers,
A grandfather, grandmother, and a granddaughter,
An uncle, an aunt, and their niece follow'd after.
This catalogue of persons, mentioned here,
Was only five, and all from incest clear."

Will some correspondent explain? Y. B. N. J.

Remarkable Epitaph. — A MS. Tour of the year 1635 gives the following account of an epitaph at Winchester, that assuredly must be without a parallel, and, as such, deserves a place in "N. & Q.:"

"On the north side of this church is the monument of two brothers of the surname Clarke, wherewith I was so taken as take them I must; and as I found them I pray accept them.

"Thus an union of two brothers from Avington, the Clarkes' family, were grandfather, father, and son, successivelie *clerkes* of the Privy Seale in Court.

The grandfather had but two sons, both Thomas.
Their wives both Amys.
Their heyres both Henry.
And the heyres of Henries both Thomas.
Both their wives were inheritrixes.
And both had two sons and one daughter.
And both their daughters issuelesse.
Both of Oxford; both of the Temple.
Both officers to Queen Elizabeth and o^r^ noble King James.
And both Justices of the Peace.
Togeather both agree in armes, one a knight, y^e^ other a captain.
Si quæras plura; both ——; and so I leave y^m^."

Cl. Hopper.

Curious Epitaphs. — Numerous and curious epitaphs have from time to time appeared in your pages. Here is another.

Within the church of Areley Kings, near Stourport, is the following:

"Here lieth the body of William Walsh, gentleman, who died the third day of November, 1702, aged eighty-six, son of Michael Walsh of Great Shelsley, who left him a fine estate in Shelsley, Hartlebury and Areley; who was ruinated in his estate by three Quakers, two lawyers, and a fanatic to help them."

Palque.

Epitaph from Folkestone. —

"*To the Memory of Rebecca Rogers, August* 22, 1688.

"A house she hath, 'tis made of such good fashion,
The tenant ne'er shall pay for reparation;
Nor will her landlord ever raise her rent,
Or turn her out of doors for non-payment;
From chimney tax this cell is free —
To such a house who would not tenant be?"

A. S.

LEPROSY IN THE CRIMEA.

The ancient leprosy is not a distinct disease. Found in most parts of the world, from the scriptural and classic eras, through the middle ages, down to the present time, it has only within the last two centuries been banished from England and France by the improved modes of living, consequent on a high civilization. It is still found, more or less, in almost every other country in the world.

Persons who have been much abroad, every now and then become subject to this disease, sometimes many years after their return home. I saw an instance of the sort in London within the last fifteen months.

The Crimea is one of its lurking-places; and it is not unlikely to show itself after a time, even when the siege of Sebastopol has become a matter of history, in some of the survivors of the campaign, who have been more especially exposed to hardships and privations.

Danielssen and Boeck, the authors of one of the best treatises extant upon this remarkable disease, observe:

"The disease of the Crimea, Morbus Crimensis seu nigra, is also named Lepra Taurica seu Chersonesa. It is called Krimskaia Bolesin, or Krimskaia Prokasa in Astrachan, because it was brought there from the Crimea by the Russian armies. The Cossacks about Juik call it Tschornaia Nemoschtsch, the black disease, because the first symptom of the eruption consists in a darkened colour of the face. The disease of the Crimea is described in Gmelius's *Journey through Russia*, vol. ii. p. 169., and in Pallas's *Journey*, vol. i. p. 302."

Its especial causes are well known to be hardship, privation, exposure to cold and wet, bad or insufficient food, and absence of the means of cleanliness, concurring. These induce a peculiar morbid condition of the blood, which is the essence and foundation of the disease, and from which all its formidable and remarkable symptoms directly proceed. William E. C. Nourse.

West Cowes, Isle of Wight.

TEMPLE BAR.

Perhaps, some centuries hence, when the *barbarous* nuisance above mentioned has ceased to be a bar to national progress into and out of the city of London, and when "N. & Q." shall have reached its 400th or 500th Volume, some yet unborn "Cunningham" will bless it for preserving the appended petition for the removal of the useless structure, made in 1853. Surely if it is only kept standing (as hinted in the second paragraph of the petition) in order that my Lord Mayor may, by shutting its at-all-other-times dirty gates, when it pleases majesty to pay him a visit, keep majesty waiting till he opens them again, a much greater sensation might certainly be created, and more authority shown, besides the proceedings being more in accordance with modern notions of power, if two of the city police were allowed to stop the royal cortége on such occasions, on its approaching the city boundary, and my lord (or his macebearer for him) were to evince his loyalty by knocking the officials down, and thus permit an invasion of his territory; and I would venture to suggest this in lieu of the present absurd custom, as being equally imposing, should the ugly struc-

ture be removed, and if royalty *must* be stopped on its next visit to the city. R. W. HACKWOOD.

"*To the Right Hon. the Lord Mayor, the Aldermen, and Commons of the City of London, in common council assembled.*

"The petition of the undersigned merchants, bankers, traders, and others, of the city of London, advocating the removal of Temple Bar, humbly showeth —

"That while your petitioners rely with every confidence and satisfaction on the care taken by your hon. Court in the preservation of the several rights and privileges secured to them by your forefathers, as also of the limits and liberties of their ancient city; yet do they at the same time look to you with a just expectation that prompt and efficient redress may be afforded them in the removal of whatever is calculated to operate prejudicially to the trading and commercial interests of the citizens at large.

"That your petitioners regard the retention of Temple Bar any longer on its present site as prejudicial to those trading interests; and, farther, that the attention of your petitioners is, with some concern, drawn to the subject at the present juncture, more particularly from having been informed that the City Lands Committee of your hon. Court recommend for your adoption a proposal to spend some 1,500*l.* in the beautifying and repairing of that structure, which, from its position in the narrowest part of the most crowded thoroughfare into the city of London, as your petitioners consider, tends very materially to impede the enormous and daily increasing traffic, and thereby altogether prevents business that might otherwise be advantageously cultivated by citizens with the residents at the western end of London, were Temple Bar removed to another locality, and some light structure erected in its stead, sufficient to mark the boundaries of the city in that quarter, as well as preserve, in all its integrity and significance, the ancient ceremonial of receiving the Sovereign on entering the gates of the city.

"Your petitioners would also humbly submit for the consideration of your hon. Court —

"That Temple Bar, as a structure, is comparatively modern, having been erected so late as the years 1670–2, and therefore possesses little or no interest for the antiquary.

"That Temple Bar, moreover, was built at a period when the privileges of the citizens were by the Sovereign lightly regarded, or set at naught; and, therefore, is but an imperfect symbol of corporation privileges and chartered rights, as it has been elsewhere styled.

"That as an architectural elevation, it is equally unworthy of consideration, and, though built by Sir Christopher Wren, it is little calculated, in an artistic point of view, to add to his otherwise great reputation.

"That Temple Bar is not, and does not even stand on the site of, one of the ancient city gates, though it marks the limits of the liberties of the city on the western frontier, yet, as your petitioners have ascertained, were such liberties in olden times sufficiently indicated by 'posts, rails, and a chain.' It may also be here remarked, such impediments to public convenience and commercial necessity did the ancient gates of the city (among which may be enumerated Ludgate) prove some hundred years ago, that the corporation was indnced at that period, and on that account, to demolish those really interesting relics of ancient London. How much rather does it seem to your petitioners desirable at the present time to remove, but not necessarily destroy, Temple Bar, which, answering no intellectual or practical purpose, offers a convenient ambuscade for pickpockets, impedes by its presence the proper ventilation of the neighbourhood, besides retarding improvements of a desirable character, and the clearance of a district lying to the northward of that edifice, which, on moral and social grounds, is greatly to be desired.

"Finally, your petitioners would point out to your hon. Court, that the majority of the historic reminiscences belonging to Temple Bar are of so fearful a character that the very contemplation of them tends to degrade human nature. Your petitioners would, therefore, were it possible, willingly consign the dark page of history describing them to oblivion; at all events, they trust the prayer of this petition may be granted, and Temple Bar — the visible record of such bloody scenes — be, for the several reasons herein enumerated, removed.

"And your petitioners will ever pray," &c.

NERO'S GAME OF CHARIOTS.

The most learned scholars of the seventeenth and eighteenth centuries were occasionally led into error by too hastily adopting theories which a more careful inquiry would have enabled them to confute. Among these theories is the favourite one (chiefly due to Salmasius) of considering the classical game of *latrunculi*, the same as the European *chess*. Montfaucon, among others, suffers himself to be deceived by this delusion; and in a chapter of his *Antiquité expliquée*, fol. Par., 1719. tom. iii. pt. 2. ch. x. p. 336., in speaking of the various games of dice, &c., he not only expressly declares that the game of *latrunculi* was nearly the same as chess, but adds, that the Emperor Nero was accustomed to play at the game of *latrunculi* with ivory chariots, as Suetonius in *Nerone* testifies. So singular a statement seemed to merit verification, since it appeared incredible that the game could possibly have been at any time so played. On turning, however, to Suetonius, it at once became obvious, that the passage in question merely refers to the fondness of Nero for horses and the Circensian games, so that when he first became emperor, "eburneis quadrigis quotidie in abaco luderet," *i. e.* he played with small ivory chariots on an *abacus* divided by lines, so as to imitate in miniature the sports of the circus. It has nothing to do with the game of *latrunculi*, nor with the *abacus* ordinarily used for playing at it. The reference, therefore, in Dr. Smith's *Dictionary of Greek and Roman Antiquities*, in v. *abacus*, fifth signification, to the above passage in Suetonius, I consider to be erroneous. F. MADDEN.

Minor Notes.

Dugdale's "*Monasticon.*" — Having had occasion lately to visit the Public Record Offices, in search of documents relating to Roche Abbey in Yorkshire, I discovered, *inter alia*, two interesting memoranda; the one an account of the pensions granted to the abbot and monks at the time of the dissolution of the monasteries, the other, an in-

ventory of the plate then and there found. These I transcribed, not being aware that they had already been printed in the above useful work. But how? Take as a specimen from the latter document the four following items:

"Item, a white *bolte*," instead of a white *bolle* (bowl).

"Item, a *alte* cupe," instead of a *alle* cupe (ale cup).

"Item, *anasers* vi," instead of *masers* vi, *i. e.* goblets. See Halliwell's *Arch. Dict., in voce.*

"Item, a *salvidge roche*." In Dugdale the former word is omitted, and without it the latter has no meaning. A *salvidge roche* is simply a salver wrought or embossed; but the scribe was not an adept in orthography.

Great pity is it that such a publication, upon which so much money, labour, and research have been expended, should have such blemishes.

CHARLES HOOK.

Hebrew Acrostick on the Name of Prince Albert, composed by a Christian, on the occasion of laying the foundation of the Midland Institute at Birmingham, November 22, 1855:

א לברת השר מהכל מלכת יבא
ל יסד במרנת מערי עליונים על כל־הארץ:
ב שלום אבן בחן פנת יקרת מוסד
ה יכל לעדה בחכמה בתבונה בדעת
ר איש פנה מאת יהוה היתה זאת נפלאת היא
ת רמת ידכם ולבכם הוציאו אנשי שם וכבוד

Translation.

"Albert, the Prince, has come from the palace of the Queen,
To found in the city of the cities, high over all the earth,
In peace 'a tried stone, a precious corner-stone, a sure foundation,'
A temple for the assembly, 'in wisdom, in understanding, and knowledge;'
'The head of the corner; from Jehovah's hand, and marvellous!'
Bring, men of renown and honour, the offerings of your hands and hearts."

א. ת.

Lichfield.

"*Pursuits of Literature*." — In the first edition of this work the following passage occurs in the notes: "Shall the revenues of a royal foundation be intrusted to a spruce, antiquated democrat?" Mr. James Lambert (some time Greek Professor) was at that time Bursar of Trinity College, Cambridge. Mr. L. was well acquainted with Mathias, and when he next saw him, said, "I do not take it kind of you, Mathias, to have gibbeted me as you have done." M. said not a word, but in subsequent editions the passage stood: "Shall the revenues of royal foundations be intrusted to the favourers of democracy?" I heard this from Mr. L.'s own mouth.

RUSTICUS.

Selden's "*Table-Talk*." — I have pointed out a place or two in which Boswell has made Johnson talk inaccurately about arithmetic. Milward, Selden's Boswell, has perhaps done the same. The passage is as follows:

"A subsidy was counted the fifth part of a man's estate; and so fifty subsidies is five-and-forty times more than a man is worth." — *Table-Talk*, "Subsidy."

Here five-and-forty *subsidies* (additively) more than he is worth is confounded with five-and-forty *times* more than (as much as) he is worth. This passes without comment in all editions, even in that of 1854.

Independently of the very apparent error of language, I suspect there is an error of meaning in Selden's own mind. He is arguing on the great power lodged in the hands of a perpetual parliament; and he seems to imply that five subsidies would swallow up an estate, forgetting that each subsidy would be less than the preceding one, as being the fifth of what there is, not of what there was. And thus I have heard persons argue as if a legacy duty of ten per cent., exacted at ten transitions, would exhaust the whole fund.

A. DE MORGAN.

"*All the Go*." — In looking over the *Dictionnaire Comique*, par Philibert Joseph le Roux, A Lion, MDCCLII., I find the following:

"Go. *Tout de go.* Voyez Tout Brandis. *J'entrerai tout de go dans la taverne.*"— *Don Quich.*, p. 2.

And on referring to "Brandis" I find:

"BRANDIS. *Tout Brandis.* Mot de Paysans; qu'ils employent pour donner à connoître que quelque chose est large, vaste, grande et ouverte. *Mol. Fest. de Pier. Ils ont des manches où j'entrerais tout brandis.* C'est-à-dire tout entier, sans y toucher, facilement, de plein faut."

Is it not probable that this is the original of our "All the go?"

D. D.

Queries.

"MINNE" AND MINNESINGERS.

Will you permit me to ask some better scholar than myself, through your pages, the real, true, and original meaning and derivation of the German word "Minne" — the word from which the Minnesängers derived their name? I desire this more particularly, as a modern German author, of no slight talent, Heribert Rau, has, in his *Deutsche Erzählungen*, started the following fancy, very pretty, but I think hardly true:

"Die Deutsche Minne, dass heisst, das stille, sehnende Denken an die Geliebte, das süsse Erinnern an die Holde." . . . "Und wie wir bei allen Völkern der Erde umsonst nach einem Ausdrucke suchen, welcher dem Worte 'Minne' entspräche, so haben wir auch das Jugendliche, Träumerische, das Zarte und Innige, das Tiefe, und

insbesondere, das *Reine* (*sic* in orig.) was in diesem Worte ausgesprochen ist, unter allen Nationen, allein als unser Eigenthum," &c.

Now, is *this* the old "Minne"? I will not quote the *Niebelungen Lied*, as those who have read it are the only ones who are able to answer the question; but the caution given to Segfried by his friend, when the former is about to attempt the conquest of the latter's double-fisted wife, and the subsequent recrimination of the two ladies, seems to show that in those times at least, the word "minne" had anything but a "reine" meaning.

I am afraid that this is a long question, but it is one which I would fain see settled; and not having the glorious *Bänische Wörterbuch* by me, I am obliged to trouble you. It is a fair question for "N. & Q.," and one which would, if followed up, open a great deal of real matter about those old Minnesängers; who, with their first-cousins the Trouveres, I suspect to have been very naughty varlets. E. H. K.

Arundel.

THE BOOK-WORM AND ITS RAVAGES.

I do not know if this destructive worm has yet made havock amid the pages of the "N. & Q.," consuming some of the knotty points *savants* have been unable to digest. I dare say that it has; and, in all probability, is at this moment meandering through some early volume, enjoying and ruminating upon the contents. If the "N. & Q." can do anything to avert the ravages of the book-worm, it will do much for the preservation of literature. The insidious traces of the insect are well known, whilst the animal itself is almost a myth; many who have passed a life amid the fustiest and dustiest of dry literature, never remember to have seen one. I have heard of an old bibliopole offering a reward for a book-worm, without effect: perhaps he did not make the prize large enough or widely known, there being no "N. & Q." in those days. I remember once to have seen a hard-cased insect with, I think, wings, taken from the board of an old volume; but whether it was what the Romans called *blatta*, and the moderns denominate a *book*-worm, I know not. The treasure was wrapped in paper for preservation, got flattened, went to dust, and was lost. Russia leather (the orthodox preventive), I have seen pierced through and through; and volumes so eaten, that upon opening, the sheets fell to pieces like portions of a child's "dissected map." Can any of your readers inform me of this "worm;" its structure and transformations; whether it be a wood insect or indigenous to paper; whether there are any papers it has an aversion to? Corrosive sublimate has been, in some cases, mixed with the paste of covers to poison the pest; and colocynth, or bitter apple, to prevent the cover being eaten; but, Query the result: — 1. What is the book-worm? 2. Its transformations and scientific history? 3. Is it indigenous to books? 4. What paper does it most relish? 5. Is russia leather less eaten than others? 6. What antidotes have been tried — their effects?* Luke Limner, F.S.A.

Paris.

Minor Queries.

King John of France. — Who were the English gentlemen who followed King John of France, when he returned to his country after having been ransomed? H. Baschet.

Waterford.

"*Horse and Horse.*" — Can any of the readers of "N. &. Q." inform me of the origin of this expression which is so commonly used in English games when one party wins a game, and his antagonist also wins a game? F. J. G.

"*Rowley and Chatterton in the Shade.*" — Can you inform me who wrote the following piece? *Rowley and Chatterton in the Shades; or, Nugæ Antiquæ et Novæ*, a new Elysian Interlude, in prose and verse, 8vo., 1782. R. J.

"*Cheshire Huntress,*" *&c.* — Can any of your readers give me the name of the author of the following curious drama? *The Cheshire Huntress, and The Old Fox caught at last*, a dramatic tale, 8vo., 1740. R. J.

Welsh Custom. — It was lately (see *Times*, November 3) stated in evidence at a bankruptcy case relating to New Quay, Cardiganshire, that the sixty-four shares into which a vessel, the ownership of which was connected with the case, was divided, were considered equal to 1 lb. avoirdupois, the owner of four shares being called the owner of an ounce, of two shares of half an ounce, and so on. This resembles the *uncial division* in use among the Romans. (See *inter alia*, Cic. *Pro Cæcina*, vi. § 17.)

"Facit heredem ex *deunce et semuncià* ($\frac{11}{12}+\frac{1}{24}=\frac{23}{24}$) Cæcinam, ex *duabus sextulis* ($\frac{2}{6}$ of $\frac{1}{12}=\frac{1}{72}$) M. Fulcinium; Æbutio *sextulam* ($\frac{1}{72}$) adspergit."

Are there any traces of this custom elsewhere?

P. J. F. Gantillon.

Allen Family. — Can any of your Cheshire correspondents give me any particulars of the descendants of William Allen of Brindley, who,

[* Some antidotes for the destruction of the book-worm are given in "N. & Q.," Vol. viii., pp. 412. 526.; Vol. ix., p. 527.; Vol. xi., p. 167.]

circa 1613, married Frances, daughter to Randal Aldersey of Spurston. *Guillim*, p. 398., refers to *Visit. de Com. Cest. in Coll. Arm.*, c. 38. fol. 80. B.

R. J. A.

"*The cold Shade of the Aristocracy.*"—This has become quite a cant phrase lately. Who first used it? WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Rev. Mr. Harwood.—In the *English Baronetage*, published by T. Wotton in 1741 (vol. i. p. 519.), in the pedigree of the Prideaux of Netherton, it is stated, that a daughter of Sir Peter Prideaux married the Rev. Mr. Harwood. Sir Peter Prideaux married Lady Elizabeth, daughter of Sir Bevil Granville, and died in 1705. Can any of your correspondents inform me who this Mr. Harwood was, and what was the Christian name of the lady he married; and what children, if any, they had? H.

Gale and Stukeley Collections.—Can any of your readers inform me what became of the collections of antiquities formed by Roger and Samuel Gale, and by their brother-in-law Dr. Stukeley? Roger Gale's coins went, I am aware, to the public library at Cambridge. A. W. F.

The Three Martins.—I have seen the following lines somewhere:

"Martin the Ape, the Drunk, and the Mad,
The three Martins are, whose works we have had:
Should a fourth Martin come, after Martins so evil,
He'll be neither man nor beast, but Martin the Devil."

I suppose honest Luther stands for the second. Who are the other two? MARTINUS QUARTUS.

Bashett.—Wanted, an authentic account of "who was *Bashett?*" whose arms are to be found in the *General Armoury*, British Museum, and which are, "Or, a lion rampant gules, within a bordure sable bezantée." Also, a genealogical account of the family, showing who was the founder of it.

H. BASCHET.

Waterford.

Thomas Warton.—In the first volume (p. 49.) of Nicholas Amherst's *Terræ Filius*, he mentions three productions of Thomas Warton (Professor of Poetry, 1718—1728,):—1. "The Hanover Turnip." 2. "Verses upon the Chevalier's Picture." 3. "Verses upon the Death of the Young Prince." These are not in the collection of his *Poems*, published in London, 1749. Where are they to be found? MAGDALENENSIS.

Five Pound Piece of Victoria.—I have heard it stated, that a five pound piece of Victoria was struck, of which there are only nine in existence. Can you inform me of the peculiarities of it, and why so very limited was the number taken? H.

No. 318.]

Meaning of "Leystowe."—Upon a brass in Chearsley Church, Bucks, is the following inscription:

"Here lyeth John Frankeleyn, and Margarete hys wyff, which ordeyned | *leystowe* to this chirche, and divine service to be doone every holy day in the yere. A° M° CCCC° lxij°, on whose soules God haue mercy. Amen."

What is meant by *leystowe?** I have consulted, without success, Lye, Minsheu, Phillips, Bailey, Ash, Nares, and Halliwell. L. A. B. W.

Playing Tables (Backgammon?) brought by Pompey from the East.—In a work by Franciscus Patricius, of Senensis, entitled *De Regno et Regis Institutione* (lib. iii. tit. xii. f. 132., edit. Paris, 1567, but originally printed in 1519), is a chapter, "De Calculorum sive Latronum ludo," in which occurs the following passage:

"Hunc gemmarum ludum, vel gemmam appellari à nonnullis Latinis constat, in adulationem Cn. Pompeii, ut quidam opinantur, qui in tertio triumpho, quem de piratis, Asia, Ponto, gentibus, regibusque egit, Alveum transtulit cum calculis tesserisque ex duabus gemmis, latum tres pedes, longum pedes quatuor. Gemmei quoque erant calculi, diverso inter se colore discreti."

No authority is given for this statement respecting the playing tables brought by Pompey from the East; but, probably, some of the readers of "N. & Q." may be able to supply the name of the classical writer from whom Patricius has taken the above passage. μ.

Sir James Lowther's Man-of-War.—I remember to have heard that during the American war, Sir James Lowther, Bart., M.P., made an offer to the government that he would build a third-rate man-of-war of seventy-four guns, equip and provide her in every respect at his own and sole expense, to be at the disposal of the Admiralty for the service of his country. If any reader of "N. & Q." can state when and where this most patriotic proposal was made, and if it were accepted and carried into effect, I beg he will do so. I have understood it was surmised that in consequence of this magnificent offer, Mr. Pitt, then Chancellor of the Exchequer, about the close, or shortly after the American war, recommended His Majesty George III. to elevate the baronet to the peerage as Earl of Lonsdale; but as probable a conjecture may be, that Sir James being son-in-law to John Stuart, Earl of Bute, might have occasioned his being exalted to an earldom.

QUÆSITUS.

Leamington.

Frith Silver.—What is the meaning of frith silver? C. MANSFIELD INGLEBY.

[* May not this be the word *L'estover* of the Magna Charta, ch. vii., meaning necessary sustenance? See also Du Cange, in voce *Estoverium*, in the first meaning, *Sustentatio rationabilis.*]

Countess of Home. — Who was the Countess of Home, who in 1643 "tuik journey to Berwick," and there took "schip to Yarmouth, neer to quhilk the lady hir mother remanyes"? and who was the latter, and where, near Yarmouth, did she reside? See Sir John Hope's *Diary*, 1633–1645.

C. J. P.

Great Yarmouth.

Casts of Old Figures. — What is the best method of, and composition for, taking casts of figures, particularly those we so frequently see on old oak benches? K. H. S.

Minor Queries with Answers.

Margaret, Daughter of Robert II. of Scotland. — In the Maclean pedigree, one of the family is stated to have married the Lady Margaret, daughter of John, Rex Hebridum, and the Princess Margaret, who was daughter of Robert II., King of Scotland. This king had two wives. Will any of your heraldic readers inform me which of these queens was the mother of the Princess Margaret?

C. W. W.

[The Princess Margaret was the daughter of Robert II. by Elizabeth More, and married John Macdonald, Lord of Yla, or Isla, called *The Isle*, as being the seat of government when the Western Isles were ruled by petty princes. Crawfurd states, "There is a charter in the public rolls by Robert II., anno 1376, to John of Yla and Margaret his spouse, the king's daughter, of the lands of Lochaber and Knoydart." Since the death of Macdonald, the last authorised Lord of the Isles, there have not been wanting claimants of the surname of Macdonald, Maclean, Macneil, Macintosh, Macleod, and Mackenzie. Consult Crawfurd's *Genealogical History of the Stewarts*, fol. 1710. p. 18.; and Chambers's *Gazetteer of Scotland*, art. Hebrides.]

Agist, Agistment, Gist Taker. — What are the meanings of these words?

"Every freman may take agistment in his owne woode within our forest at his pleasure." — *The Charter of Forestes*, article ix.

J. H. A. Bone.

Cleveland, U. S.

[The privilege of *agistment* signifies enjoying the pasturage of any part of a forest, and with the law verb, *to agist*; it is derived sometimes from the Latin *ager*, a field; *agito*, to drive or feed; and the French *gesir*, to lie, or *gite*, a lodging; because, says Lord Coke, the beasts are levant and couchant, whilst they are on the land: both words are also used to signify the money received for pasturing the cattle of strangers. In the passage quoted, the agistment of a free forest-tenant, even in his own woods, is confined to his own commonable cattle feeding on the herbage. See Thomson's *Essay on the Magna Charta*, p. 349.]

Dr. Robert Hooke. — In Mr. John Ward's *Lives of the Gresham Professors*, London, 1740, folio, it is stated that Dr. Thomas Stack, a Member of the Royal Society, collected into one volume all, or most of the papers communicated to the Royal Society by Dr. Robert Hooke. Can you, or any of your correspondents, aid me in tracing this volume, or give me any reference to any unpublished papers by this celebrated man? Automatopœus.

Edinburgh.

[This volume of unpublished papers seems to be still in the library of the Royal Society, according to the statement of Mr. Ward (*Lives*, vol. i. p. 189.), who says, "Mr. Waller, for brevity, omitted many of Dr. Hooke's discourses, inventions, and experiments, which appears not only from the accounts of them in the Journals and Registers of the Royal Society, but likewise from a large number of his original papers and draughts *yet in their possession*, which have been lately collected into one volume, and disposed in the order of time, by the care and industry of Dr. Thomas Stack, a member of the society." A few of Dr. Hooke's papers may also be found among the Additional MSS. 5238. 6193, 6194. 6209., in the British Museum.]

"*Reign of Charles I.*" — Who was the author of *The Reign of King Charles; a History faithfully and Impartially delivered and disposed into Annals*, London, 1655? Having experienced considerable difficulty in obtaining a copy, am I right in considering the book as rare? G. E. R.

Kidderminster.

[This work is by Hammond L'Estrange, "a book," says the *Quarterly Review*, "of considerable merit, written in a bad style." The second edition, 1656, contains a Reply to the *Observations* on it, published anonymously, but by Dr. Peter Heylin.]

Author of "Sympathy." — In the library of the Botanical Garden, Oxford, is a work entitled:

"Landscapes in Verse taken in Spring. By the Author of *Sympathy*. Third Edition. London: printed for T. Becket, Pall Mall, 1785."

Who was the author of *Sympathy*?

Magdalenensis.

[These works are by that prolific writer Samuel Jackson Pratt, novelist, poet, and dramatist, born at St. Ives on Christmas Day, 1749, and closed his earthly career at Birmingham, Oct. 4, 1814. Many of his works were published under the assumed name of Courtney Melmoth.]

Replies.

Roman Catholic Bishoprics.

(Vol. xii., p. 314.)

The work which Mr. Mackenzie Walcott announces that he is preparing on the suffragan bishops who at various periods have been connected with English Sees, will supply to the student of ecclesiastical history much desirable information, which at present cannot be obtained even from the laborious works of Le Neve, and of Archdeacon Cotton. I hope he may succeed in having it published, and in the meanwhile offer

the following attempt to supply the particulars for which he has appealed to the readers of "N. & Q."

Olevensis probably indicates the Sec of *Oliva* in Mauritania, mentioned in the ancient Notitia of the African Church. There is also an *Oliba*, now *Olite*, in Spanish Navarre, but I have no evidence of its having ever been the seat of a bishop. The same objection applies to *Olivença* in Portugal.

Calliopolis, now *Gallipoli*, in Thrace, one of the churches subject to the Patriarch of Constantinople. But there is also in the south of Italy an episcopal city of the same name, subject to the Archbishop of Otranto. *Car. à S. Pauli; Geogr. Sacr.*, p. 233. and p. 59.; and Bingham's *Antiqq.*, bk. ix. cap. iv. sect. ii.

Solubriensis. Perhaps *Solveldt*, also *Solweide*, in Carinthia, which was formerly episcopal. *Geogr. Sacr.*, p. 77.; Bingham's *Antiqq.*, book ix. cap. iv. sect. xix.

Chrysopolis, now *Scutari*, in the ancient Bithynia, opposite to Constantinople. It is not designated as episcopal in the Notitia, but Chalcedon, which is near it, is; and perhaps the two may have been confounded together. Of this place, and the origin of its name, see *Steph. de Urbibus.*

Mimatensis. This is the *Gabalum* of Sidonius Apollinaris (see *Geogr. Sacr.*, p. 153.), but which is also called *Mimate* and *Mimatum*, but now *Mande*, or rather *Mende*, situate in the Gevaudan, a part of the ancient Aquitain, now included in the Department of the Lozère. Its see was formerly under the Archbishop of Bourges, but is now subject to Lyons. The Gabali, whose name still remains in Gevaudan, are more than once mentioned by Cæsar, *De Bello Gall.*, lib. vii.

Aurisacencis. Perhaps *Auria*, now *Orense* (which is the same name), a city of Spain on the Minho. The see was subject to the Archbishop of Compostella. Or it may be that the see indicated is that of *Abrincæ*, now *Avranches*, an ancient city of Normandy. Here the celebrated Huet was bishop. The see was subject to the Archbishop of Rouen.

Zagabrensis. This is from *Zagabra*, now *Zagrab*, a city of Croatia, near the site of the ancient *Siscia*, mentioned by Prudentius. The Germans call it *Agram.* It was one of the eight sees subject to the Archbishop of Colocz. There was formerly preserved in it a MS. described as the original of St. Mark's Gospel, written by the Evangelist's own hand, but probably belonging to a much later age. In the *Topographia magni regni Hungariæ*, Vindob., 1750, p. 9., it is identified with the *Soraga* of Ptolemy.

Damestensis. Perhaps Augusta Vindelicorum, *Augsburg*, famous for the Confession of 1530, it having been formerly called *Damasia*, a name which has also been borne by Diessen in Bavaria, according to Ferrarius and Baudrand.

No. 318.]

Poletensis. Perhaps *Pola* in Istria, episcopal under the Patriarch of Aquileia; or *Polentia*, now *Puglienza*, in the island of Majorca.

Cundurensis. Perhaps *Connor*, or rather *Conner*, an ancient see in the north of Ireland, now united to Down and Dromore.

Andicunensis. This may be *Andaya*, now *Andaye*, in the ancient Aquitain, Department of the Pyrenees; or *Andainum*, now *Andage*, in the Duchy of Luxembourg, famous for the Abbey of St. Hubert, and the cure of hydrophobia. It was under the jurisdiction of the Bishop of Lotich, who was a prince of the empire.

Navatensis. Perhaps *Nabantia*, now *Tomar*, in the Portuguese province of Estramadura.

Sirmium is a celebrated city of Hungary, mentioned by Ammianus Marcellinus, *Hist.*, lib. xv., and by Menander in the *Excerpta de Legationibus.* The learned Friar Otrokocsi (*Origg. Hungg.*, part ii. p. 97.) will have the name derived from the Hebrew שרם, *inundavit*, alluding to its position between the rivers Saave and Drave. The Germans call it *Sirmisch;* the Hungarians, *Szreim* or *Szerem.* It is noted for the Arian Council held in it about A.D. 350. It must be carefully distinguished from *Sermione*, in the country of Brescia, which is mentioned by Catullus.

ARTERUS.

Dublin.

I am greatly obliged to your correspondents for the information they have given me respecting the Roman Catholic Sees which I inquired about (see Vol. xii., p. 125.). They have supplied me with nearly all I wished to know.

I find upon examining the "Register of Guild or Fraternity of Corpus Christi in Boston, Lincolnshire," Harleian MSS., No. 4795., that the following bishops became brethren of that guild in the years prefixed to their respective names:

1451. "Thomas Clyfford alias Balscot, Doctor Decretorum ac Epi' Enachdunens'.
1479. "Thomas Yngylsby, Rathlinens' Epic'.
1481. "Ricardus Eps' Assabens'.
1492. "Augustinus Epus' Lydens, et Suffrigan' Epi Lincoln."
1498. "William Dei gra' Epi' Carlens'.
1512. "Johannes Maionens Epus' ac Dni Epi Lincoln Suffragan'.
1518. "Johannes Tynmouth al' Maynelyn Epus Argolicensis. Alderman of the Gilde, 1519."

If any of your correspondents can furnish me with information respecting John Tynmouth, *alias* Maynelyn, who was Vicar of Boston *circa* 1515 to *circa* 1530, and is supposed to have written the life of St. Botolph, I shall be much obliged. I venture to suppose, that for "Napoli di *Malvasia*," referred to by your correspondent F. C. H., Vol. xii., p. 191., I should read "Napoli di *Romania*." The latter being very near the site of ancient Argos, the former at a considerable

distance, and generally supposed to be the ancient Minoa. PISHEY THOMPSON.

Stoke Newington.

BANK.

(Vol. xii., p. 286.)

This word is from the Italian *banco*, a shop-counter. A bench is also called *banco* in that language; hence our judges sit occasionally *in banco*. The Court of King's Bench is so named from the bench or counter on which the king, originally in his own person, administered justice, and which is considered as *moveable* (Blackstone, iii. 42.), which seems to have been a property of the banker's counter, when various markets had to be attended, chiefly for the purpose of furnishing change for coins, and assaying their value. The receipt of money on interest by bankers is ancient, as appears from the allusions to the practice in Matt. xxi. 12., Luke xix. 23., where the banker, τραπεζίτης, is called a money-changer (Lucian, *Sale of Lives*, *Diogenes*); his occupation taking its name from his bench or counter, called τραπέζα*, the form of which is familiar to the geometrician; two ends of the table being parallel, whilst the two sides were not so; the trapezium being narrow at the head, and wide at the bottom; the latter so made for the convenience of bringing on and removing the viands, the guests occupying three sides only. In all those paintings which represent the guests at the Supper of the Lord sitting, instead of reclining, and at a long parallelogram table instead of a trapezoid, historical truth is violated. In Rome the bankers were called *mensarii*, from *mensa*, their table, counter, or bench = *bank*; which is still the most conspicuous object in a banking-shop, if that name be not already obsolete. The word τραπέζα means also an abacus (Persius, i. 131.). Our Court of Exchequer is so named from the abacus, or chess-like cover on the bench (Blackstone, iii. 44.). In the Syriac version, the "tables of money-changers" are mentioned; and the practice of banking is referred to in Gen. xxiii. 16., where Abraham pays money "current with the merchant." T. J. BUCKTON.

Lichfield.

The word "bank," as applied to a place where money is kept, is the translation of the Italian word "monte," a "joint-stock," or "common fund." The word "monte" was originally applied to public loans for the service of the State. Thus the Bank of Venice was formed by the consolidation of several loans. The Bank of Genoa the same; and they were permitted to receive public deposits. The practice of these "joint-stocks" was then extended for the purpose of lending money to the poor, and they were called "monti di pietà," literally *charity banks*. The earliest use of the word is probably in Bacon's *Essay on Usury* (vol. i. p. 141., Montague's edit.):

"Let it be no *bank*, or *common stock*, but every man be master of his own money, not that I altogether dislike banks, but they will hardly be brooked," &c.

So the "Bank of England" was formed by a body of persons who subscribed to a loan to government. It is not unusual to see it stated that it is derived from *banco*; but this is a popular delusion, founded on an accidental verbal coincidence.

HENRY DUNNING MACLEOD.

Bank is from Ital. *banco*, a bench. The term arose in the twelfth century, when the bankers carried on their business in the market-places and exchanges, where their dealings were conducted on *benches*. Many ancient nations used the word *table* in a similar sense; but most modern European nations have adopted the Ital. *banco*. I have at hand no very old books, but I find in Cooper's *Thesaurus*, an older example of the word than the one he gives. "A counter or table that *bankers* use." "A *banker's* bourde." "A *banker*, of whom men borrow." Under *Collybus* he has, —

"The losse of money by exchaunge or in *banke*, as men that go into straunge countreis deliuering their countrey money for other." — Ed. 1584.

B. H. C.

CURLL'S "CORINNA."

(Vol. xii., pp. 277. 392.)

I am much obliged to H. J. for his reference to the article in *Chambers's Edinburgh Journal*, I have found it in No. 131., "New Series," for July 4, 1846; but it does not, as he supposes, contain any original information as to the history of the "fair Corinna." It may be worth travelling a little out of the question to note how much truth and research are deemed necessary for a "popular" article, as evidenced by the sketch referred to. The writer undertakes to defend the lady from "the unmanly attacks of Pope" in what he calls, "that dreary record of literary irritability and malice, *The Dunciad*." For this purpose, he says, "we propose to give, from authentic sources within our reach, an account of the extraordinary history of this lady;" but he omits to say that the "authentic sources" mysteriously stated to be "within our reach," are within everybody else's reach; and he does not even allude to a little book, which most bookstall loiterers must have met with, and which is the sole "source" from which his memoir is compiled.

* From standing on four feet.

The book alluded to is entitled *Pylades and Corinna*, and is a memoir of Corinna, and filled with letters and notes of more than doubtful authenticity, and romantic anecdotes, as unlike truth as any of that lady's novelets and descriptions of great men's funerals. If the writer of the article had turned to any biographical dictionary for a memoir of Elizabeth Thomas, he would have found a reference to Malone's *Dryden*, where the learned editor very satisfactorily demolishes the fair Corinna's "authentic" story. Sir Walter Scott alludes to this in his *Life of Dryden*, when he speaks of "figments of the same lady, which the industry of Mr. Malone had sent to the grave of all the Capulets." But as figments of this kind appear to be endowed with the inextinguishable vitality of Sir John Barleycorn — and, as we have seen in the play, that even bodies which have been sent to the grave of all the Capulets may come forth and walk this world once more — so Mrs. Elizabeth Thomas's romantic fictions arise again in the year 1846, and are found to be as lively and "authentic" as ever. All this is absurd enough; but it is a little too bad to make the lady's stories the ground of an attack upon Pope, by taking them as evidence of her own exemplary and virtuous character — asking whether such a woman is likely to have "degraded herself by a mean and sordid action, however sorely pressed" — and then demanding whether we are "not justified in believing that to himself [Pope] alone, was the publication of the first volume owing." Such arguments and facts have probably left in the minds of other readers besides H. J., a vague impression that the heroic virtue of Corinna, and the villainy of Pope in the matter, had at length been established upon evidence derived from "private sources." W. M. T.

TUMULUS AT LANGBURY HILL.

(Vol. xii., p. 364.)

This tumulus is, from the description, one of the "long barrows" which are to be met with in the north-eastern part of Dorset, and adjacent parts of Wilts; but by no means so frequently as the *bowl*-shaped, or other varieties of the conical tumulus. The "long barrow" is considered by Sir R. C. Hoare, and other competent authorities, to belong to the Celtic period; but it must be admitted, that more searching investigation than has as yet been bestowed upon them, is required before either their date or method of construction can be established with any degree of precision. Hitherto, the unsatisfactory nature of the results obtained by partial examinations, together with their magnitude, have deterred the race of "barrow diggers" from giving them a thorough exploration. But if your correspondent Quidam, and his friends, will undertake this work, they may possibly solve a doubtful problem, and confer an obligation on their antiquarian friends. Transverse sections, and partial openings will not do; the tumulus in its whole length should be laid open, and a complete examination of its structure and contents made. Practical "barrow diggers" know full well how easy it is to miss the interments in tumuli of a known character, so that it has been often hastily concluded that none have existed in cases where none were discovered, the error having been subsequently made manifest; hence it is necessary to be satisfied with nothing short of a thorough exploration. The eastern end of this tumulus appears to have been of the nature of a cairn; the appearance of a sort of whitish mildew on the stones is often found in similar situations, and it may possibly owe its existence to the decomposition of animal matter. The skeletons discovered at a shallow depth above the cairn, were probably interments of a secondary character; that is, of a period subsequent to the original construction of the tumulus. They are often found superficially deposited in tumuli, in which the primary interments have consisted of calcined bones enclosed in an earthen vessel or urn. Saxon graves differ in toto from the character of these tumuli; they are generally but slightly elevated above the surface, and are unworthy of the name of barrow. Hence, specious and interesting as the tradition is, in reference to the "Lanbury Hill tumulus," a cautious antiquary would place but little dependence on it, as involving the real explanation of the circumstances that are connected with its mysterious origin. Durotrix.

Hastings.

MUSICAL NOTATION.

(Vol. xii., p. 301.)

The enclosed cutting from an educational periodical will furnish a clearer account of the names of the notes of the scale than that given by B. H. C. The words are a Sapphic verse, consisting of four lines, not of six; and the *si*, or B, was perhaps formed from the initial letters of the two last words, in order to complete the scale:

"The adoption of the first seven letters of the Roman alphabet as the names and signs of the octave-system of musical sounds, was one of the reforms made in music by Pope Gregory I., at the end of the sixth century, and which has continued in use, as far as regards the *names* of the sounds, up to the present day in Britain and Germany; with this slight difference, however, in the practice of the two countries, that the Germans have two names for the note B: what we call B natural, they call H; and what we call B flat, they call B. In Britain and Germany these letters are also used for the names of the different *keys*, chords, &c. In Italy, the syllables *do re mi fa sol la*

si are employed for the same purposes, both in vocal and instrumental music. So also in France, with the exception of the use of *ut* instead of *do*. The words in which the far-famed syllables *ut re mi fa sol la* occur, belong to a hymn addressed to St. John, which Guido, in the early part of the eleventh century, used in teaching singing, on account of the structure of its melody exhibiting at the beginning of each phrase a gradual ascent of six successive tones, and thereby serving as a help to fix the sounds of these tones in the memory. This expedient is founded on the principle of association of ideas — associating in the mind the sound of the tone with the word or syllable to which it is wedded. But Guido did not confine himself to this hymn and its melody, which he gives merely as an example — a most favourable one, however, for his intention — for he says that any song will answer the purpose that begins with the tone you wish to imprint on the memory. That this was his sole object in the use of the words and melody of the hymn in question, and not the displacing of the octave-system to make way for the hexachord-system, which his followers did, by adopting the initial syllables of the first six lines of the hymn as the basis of their so-called solmisation, may be seen by consulting the *Epistola Guidonis Michaeli Monacho de ignoto cantu directa.* In this letter, after some explanation of his method of teaching, which appears to have been very successful, he gives the hymn and its melody. The melody is expressed in letters of the Roman alphabet, one of the two modes of musical notation then in use. It was Guido's favourite mode, and was employed chiefly in the music schools. The other mode was employed in the church choral books, and was expressed by means of signs or characters, called *neumae*, evidently a Greek word, *νεῦμα*, but changed by the monkish musical writers as to gender and the form of declension. The signs called *points* or *notes* were not in use in Guido's time, nor till more than a hundred years afterwards. As the source of the syllables so long used in teaching singing, as well as the literal mode of musical notation, are interesting in a historical point of view, as regards music, I subjoin a copy of both from R. G. Kiesewetter's work, *Guido von Arrezzo, Sein Leben und Werken.* Leipsic, 1840:

'C	DF	DED	DDCD	EE
Ut	queant	laxis	Resonare	fibris
EFGE	DECD		FGa	GFEDD
Mira	gestorum		Famuli	tuorum
GaGFE	FGD		aGa	FGaa
Solve	polluti		Labii	reatum.
			GFED	CED
			Sancte	Ioannes.'

In the Gregorian literal notation, the *capital* letters represent the lower octave of sounds; the *small* letters, the octave next above, or middle octave; and the *double* letters (of which no example, however, occurs in the above notation), which were placed in juxtaposition, a a, or above one another, $\frac{a}{a}$, the higher octave; at least so far as that notation then went. The Roman letters began with A, first space, bass clef, and extended to DD, fourth line, treble clef. Guido had added BB, CC, and DD, to the system. Next below A, however, was placed F, which represented the gravest tone in the system. It was added before Guido's time, and was so written to distinguish it from G, the seventh tone of the first octave. Thus the system in use in Guido's time embraced a compass of nineteen tones. It may be remarked, that gamma, being by *mutation*, according to the old system of solmisation, convertible into *ut*, was called in that system *gamma ut*; and hence our English word gamut = scale. The French have *gamme*, the simple word, in the same sense."

William Fraser, B.C.L.

Alton, Staffordshire.

SCOTT AND THE "WAVERLEY NOVELS."

(Vol. xii., pp. 342. 371. 385, 386.)

By way of adding my mite to the materials for solving this question, I have extracted the following from the *New Monthly Magazine* for October, 1818. The editor has been reviewing, in no favourable terms, the second series of the *Tales of my Landlord;* and having wreaked his vengeance on the book itself, he turns to hazard an opinion as to its author:

"A very current report prevails that these volumes and their companions are from the pen of Walter Scott, who is denominated in most of the Scotch magazines the Mighty Minstrel! But we have the best reasons for affirming that they were not written by that gentleman, but *by his brother*, and that the motives which induce the real author not to acknowledge them, are extremely politic and reasonable."

Again, in the *New Monthly Magazine* for November, 1818, appears a "Memoir of Walter Scott," in which, alluding to *Waverley* and *Guy Mannering*, the writer states that Scott himself positively "rejects the merit of having written any part of those interesting stories." The memoir in question concludes as follows:

"We have heard it said that he has a brother in America of a kindred genius, and to whom, on that account, some persons have not scrupled to attribute the romances which have excited so much interest, and drawn forth so many inquiries, in regard to their origin."

Mr. Ballantyne's fortnight has expired, but I for one will gladly "wait a little longer" for his promised exculpation of Scotland's noblest son.

F. Hughes.

Chester.

I have received a very characteristic letter from an eminent litterateur in reference to my recently expressed doubts that Sir Walter Scott was the author of all the *Waverley Novels.* The gentleman I refer to does not wish his name to be brought before the public in connection with this subject, but I suppose has no objection that I transcribe a portion both of his letter and my reply. Perhaps I ought to preface the former by observing, that with some of the views expressed I do not concur:

"I see "N. & Q." weekly, and should have been as blind as a badger not to have seen your interesting paper. Of course the ghosts of Mr. and Mrs. Thomas Scott appeared to you, else what the d——l could have put it into your head to urge such 'startling arguments,' as Ballantyne says, in favour of their claims to the authorship? They demand a share of the laurels, and, as far as

I can judge, they are fairly entitled to a sprig or two. Scott's intellect was like granite, massive and sparkling. The world might throw their fool's cap at seeing through it, and I perfectly agree with you that a literary secret or two, after remaining many a year quiet in his granite mind, petrified congenially, and could never after by possibility be extracted, no matter what insinuating engine of importunity was brought to bear. Scott was a great man, and, like every other great man, a strange man. Through life he loved and fattened on mystification. It was a striking characteristic of Scott that love for mystery. He never was candid about his productions or their history, although he sometimes feigned, and appeared to be so. . . . There is one point I want you to clear up for us. I never heard the name of Thomas Scott until you mentioned it. You say he was 'singularly endowed with literary taste and talent.' He may have been, but as well as I can remember, you do not give your authority for this statement, as you do for the others; and in the present day of imposture and incredulity, by Jove! nobody will believe anything without irrefragable proof. Ever yours, &c."

To which I replied:

"My dear Sir. — Your question is, I am happy to say, easily answered. If you look to Lockhart's *Life of Scott*, chap. xviii., you will find a letter from Sir Walter to his brother, furnishing ample evidence to prove that Thomas Scott, now forgotten, was once a man of known 'literary taste and talent.' In 1809 the *Quarterly Review* was first established. Scott laboured to enrol an efficient literary staff, and amongst others sought the aid of 'Thomas, who on the breaking up of his affairs in Edinburgh,' writes Mr. Lockhart, 'had retired to the Isle of Man, and who shortly afterwards obtained the office, in which he died, of Paymaster to the 70th Regt. The poet had a high opinion of his brother's literary talents, and thought that his knowledge of our ancient dramatists, and vein of comic narration, might render him a very useful recruit.

"'*To Thomas Scott, Esq., Douglas, Isle of Man.*

"'Dear Tom. — Owing to certain pressing business, I have not yet had time to complete my collection of Shadwell for you, though it is now nearly ready. I wish you to have all the originals to collate with the edition in 8vo.* But I have a more pressing employment for your pen, and to which I think it particularly suited. You are to be informed, but under the seal of the strictest secrecy, that a plot has been long hatching by the gentlemen who were active in the Anti-Jacobin paper, to countermine the *Edinburgh Review*, by establishing one which should display similar talent and independence, with a better strain of politics. . . . Now, as I know no one who possesses more power of humour, or perception of the ridiculous, than yourself, I think your leisure hours might be most pleasantly passed in this way. Novels, light poetry, and quizzical books of all kinds, might be sent to you by the packet; you glide back your Reviews in the same way, and touch, upon the publication of the number (quarterly), ten guineas per printed sheet of sixteen pages. *If you are shy of communicating* directly with Gifford †, you may for some time at least send your communications through me, and *I will revise them.* We want the matter to be a profound secret till the first number is out. If you agree to try your skill, I will send you a novel or two. You must understand, as Gadshill tells the Chamberlain, that you are to be leagued with 'Trojans that thou dreamest not of, the which, for sport sake, are content to do the profession some grace;' and thus far I assure you, that if by paying attention to your style and subject, you can distinguish yourself creditably, it may prove a means of finding you powerful friends were anything opening in your island.

Yours affectionately,

W. S."

Thomas Scott survived eleven years after this date. It is probable that "the style" of a man of such promise matured richly during the interim.

I, of course, in my original reply, contented myself with much fewer extracts from Sir Walter Scott's letter.

From an italicised passage in the above, it would appear that Sir Walter considered Thomas disposed to shyness and reserve, in touching upon the authorship of his literary productions. This circumstance throws some light on the motives which caused Thomas Scott to say so little, during his lifetime, of the share which I presume he had in the composition of the *Waverleys*. He is said to have been a good-natured, single-hearted man, totally devoid of vanity, and this circumstance may also have led to the "few and far between" avowals that his brother did not write the entire of the *Waverley Novels*. Besides, we must not forget that in the remarkable letter to Thomas Scott, quoted from by me (Vol. xii., p. 343.), Sir Walter begged of him to "keep a dead secret" the proposal of writing an experimental novel, and sending it to him for "cobbling" and "revision."

I await with anxiety and impatience the promised rebutting case of Mr. Francis Ballantyne; his fortnight will have soon expired. I am happy to find F. C. H. *corroborating* (p. 386.) by *strong* evidence, previously unknown to me, my opinion. William John Fitz-Patrick.

Booterstown, Dublin.

Mr. Thomas Scott married Elizabeth MacCulloch of Ardwell, near Gatehouse of Fleet, in Kirkcudbrightshire. This lady survived her husband, and died within the last five or six years at Canterbury. Her knowledge of the legendary lore of her native province of Galloway is said, by those who had the pleasure of her acquaintance, to have been very great. It was generally thought in her family that she had supplied many of the anecdotes and traits of character which Sir Walter Scott worked up in his Scotch novels. Much of the scenery described in *Guy Mannering* appears to have been sketched from localities in the immediate vicinity of Mrs. Scott's birthplace, a remarkable cavern, the cove of Kirkclaugh, for example, being pointed out to tourists as Dirk Hatteraick's cave. It is asserted (for the fact of course I cannot vouch) that Sir Walter Scott never was in that part of the country. If this be

* Thomas Scott had projected an edition of Shadwell's plays, as much forgotten in 1809, as he himself has become since. — W. J. F.

† The Editor.

really the case, the minute description of places answering so closely to real localities is, to say the least, a very remarkable coincidence, and warrants the supposition that, in this point, Sir Walter may have been indebted to the assistance of some one well acquainted with the scenes so vividly depicted.

Many of the features in the character of the miser, Morton of Milnwood, in *Old Mortality*, are traditionally ascribed to a Mr. MacCulloch of Barholm, who lived about the time of the civil wars described in that novel. These circumstances are far from proving any participation in the authorship of the novels, either on the part of Mr. or Mrs. Thomas Scott; but they appear to me worthy to be recorded, and may perhaps tend to elicit further information on this subject.

EDGAR MACCULLOCH.

Guernsey.

I knew Thomas Scott well; he always appeared to me to have a much more brilliant intellect than his brother Walter. Major Scott (the third brother) was a sleepy-minded man, who entertained a "pro-di-gi-ous" dislike to all intellectual effort, except indeed it might have been a game of whist, and of this he was remarkably fond. Walter often seemed dull and absent in society. Thomas had a certain amount of indolence, however, which prevented him from following a regular literary life; in which, otherwise, he could not have failed to be distinguished. His wife (*née* Elizabeth M'Culloch, of Ardwell,) was also highly gifted; and was stored with old Scotch traditions, anecdotes, and historical reminiscences. I always knew she had a talent for writing; she, however, was sensitive on this point, and her friends rarely alluded to it. I am certain she had more literary industry than Thomas Scott. I believe she is dead; at least, I have heard nothing of her for very many years. When I knew her, she had a son (Walter), a lieutenant in the East India Company's service; and either three or four daughters, named Jessie, Anne, and Eliza. Of these only one was married. She was a Mrs. Huxley. Elizabeth M'Culloch, *alias* Scott, had a brother named David. Both knew Burns intimately, when living at Dumfries. David was considered the best singer of Burns's songs. Burns, it is said, used to secure David's assistance when composing, and make him try over the words vocally. I have to apologize for occupying so much space, but I think it likely that Mrs. Thomas Scott gave more assistance to the *Waverley Novels* than her husband.

Some of the parties whom I mention above, are doubtless still living; they possess the papers, I suppose, of Mr. and Mrs. Thomas Scott. Would not a careful examination of those papers (if any), and a candid avowal of the result, set the matter at rest? The children of Mr. and Mrs. Scott would, I should think, naturally be desirous of immortalising their parents. Uncle Walter, even as a poet, must, to the end of time, be regarded as possessing a powerful and sparkling genius, and no man dare dim its lustre by breathing suspicion; but I certainly think, with Mr. W. J. FITZ-PATRICK and F. C. H., that the matter is worth inquiring into; and that any person who studies the dates in Lockhart's *Memoirs*, must, without any other evidence, entertain grave suspicion that Sir Walter was not the author of *all* the *Waverley Novels*. Literary persons await the decision of this question with an interest absolutely amounting to something like excitement. R. E. B.

Trinity College, Dublin.

From what Mr. WODDERSPOON says, I believe your correspondents expect much from me on the subject lately mooted by Mr. FITZ-PATRICK, and backed by F. C. H. Alas, I fear they will be in some degree disappointed; for notwithstanding diligent inquiry in quarters where I expected to find much zeal and information, I met with indifference among some, and ignorance with others: but from what I knew already, I hope to be able to shake the force of Mr. FITZ-PATRICK'S arguments.

Sir Walter Scott was well known to possess as much honour and integrity as any gentleman in Scotland. Can his assurance to Lord Meadowbank on Feb. 23, 1827, be seriously discredited by Mr. FITZ-PATRICK, when Sir Walter emphatically declared (*and this declaration remains on record to confront* Mr. FITZ-PATRICK) that he was the sole and undoubted author of the *Waverley Novels?* Who but Scott possessed the ability to write such master-pieces of composition? I am not aware that Mr. and Mrs. Thomas Scott ever distinguished themselves in literary pursuits.

Whatever circumstantial evidence Mr. FITZ-PATRICK has produced to prove *The Antiquary* not to be the work of Sir W. Scott (and even this I do not subscribe to), he has not brought forward, as I take it, a single authority to substantiate the assumption that Mr. and Mrs. Thomas Scott "gave important assistance to *Waverley* and *Guy Mannering*." *Guy Mannering*, above all the other novels, Scott has been heard frequently to declare was "the work of a few weeks at Christmas;" *The Antiquary* was avowedly his favourite novel, and certainly if he was not the author of those books, I think it most improbable (and you, Mr. Editor, will, I am sure, agree with me) that a man of such unblemished integrity and honour would complacently refer to them, over and over, as his own. Would he risk his fair fame by placing it on a pedestal so ricketty? No, Sir! Mr. FITZ-PATRICK'S efforts, and F. C. H.'s efforts, to "lay the bairn at a certain door," are futile, and deserve naught but ridicule.

It is with awkwardness and reluctance that I have said so much; as I am unused to writing for the press, or, indeed, coming before the public in any shape; but I feel that a sense of duty calls me to protect the dignity of Scott's memory as far as in my humble power lies. Francis Ballantyne.

Liverpool.

Under ordinary circumstances Mr. W. J. Fitz-Patrick might be left to brood over his mare's nest. But when I find him asking, indignantly, "Who is it that imagines the respect entertained for Sir Walter Scott's memory would be impaired?" and adding seriously, "No one entertains a profounder veneration for the name of that great and good man than I do; and if he received assistance in his Herculean and generous labour, it is no disgrace," I feel inclined to offer him either horn of a dilemma.

Not only did Scott avow at the Theatrical Fund Dinner, Feb. 23, 1827 (see Appendix to Introduction to *Tales of the Canongate*, vol. xli. p. li.; *Waverley Novels*, edit. 1829—1834; or Lockhart's *Life*, vol. vii. p. 19.), that "he was the total and undivided author," — not only did he twice repeat this avowal (in the afore-mentioned Introduction, p. xii. and p. xxviii.), but in his general preface to the *Novels* (vol. i. pp. xxxii — xxxvi.) he particularly "alludes to a report which ascribed a great part, or the whole, of these novels to the late Thomas Scott, Esq., of the 70th Regt., then stationed in Canada."

As then Sir Walter Scott either was "the total and undivided author," "the sole and unaided author" (p. xii.), "the sole and unassisted author of all the novels" (p. xxviii.), or was one of the most ungenerous, most unbrotherly, and most mendacious of men, it seems to follow that either Mr. Fitz-Patrick upholds a standard of literary morality which is profoundly low, or that he is entitled to an eminently high niche in Castle Ignorance.

I have heretofore, in my few Notes or Queries, veiled my name under the anagram "Charles Thiriold." For obvious reasons I now fling it off, and subscribe myself Richard Shilleto.

Cambridge.

[We have inserted what, we fear, many of our readers may think more than enough, although not all the communications which have reached us on the question started by Mr. Fitz-Patrick. But in justice to Sir Walter Scott, whom we believe to have been incapable of uttering a falsehood, we quote from his general Preface to the novels his own distinct contradiction of the report, "which ascribed a great part, or the whole of these *Novels* to the late Thomas Scott, Esq."

"Among all the rumours that have been current, there was only one, and that as unfounded as the others, which had nevertheless some alliance to probability, and indeed might have proved in some degree true.

"I allude to a report which ascribed a great part, or the whole, of these novels to the late Thomas Scott, Esq., of the 70th Regiment, then stationed in Canada. Those who remember that gentleman will readily grant that, with general talents at least equal to those of his elder brother, he added a power of social humour, and a deep insight into human character, which rendered him an universally delightful member of society, and that the habit of composition alone was wanting to render him equally successful as a writer. The author of *Waverley* was so persuaded of the truth of this, that he warmly pressed his brother to make such an experiment, and willingly undertook all the trouble of correcting and superintending the press. Mr. Thomas Scott seemed at first very well disposed to embrace the proposal, and had even fixed on a subject and a hero. The latter was a person well known to both of us in our boyish years, from having displayed some strong traits of character. Mr. Thomas Scott had determined to represent his youthful acquaintance as emigrating to America, and encountering the dangers and hardships of the New World, with the same dauntless spirit which he had displayed when a boy in his native country.

"Mr. Scott would probably have been highly successful, being familiarly acquainted with the manners of the native Indians, of the old French settlers in Canada, and of the Brulés or woodsmen; and having the power of observing with accuracy what I have no doubt he would have sketched with force and expression. In short, the author believes his brother would have made himself distinguished in that striking field in which, since that period, Mr. Cooper has achieved so many triumphs.

"But Mr. T. Scott was already affected by bad health, which wholly unfitted him for literary labour, even if he could have reconciled his patience to the task. He never, I believe, wrote a single line of the projected work; and I only have the melancholy pleasure of preserving in the appendix the simple anecdote on which he proposed to found it."

Ed. "N. & Q."]

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Society's Reports on Fading of Photographs. — The importance of this inquiry will, we are sure, justify us in reproducing, in a complete form, the

First Report of the Committee appointed to take into consideration the Question of the Fading of Positive Photographic Pictures upon Paper.

The Committee, in this Report, propose to confine themselves to a statement of the evidence which they have collected as to the permanence of photographs up to the time of their appointment, adding some facts in connexion with the causes of fading, which are of practical value, reserving for a future occasion the scientific part of the investigation.

Evidence of Permanence. — The Committee have unquestionable evidence of the existence of photographs which have remained unaltered for more than ten years, prepared by salting plain paper with a chloride, afterwards making it sensitive with either nitrate or ammonio-nitrate of silver, fixing with a freshly-made solution of hyposulphite of soda, and washing in water; — also of positives produced by Mr. Talbot's negative process. They have not been able to obtain evidence of photographs having been prepared at all upon albuminized paper, or coloured with a salt of gold or fixed with "old hypo," so long ago as ten years. They have, however, ample evidence of the existence of unaltered photographs so prepared five, six, and seven years ago. They have

not found that any method of printing which has been commonly followed, will necessarily produce fading pictures, if certain precautions be adopted, nor have they evidence that any method which has been adopted, will not produce fading pictures unless such precautions are taken.

Causes of Fading. — The most common cause of fading has been the presence of hyposulphite of soda, left in the paper from imperfect washing after fixing. The Committee think it right to state, that they have been unable to find any test to be relied upon, which can be used to detect a minute portion of hyposulphite of soda, in the presence of the other substances which are obtained by boiling photographs in distilled water and evaporating to dryness; yet they have no doubt of the truth of the above statement, from the history given of the mode of washing adopted. The continued action of sulphuretted hydrogen and water will rapidly destroy every kind of photograph; and as there are traces of this gas at all times present in the atmosphere, and occasionally in a London atmosphere very evident traces, it appears reasonable to suppose that what is effected rapidly in the laboratory with a strong solution of the gas, will take place also slowly but surely in the presence of moisture, by the action of the very minute portion in the atmosphere. The Committee find that there is no known method of producing pictures which will remain unaltered under the continued action of moisture and the atmosphere in London. They find that pictures may be exposed to dry sulphuretted hydrogen gas for some time with comparatively little alteration, and that pictures in the coloration of which gold has been used, are acted upon by the gas, whether dry or in solution, less rapidly than any others. They also find that some pictures which have remained unaltered for years, kept in dry places, have rapidly faded when exposed to a moist atmosphere. Hence it appears that the most ordinary cause of fading may be traced to the presence of sulphur, the source of which may be intrinsic from hyposulphite left in the print, or extrinsic from the atmosphere, and in either case the action is much more rapid in the presence of moisture.

Mode of Mounting Photographs. — The Committee find that taking equal weights, dried at a temperature of 212°, of the three substances most frequently used, viz. gelatine, gum, and paste, the latter attracts nearly twice as much moisture as either of the former; and as in practice a much smaller weight of gelatine is used than of gum, gelatine appears to be the best medium of these three; and the Committee have evidence of fading having in some cases been produced by the use of paste. In illustration of some of the circumstances alluded to above, the Committee think it well to mention some instances of prints at present in their possession. Out of several prepared together in 1844, three only are unaltered and these were varnished soon after their preparation with copal varnish. Half of another print of the same date was varnished, and the other half left; the unvarnished half has faded, the varnished remains unaltered. Three pictures were prepared in 1846, all at the same time, with the same treatment; when finished, one was kept unmounted; the other two were mounted with flour-paste at the same time, one of these latter having been first coated with Canada balsam; at present the unmounted one and the one protected with the balsam are unchanged, whereas the other has faded. A picture prepared in 1846 was so exposed that the lower part of it became wetted with rain; at present the part so wetted has faded, while the rest of it remains unaltered. Several pictures were prepared and mounted about ten years ago, and kept in a dry room for about three years without any change, after which they were placed in a very damp situation, and then faded decidedly in a few months. The Committee propose very shortly to actually test the durability of the various modes of printing, by exposing pictures to different treatment, and they have been fortunate enough to obtain a grant of space for this purpose from the Crystal Palace Company. The Committee make the following suggestions, arising out of the above Report: — 1. That the greatest care should be bestowed upon the washing of the prints after the use of hyposulphite of soda, and for this purpose hot water is very much better than cold. 2. The majority of the Committee think that gold, in some form, should be used in the preparation of pictures, although every variety of tint may be obtained without it.* 3. That photographs be kept dry. 4. That trials be made of substances likely to protect the prints from air and moisture, such as caoutchouc, gutta percha, wax, and the different varnishes.

Philip H. Delamotte.
Hugh W. Diamond.
T. Frederick Hardwich.
T. A. Malone.
John Percy.
Henry Pollock.
Geo. Shadbolt.

"On a New Method of preserving Collodion Plates Sensitive," by Charles A. Long. — The important position now occupied by the photographic art, and the influence it seems likely to exercise on the progress of science generally, leads me to hope that the process I am about to describe may be deemed worthy a passing notice in your valuable Journal.

The collodion process, generally, is too well known to need any detailed description, and I purpose therefore to confine my remarks exclusively to the improvement in the process, having reference to the capability of the collodion film — after having been rendered sensitive — to preserve its sensitiveness for an indefinite period; so that the operator may be enabled to prepare any number of plates in his laboratory, and, as occasion offers, or favourable opportunities occur, he may expose his prepared plates to the action of the light in the camera, and develope the image impressed upon them at his leisure on his return from the scene of operations.

In order to render this description more clear, and the point at which the improvement or novelty commences more clearly defined, it may be as well to lay down the principal features of the collodion process.

The iodized collodion is poured upon a plate of perfectly clean glass, the superfluous quantity being returned to the bottle; the plate thus collodionized is immersed in a bath of nitrate of silver, the action of which is to convert the iodide in the collodion into iodide of silver, or, more properly speaking, into the sub-iodide of that metal. The film of iodide, thus formed, is extremely sensitive to light; and on exposure, under proper circumstances, receives an impress from that influence, which has the effect of commencing a decomposition which is carried on to the required point by the developing agent employed — usually pyrogallic acid. The image is then fixed by the removal of any remaining sensitive substance, and a negative proof is the result.

In the process above described, it is necessary to use the plate, or rather to expose it in the camera, and develope the latent image before the film *becomes dry*; thus placing an insuperable barrier to the use of the collodion process for taking views, &c., at a distance from

* Dr. Percy and Mr. Malone consider that there is not sufficient evidence in favour of gold, to warrant this recommendation of its general use.

the spot where the plate is prepared. We are aware that various means have been proposed to obviate this inconvenience, such as tents, cameras with apparatus inside, &c.; all more or less inconvenient to the travelling photographer. It, therefore, is a matter of great and paramount importance, that we should be enabled to keep the collodion film sensitive for some considerable time; and this I propose to accomplish in the manner following:— The plate is to be coated in the usual manner with iodized collodion, and rendered sensitive in the ordinary way in the nitrate of silver bath. The time of immersion I have found to answer best, is from three to four minutes, at a temperature of 60° Fahr. On removal of the plate from the bath, it is to be allowed to drain from one corner for the space of half a minute, and the surface is then to be *very quickly* washed with *distilled water*. This is in order to remove the film of nitrate of silver on the face of the plate, which would otherwise interfere with the subsequent process. The plate thus washed, is to be placed in a horizontal position on a table, or levelling stand, and allowed to remain in that condition until the collodion film is just *surface dry*.

During the interval of the drying, prepare the following solution:— Dissolve 40 grains of gutta percha, as pure as it can be obtained, in one ounce of pure chloroform, place the bottle in hot water, and when the gutta percha is dissolved, allow it to settle, and decant the clear liquid into a perfectly dry bottle.

The plate being by this time *surface dry*, hold it in the same position as when pouring on the collodion, and spread over its surface as quickly as possible the clear solution of gutta percha, returning the superfluous quantity to the bottle. When the plate has tolerably well drained, turn it into a horizontal position once more, and after waiting a few minutes (the exact time depending on the temperature), it will be found coated with a transparent tough skin of gutta percha.

When quite set, which may be tested by the touch, pour some of the solution of gutta percha into a shallow porcelain or glass dish longer than the plate, and then dip the edges of the plate successively into this to the depth of one-eighth of an inch, keeping the plate in a vertical position all the time; by this means we thoroughly envelope the sensitive film in a case of gutta percha, thereby *preventing the escape of the moisture* contained in the collodion film for *an indefinite period*.

Having prepared our plate thus far, it can be stowed away in a dark box to await the exposure in the camera.

It will be obvious to most persons that the plate prepared as above requires a little different treatment in the camera, the only difference, however, being in the position assigned to the sensitive surface, which in this case is that next to the glass on which the film is spread; the glass side of the prepared plate is turned towards the light, and after being exposed to the influence of the actinic radiations for the requisite time, it is removed, and subjected to the following operation, in order to develope the latent image.

By means of a sharp penknife cut through the film of gutta percha on the coated side of the glass, all round the edges, and having previously wetted a square piece of white blotting-paper, place it in contact with the film, using a gentle pressure to make it adhere, in such a manner, that one edge of the blotting-paper may come within one-sixteenth of an inch of the top of the film; with great care this unoccupied one-sixteenth of film is to be turned over the edge of the blotting-paper, and there held by the thumb of each hand, one on either corner; then, by cautiously lifting the corner under each thumb with the nail of the forefinger, at the same time withdrawing the hands in the direction of the bottom of the plate, we can easily strip off the whole of the film, and have the surface exposed on which the light has been allowed to act.

The blotting-paper, with its adhering film upwards, is then to be placed on a porcelain slab, which has been previously wetted with distilled water, and the developing solution composed of pyrogallic acid 1½ grains, acetic acid ½ drachm, water 1 oz., is to be poured over it, and manipulated in the same manner as if we were operating with the ordinary collodion film.

When the picture is sufficiently developed, remove it, still on the blotting-paper, to a bath of hyposulphate of soda of the usual strength, and finally free from the blotting-paper, to a capacious pan of clean water, where it may be allowed to soak for some time, in order to free it from any adhering hyposulphate.

The picture thus produced is placed between folds of blotting-paper, and dried spontaneously; when dry it can be printed from in the same manner as any other negative.

The advantages attending this new process are obvious, for by the envelope of gutta percha we entirely prevent the evaporation of the moisture requisite for the sensitiveness of the film, and are thereby enabled to keep the plate for an indefinite period,

Further, there is a vast advantage over other plans which have been devised for the same purpose, namely, that the film destined to receive the image is *perfectly protected from dust*, one of the greatest enemies of the photographer.

Again, the proofs when finished are more easily stowed away, and are not so readily damaged as when left on the glass: in fact, when more practice has been bestowed on the process than I have been yet enabled to give, I have no doubt that it will be as easy to prepare plates of very large dimensions, as it is at present those of small size, and that the photographer will be in possession of a means of perpetuating scenes which at present, owing to the difficulties in out-door manipulation, are quite beyond his reach.

CHARLES A. LONG.

153. Fleet Street.

Replies to Minor Queries.

Shakspere and Cervantes (Vol. xii., p. 399.).— It is asserted that "Shakspeare and Cervantes (two of the greatest contemporaries that ever existed) died at the same hour, the former on his own birth-day."

I must beg leave to express my conviction, 1. That Shakspere and Cervantes did not die on the same day; 2. That there is no evidence to prove at what hour either of them died; and 3. That there is no evidence to prove on what day Shakspere was born. I make only this skirmishing reply, the statement in question being one of those on which it is my design to *organize assaults*.

BOLTON CORNEY.

The De Witts (Vol. xii., pp. 69. 244. 310.).— Hume says of Cornelius de Witt:

"This man, who had bravely served his country in war, and had been invested with the highest dignities, was delivered into the hands of the executioner, and torn in pieces by the most inhuman torments. Amidst the severe agonies which he endured, he still made protestations of his innocence, and frequently repeated an ode of

Horace, which contained sentiments suitable to his deplorable condition — '*Justum ac tenacem propositi virum*,' &c."

Burnet tells the story at greater length, in a slovenly way; but completly frees the Prince of Orange from the imputation of complicity. Neither these, not the other historians whom I have consulted, give references to any original history of the affair. There is an appearance of exaggeration in the firmness of De Witt, and in the atrocities of the mob. What is the authority for the former? and is there any better for the latter than "De Bloedige Haag?" P.

Portrait of Arbuthnot (Vol. xii., p. 166.). — I am at length enabled to inform your correspondent P. A. of the existence of a very fine portrait of this learned wit. Having a recollection of seeing a portrait of Arbuthnot some years since in the possession of the Rev. Dr. Turton, then Dean of Westminster, now Bishop of Ely, I applied to his lordship on the subject, and have been favoured by him with an opportunity of re-examining the portrait. It is a half-length, very finely painted, and is a companion picture to the portrait of Pope, formerly belonging to Lord Holland, which was sold after his lordship's death, at Christie's, and purchased by the Marquis of Lansdowne. This portrait was sold at the same time. It was reputed to be Gay's; but Mr. Christie stated it certainly was not Gay, and sold it as "unknown." It was only on its being cleaned that the name "John Arbuthnot, M.D." was discovered painted in the left hand upper corner of the picture. I may perhaps be permitted to add, that this portrait of Dr. Arbuthnot is only one of many valuable portraits of English worthies which the Bishop of Ely has had the good taste and good fortune to become the possessor of. It may be worth while to state, that both the portraits were, at the time of the sale, attributed to Jervas. Wm. J. Thoms.

The Running Thursday (Vol. xii., p. 326.). — R. T. asks what this day was. In the beginning of King William's reign a rumour that the French and Irish papists had landed, created a fearful panic in this country. It was on a Thursday, and in the full belief that the lives of Protestants were unsafe in the towns, the people betook themselves to the country for refuge, leaving all their property behind, and in most cases being deprived of it by those whose interest it was to spread the report. The day thus acquired the name of the *Running Thursday*, as appears in some old almanacks.

The Life of Joseph Perry, written by himself, and including his remarkable Preservations, and his Conversion from Popery, contains the following notice of this day:

"I was dismally affrighted the day called *Running Thursday*. It was that day the report reached our town, and I expected to be killed, but I cannot remember that a thought, either of salvation or damnation, affected me, only I was afraid of losing my life. As for the profession I was brought up in, I had quite lost it; neither was I willing to be accounted a papist, because that name grew out of credit and fashion after the Prince of Orange was proclaimed King of England."

Charles Reed.

Paternoster Row.

Russia and Turkey (Vol. xii., pp. 202. 373.). — H. B. C. doubts the authenticity of the medal "said to have been struck during the Congress of Verona in 1822." Under what circumstances it was struck I cannot tell, and why the inscription is in English I am equally at a loss to explain. But that it is of recent manufacture I can undertake to deny, since it has been in my cabinet for several years; and if H. B. C. would oblige me by examining it, I think he would concur in my opinion, that the manufacture cannot be of recent date. The medal in question is one of six about the size of a guinea piece, and they are enclosed in a metal box, upon the lid of which is inscribed, "Congress at Verona, 1822."

The execution is defective in some cases, and but for the coincidence of circumstances I do not know that I should have troubled you with my Note, not knowing that they were rare.

I think it well now to give you the inscriptions of the set.

1. "King of Prussia, Verona, Oct. 1822," with the head of the king. The reverse, "I promised my subjects a free constitution, and I labour to give it to them."

2. "Count de Chateaubriand," with date and head. The reverse, "The King of France, my master, demands the freedom of Ferdinand VII. to give his people institutions which they cannot hold but from him."

3. "Maria Louisa," with date and head. The reverse, "I claim the ratification of Napoleon's will in favour of my son."

4. "Emperor of Austria," with date and head. The reverse, "My troops occupy Naples to chastise the Neapolitans for daring to change their constitution."

5. "Duke of Wellington," with date and head. The reverse, "My sovereign demands peace with all haste, and that Spain should choose her own constitution."

6. "Emperor of Russia," with date and head. The reverse, "I should like Constantinople."

In ascribing this latter to Nicholas, I was in error, *currente calamo*; but the policy of Russia was but too truly indicated, as I believe, at the very period of this Congress. Charles Reed.

Paternoster Row.

"*Joggis*" (Vol. xii., p. 246.). — Although the Query of G. B. has been answered, it may interest

some of your readers to know that there is a pair in excellent preservation on the round tower of Abernethy, Perthshire (itself an object well worthy the attention of the curious). In the neighbouring parish of Newburgh, a pair was appended to the church porch, but were taken down about twenty-five years ago, when the porch was removed. Numerous allusions, if I recollect aright, are made to them in the records of the latter parish, which, by the way, contain much interesting information; amongst other things, an account of a trial for witchcraft, which could be copied out if desired by any of your readers.

Lindores.

Thomas Perceval, F.S.A. (Vol. xii., pp. 266. 373.). — Alpha is obliged to F. R. R. for the favour of his information; and, in reference to his Query, as to the destination of Mr. Perceval's MS. collections, begs to add, that in a communication to the *Gentleman's Mag.*, 1823 (part i. p. 505.), signed "W. I. Roberts," it is stated that they were at that period at Milnsbridge House, co. York, in the library of the late Sir Joseph Radcliffe, Bart., who married Mr. Perceval's only child and heir.

Alpha.

Bishop Parry (Vol. xii., p. 365.). — Henry Parry, Dean of Chester, was consecrated Bishop of Gloucester in 1607, in succession to Thomas Ravis, translated to London. In 1610, Parry was translated to Worcester, vice Babington, translated to Exeter.

Probably "Bishop of Rochester" ought to be "Dean of Chester."

Thomas Collis.

Boston.

Bronze Mortar (Vol. xii., p. 345.). — If Mr. Ingleby will take a trip to Holland, he may see vessels similar to the one he describes in the dwelling of every Dutchman. Filled with live charcoal or peat, they serve to light the pipes of those sempiternal consumers of the fragrant weed. The inscription, I imagine, is not quite perfect, the initial syllable *bo* being wanting to the third word. With this correction it would mean, — "*Praise* God above all."

John Scott.

Norwich.

Newton of Edgefield, co. Norfolk (Vol. xii., p. 344.). — In reply to S. E. G.'s inquiry, I have to inform you that in the 33rd Charles II., Thomas Newton succeeded to the Manor of Edgefield Ellingham's, in the parish of Edgefield, on the death of Lady Mary, relict of Sir Thomas Germyn, Bart., of Rushbrook, co. Suffolk. This occurs in Blomefield's *Norfolk*, vol. ix. p. 383. I also observe at vol. iv. p. 483. of Blomefield's *Norfolk*, that a mural monument of this Thomas Newton, and Rebecca, his wife, is on the south chancel wall of St. Martin at the Oak's Church, in Norwich. He appears to have been Mayor of Norwich in 1722, and to have died 11th July, 1738. His wife died 8th February, 1738. Blomefield also notices the crest and arms of Newton; but I have been unable to find out anything more about this family in Blomefield, as there is no published index, although I have the only one in manuscript. This, at any rate, may assist your correspondent, as the dates correspond with his Query.

John Nurse Chadwick.

King's Lynn.

Towns in the Crimea and Caucasus (Vol. x., p. 490.; Vol. xii., pp. 266. 371.). — The travels of Pallas are the best authority; next, Dr. Clarke's, with Heber's notes, chiefly for the Crimea. To judge critically of their etymological accuracy, some knowledge of the Tartar element of the Turkish language, also of the Greek, including notices by Arrian and Strabo, the Syriac or Arabic, the Italian, and particularly of Russian, is indispensable. See also the numerous authorities in Malte Brun's geography, especially in reference to the many-languaged people of Caucasus.

T. J. Buckton.

Lichfield.

Ariosto's "Brutto Mostro" (Vol. xi., pp. 297. 329.). — In looking over a collection of ancient Scottish poetry, I find in a poetical "New Yeir Gift to Queen Mary, when she came first hame, 1562," signed Alexr. Scot, the following passage, furnishing an illustrative comment upon the view taken by your correspondent E. C. H., of the meaning of Ariosto's allegory, and serving to explain the apparent connexion of Protestantism and avarice in the mind of the poet:

"XV.

"The Epistles and Evangells now are preicht,
Bot sophestrie or ceremonys vain;
Thy people, maist part, truely now are teicht
To put away idolatrie profane.
But in sum hearts is graven new again,
An image callit curs'd covetice of geir:
Now to expell that idol stands up plain,
God give thee grace agains this gude new yeir.

"XVI.

"For sum are sene at sermons, some sa haly,
Singand Sanct *David's* Psalter on their buiks,
And are but Biblists fairsing full their belly,
Backbytand nybours noying them in nuiks.
Ruggand and reiving up kirk rents like rukes;
Lyke very wasps against *God's* word mak weir:
Now sic Christians to kiss with Chanter's kuiks,
God give thee grace agains this gude new yeir."

J. A. Perthensis.

"*The Four Alls*" (Vol. xii. pp. 185. 292.). — A friend has sent me the following account for insertion in "N. & Q."

About three miles from the large town of Kingston-upon-Hull, in the parish of Sutton, between the third and fourth milestones of the high road leading from Hull to Hornsea and Aldbrough,

is a public house, a low, small, ancient building, with the title of the "Four Alls." It still retains its ancient sign-board, a board about two feet wide, and six to eight feet long, in the form of a parallelogram, divided into four compartments:

1. The king, crowned, sceptred, and robed, on the summit of a stage, with some figures of attendants on the steps, with an inscription on a roll above, "I rule all."

2. The priest, surpliced and scarfed, with figures kneeling before him, with an inscription on a roll above, "I pray for all."

3. A soldier, red coated, wigged, and pigtailed, with the roll above, "I fight for all."

4. The yeoman, a portly John Bull visaged, topbooted individual, with blue coat and buff smallclothes, and large stomach, having his hands in his breeches' pocket, with the inscription on a roll above, "I pay for all." ALFRED GATTY.

Retributive Justice (Vol. xii., p. 317.). — The very interesting paper by MR. BATES, on Retributive Justice, induces me to send you a few more Notes of passages where the same idea occurs:

> "For 'tis sport to have the engineer
> Hoist with his own petar."
> *Hamlet*, Act III. Sc. 4.
>
> "'Twas he
> Gave heat unto the injury, which returned,
> Like a petard ill lighted, unto the bosom
> Of him gave fire to it."
> Beaumont, *Fair Maid of the Inn*, Act II.
>
> "Wit's an unruly engine, wildly striking
> Sometimes a friend, sometimes the engineer."
> Herbert, *The Church Porch*.

Each of these probably was suggested by "Auctorem ut feriant tela retorta suum." Ausonius, *Epigr.* lxxii.

Somewhat akin to these, though not involving the notion of *Retribution*, are the following:

> "England, like Lucian's eagle, with an arrow
> Of her own plumes, piercing her heart quite thorow."
> James Howell upon Fletcher's *Dram. Works*.
>
> "Καὶ οὕτως τοῖς οἰκείοις ἀλώσῃ πτεροῖς."
> *Scholiast. Luciani*, t. i. p. 794.
>
> "How many darts made furrows in his side
> When she that out of his own side was made
> Gave feather to their flight."
> Giles Fletcher, *Christ's Victory*.
>
> "Religion, which true policy befriends,
> Design'd by God to serve man's noblest ends,
> Is by that old deceiver's subtle play
> Made the chief party in its own decay,
> And meets the eagle's destiny, whose breast
> Felt the same shaft which his own feathers drest."
> K. Phillips, *On Controversies in Religion*.
>
> "That eagle's fate and mine are one,
> Who on the shaft that made him die
> Espied a feather of his own
> Wherewith he wont to soar so high."
> Waller, *To a Lady singing one of his own Songs*.
>
> "So the struck eagle, stretched upon the plain,
> No more through rolling clouds to soar again,
> Viewed his own feather on the fatal dart,
> And winged the shaft that quivered in his heart.
> Keen were his pangs, but keener far to feel,
> He nursed the pinion which impelled the steel;
> While the same plumage that had warmed his nest,
> Drank the last life-drop of his bleeding breast."
> Byron, *On H. Kirke White*, in *English Bards*.

H. GARDINER.

Shalford.

Scotch Song (Vol. xii., p. 287.). — MR. HACKWOOD is informed that the extravaganza after which he inquires ("Rob Royson's Bonnet"), was written by the amiable and unfortunate poet, Tannahill, and will be found in any collection of his works. His version contains only five stanzas; but, like the Editor of "N. & Q.," I have seen a much more extended "broadside ballad" version, much superior in humour to the original sketch.

J. A. PERTHENSIS.

Francis's Horace (Vol. xii., pp. 218. 311.).—The following is a copy of the title of the first edition of Francis's *Horace*:

"The Odes, Episodes, and Carmen seculare of Horace, in Latin and English, with Critical Notes, collected from the best Latin and French Commentators (motto from the *Ars Poetica*). By the Rev. Mr. Philip Francis. In Two Volumes. London: printed for A. Millar, at 'Buchanan's Head,' opposite to Katharine Street, in the Strand. MDCCXLIII. 8vo."

There is a preface (with title) of sixteen pages, and the first volume contains besides 311 pages.

J. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Few can have pored over the admirable *Survey of London*, penned by that worthy "merry old man," John Stow, without wishing that it had been accompanied by a map worthy of his careful and pains-taking history. At what must have been a considerable expenditure of time, labour, and research, Mr. Newton has prepared such a map under the title of *London, Westminster, and Southwark as in the Olden Times, showing the City and the Suburbs, with the Churches, Monasteries, and all the Important Buildings as they stood in the Reign of Henry VIII. before the Reformation; accompanied by an Historical and Topographical Memoir, compiled from Ancient Documents, Records, and other Authentic Sources.* The scale of this valuable illustration of the then condition of this great metropolis, is such (its size is about 5 feet by 4), as to admit, not only of the positions of the different public buildings being shown, but of their form and structure being pictorially represented. Of the use made by him of the various authorities, on which this bird's-eye, or pictorial map of London, has been constructed — from the old maps of Aggas, Hofnagel, Ogilvy, Roque, &c., the views by Hollar, and the treasuries in the print-room of the British Museum — Mr. Newton gives us full information in his Introduction. And, as in the letter-press Memoir which accompanies the map, and which is based for the most part on the graphic and trustworthy description of old Stow, Mr. Newton has endeavoured to bring

under review some of the most noticeable of the habits and feelings of the populace of London in early times, it may readily be conceived that his work is one to interest not only the antiquary and the citizen, but every well-informed reader who sees in the changes which the city of King Lud has undergone in its progress, to its present extent and influence, the most important chapter in the history of social progress ever written in brick or stone.

While on the subject of maps, we may call attention to a series, very different in their nature from that of the peaceful metropolis we have just been describing. We allude to the different *Maps of the Seat of War*, lately published by Mr. Wyld. Of these useful—we might say indispensable *newspaper companions*—we have before us no less than six, viz.:—I. *Environs of Sevastopol, extending from Sevastopol and Balaklava to Baktchi Serai, showing the Position of the Allied Armies and the Russian Forces.* II. *Plan of the Northern Forts, and Attack and Siege Works of Sevastopol.* III. *The Crimea; with Chart of the Coast from Odessa to Perekop and Town and Harbour of Sevastopol, with Batteries and Approaches.* IV. *Panoramic View of the Black Sea and Surrounding Country.* V. *Map and Chart of the Coasts between Otchakov, Nicolaiev, Kherson, and Southern Russia.* And lastly, VI. *Military Map of the Countries between Odessa and Perekop, with the Stations of the Russian Forces.* It is almost superfluous to talk of these maps as aids to the general reader in following the narrative of "Our own Correspondent." Such maps may be said to be indispensable.

The new edition of Mr. Singer's *Shakspeare*, which has been so long expected, is at length announced. It is to be published in ten monthly volumes, uniform with Pickering's *Aldine Poets*, and the first volume will be issued with the Magazines in January. The chief characteristics of this edition are, that the notes contain all that was conceived necessary to the elucidation of the Poet, either in the explanation of obsolete words, phrases, obscure sentences, or allusions to manners and customs, incidents and literature of his times; avoiding alike prolixity and unsatisfactory conciseness. All variations from the old copies are noticed, and the reasons for such variation stated. A Critical Essay from the pen of a learned and highly gifted friend of the Editor is appended to each play, and a new Biographical Memoir of the Poet by the same hand is prefixed. We are glad to find Mr. Singer in his Prospectus recognising that a few acceptable corrections are to be found in the MS. Corrections published by Mr. Collier. We ought to add that a limited number of copies have been printed, uniform in size with Mr. Pickering's crown octavo classics. Of this, which will form a handsome Library Edition, the whole ten volumes will be issued at one time, and that, we believe, almost immediately.

It is rumoured that the twenty-five thousand copies of Macaulay which have been printed, will not meet the supply on the day of publication, and that the press is already at work on a second impression. Our readers will share our surprise when they hear that the weight of the Macaulays to be issued to the trade on the 17th, is estimated at no less than fifty-six tons. Surely this is a fact unparalleled in the history of publishing!

Books Received.—*English Roots, or the Derivation of Words from the Ancient Anglo-Saxon. Two Lectures* by the Rev. E. N. Hoare. In these two lectures the Dean of Waterford has turned to good account the amusement and instruction to be derived from a consideration of the origin and derivation of many of our Household Words and Phrases.

Cursory Notes on Various Passages in the Text of Beaumont and Fletcher, as edited by the Rev. A. Dyce, and on his Few Notes on Shakspeare. The Author John Mitford. The name of the Rev. John Mitford is a sufficient guarantee for the scholarship and critical acumen to be found in this supplement to the new edition of Beaumont and Fletcher.

Euripides—Alcestis; Horace—Epistles, and Ars Poetica. Two new Parts of Parker's useful series of *Oxford Pocket Classics*, with short English Notes.

Parker's Church Calendar and General Almanack for the Year of our Lord, 1856, especially rich in information relating to the State, Universities, and the Church, and with much that is new respecting the Colonial and American Churches.

Narrative of the Niger, Tshadda, and Binüe Exploration, by T. J. Hutchinson, Esq. These two new parts of *Longman's Traveller's Library* will be read with great interest by all who desire to see the Extinction of the Slave Trade and the Civilization of Africa.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

London Magazine for 1773 & 1774.
Drumas. By Wm. Smith. Pickering. 1846.
Parliamentary Papers in the Annual Accounts of the British Museum, 1841 to 1844, both inclusive.
Estimates, Civil Services—Education, Science, and Art, for the year ending March 31, 1854.
Report from the Board of Works of the New Palace of Westminster. Session 1854-5. No. 333.
Statutes and Rules relating to the British Museum. 1768. 8vo.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Blunt's Veracity of the Five Books of Moses. 8vo.
Crewe's English Versification.
Cambridge Mathematical Journal. A complete set.
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Dubrunfaut's Art of Distillation and Rectification.

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Green's Guide to the Lakes.
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St. Thomas Aquinas's Works. Vols. V. & VI. (usually bound together). Venet., 1595. in 17 Vols. Vol. V. contains his Exposition on the Ethics and Politics. Vol. VI., the Scriptum in primum et secundum Sententiarum, &c.
The Greek Catena in Psalmos. By Corderius. Vols. II. & III. Antwerp, 1643.

Wanted by *Rev. W. Scott*, Hoxton.

Robins on Gunnery.

Wanted by *Major Bewes*, Hythe, Kent.

Bioland's Gloucestershire. First Edition. Folio.
Hasted's Kent. Folio. 1790.
Lipscomee's Buckinghamshire.
Biographia Britannica. Folio.
View of Pope's Villa. Engraved from a Painting by Rysbrack. Published by Curll.
Old Engraving of Fleet Street.

Wanted by *Rev. C. B. Woodman*, 1. Portman Place, Bristol Road, Edgbaston.

Albert Durer's Married Life.

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Notices to Correspondents.

Although we have enlarged the present No. to 32 pages, to find room for several long articles, and the many REPLIES TO MINOR QUERIES *waiting for insertion, we are compelled to postpone until next week many valuable papers, including one by* SIR F. MADDEN *on* MSS. relating to ESSEX; *one by* MR. GARDNER *respecting* Henry VIII.'s Divorce from Anne of Cleves; *one on* The Martinière College, *and one by* MR. HART *on* Prynne's Imprisonment in Jersey.

W. D. *The original documents proposed by our Correspondent will be very acceptable. We agree with him as to the additional value which such articles lend to our columns.*

T. V. D. *Of little or no value. Perhaps a few shillings. See* "N. & Q.," Vol. iii. p. 83.

F. R. I. *Mr. Gray Bell, bookseller, of Manchester, has, we believe, published a catalogue of Bewick's Works.*

STYLITES. *Where can we forward a letter to this Correspondent?*

F. S. Y. *See Sterne's* Sentimental Journey, *and* "N. & Q.," Vol. i. pp. 325. 367. 418.

MR. GILBERT'S *Reply respecting* Wheble *was communicated to the Querist.*

MR. DANIEL PARSONS, *who is preparing a work on* Bookplates, *is requested to say where a letter may be addressed to him.*

O. U. D. E. *Sheldon succeeded Juxon and preceded Sancroft, as Archbishop of Canterbury.*

A SUBSCRIBER. *The letters* S. P. Q. R. *signify* Senatus Populus Que Romanus.

GWILYM GLAN TYWI. *The prints are no doubt a portion of Samuel and Nathaniel Buck's* Antiquities, *&c.*, or Venerable Remains of above 400 Castles in England and Wales, and near 100 Cities and Chief Towns. *The work was first published between 1727 and 1740, in sets of twenty-eight plates, at two guineas a set, and reissued in 1774, in 6 vols. folio.*

G. O. L. *We know of no other continuation of* Beatson's Political Index *than that edited by Mr. Haydn, under the title of* The Book of Dignities.

A. CAZLIETTE. *Rochester, in his Epitaph on Charles II., described him as one*

> "Whose word no man relies on,
> Who never said a foolish thing,
> And never did a wise one."

W. D. COOPER *and* T. FALCONER, *and other Correspondents, are thanked for the corrections of* MR. FITZ-PATRICK'S *List. We propose to embody their various communications in a supplementary article.*

B. B. M. *and* A CONSTANT SUBSCRIBER *are referred to* "N. & Q.," Vol. ii., pp. 72. 125. 231. 261. *for articles on* Morganatic Marriages.

ERRATA. — Vol. xii., p. 408., *for* "J. Shaw," *read* "S. Shaw:" *for* "alba cyrotheca," *read* "albæ."

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London: Sold at the Society's Apartments in Somerset House; and by JOHN HENRY PARKER, 377. Strand.

LONDON, SATURDAY, DECEMBER 8, 1855.

Notes.

BISHOP COVERDALE.

In searching one of the oldest parish-church registers in London, some entries were found which throw a pleasing light upon the last days of this venerable minister. It is the church-wardens' accounts of their receipts and expenditure from 1566 to 1686.

Strype, in the *Life of Parker*, says, that after the deprivation of the London ministers, in 1566, for not wearing the habits nor observing other usages, for seven or eight weeks, their hearers either came to the churches and heard the conformable preachers, or went no whither. Many of them ran after Father Coverdale, who took that occasion to preach the more constantly, but yet with much fear, so that it would not be known where he preached. This register lets us into the secret that the good old father, then in his eightieth year, between November 1, 1567, and January 18, 1568, preached eleven sermons in the Church of Holy Trinity, Minories. On three days he preached two sermons each day. Collections were made for the repairs of the church to the amount of 8*l.* 15*s.* 2*d.* There were no church-rates in those days, but a voluntary "sessemente geuen by the inhabitants of every man's good-will towards the repairs of the church," followed by eighteen names, the highest contribution being two pounds, the lowest eighteen pence. The cost of labour and materials is interesting. The highest price of a day's labour was, to a mechanic, fifteen pence; a labourer, eightpence; and the average price of wheat 8*s.* per quarter. The *Book of Homilies*, three shillings and eightpence; service-book, five shillings. A bundle of "ryshes, the same day that Mr. Rawlins was married," fourpence; and for "strawinge yerbes that same day," threepence.

"1567. Injunctions for the church - - - 4*d.*
A pint of malmesy, and for bread - - 3*d.*"

Several entries are for materials to repair the *women's pews*, as if the sexes were at that time separated in church.

"One pound of candles - - - - 2*d.*"

Twenty of the inhabitants contributed what is called "chyrch dewty" at Lady Day, St. John Baptist, and "St. Mychell tharchangell."

"1568. Fees on a marriage - - - 12*d.*
Fees on a burial in the quyer - - 13*s.* 4*d.*
Fees on a burial in the body of the church - - - - 6*s.*
Fees on a burial at the door - - 3*s.* 4*d.*
Fees on a burial in the churchyard - 6*d.*
Fees on a burial in the churchyard, children - - - - - 4*d.*"

Tithe, called church duty, upon a house rented at eight pounds, was charged twenty-two shillings, or two shillings and ninepence in the pound.

"To Mr. Hillyard for ministering the Communion - - - - - 2*s.* 6*d.*"

"1570. Out of the box of the poor, for the ministers which were in prison, and for the poor of this parish - - - 28*s.*"

Can any of the readers of "N. & Q." explain this item, as to the ministers in prison?*

1569. Many poor were relieved belonging to other parishes; one of these payments is curious:

"Given to a poor man that lies buried in Gutter Lane that same day - - - 3*s.* 4*d.*"

"1570. Paid to Mr. Jackson for this quarter that he was in prison, and that we were fain to hire other ministers; and therefore he had but - - - - 35*s.*"

The tithe-offerings, dues, collections, and gifts in two years amounted to 85*l.* 16*s.* 4*d.*

The items of expenditure were, —

	£	s.	d.
"Clergy - - - - -	32	18	8
Poor - - - - -	33	11	5
Marriage portions to poor maidens -	1	12	1
Poor scholars - - - -	1	3	5
Articles for church service - -	3	3	6
Repairs - - - - -	12	11	2
	85	0	3"

GEORGE OFFOR.

Hackney.

NOTE ON SOME PECULIARITIES IN MR. DYCE'S EDITION OF MIDDLETON'S WORKS.

Reverting to the law of English grammar, assumed by Mr. D'Israeli, and sanctioned by that branch of the legislature whereof he is a distinguished member, to the effect that two or more singular nouns require a plural verb, I would draw the attention of those interested in perpetuating undefaced the records of the progress of the English tongue, which a faithful transcript of the writings wherein they are transmitted can alone accomplish, to the circumstance that one of the most judicious and erudite editors of the day, the Rev. Mr. Dyce, has, in his edition of Middleton's *Works*, endeavoured to give this law a retrospective operation; or, to speak more precisely, has made a sort of compromise between what would seem to be all but universally recognised as the proper custom at present, and a usage which enjoyed a prescription of at least two centuries in its favour before the later practice, one among

[* This entry seems to refer to the imprisonment of "the ringleaders of the second set of Nonconformists," as Dr. Fuller calls them (*Church Hist.*, A.D. 1568). "Wonder not," says he, "if the Queen proceeded severely against some of them, commanding them to be put into prison, though still their party daily increased."]

many samples of the stiffer and more canonical system of speech now in fashion, had prevailed against it.

Of such a compromise, Middleton and his readers, both antiquarian and modern, may, I conceive, justly complain. Middleton, that his language, and the language of his times, is not truly represented. The antiquarian, that the landmarks which distinguish the several epochs of a people's grammar are thereby confused, or altogether obliterated. The modern, that his ear is still offended by often violation of one of the commonest and most received rules of his syntax. Of these, perhaps, the last has smallest reason to take offence; because, without being aware of it, he daily transgresses his own rule in many a colloquial and idiomatic phrase. And when he reads or hears a breach of it in his Bible or Prayer-book, the force of habit is so strong that his senses of sight and hearing are dead to its infraction: so that whatever else "*moth* and *rust doth* corrupt," even to him they do not utterly corrupt all the memorials of a syntax which he unwittingly avouches, but critically disallows. Such an one, therefore, it should not greatly startle to find Mr. Dyce now accommodating Middleton's authentic words to the regimen established by the newest grammatical statutes; and, by and by, retaining the selfsame words with their syntax incorrupt, after the antiquated use, and in accordance with the common law of construction previously in force, or otherwhiles constrained by the exigencies of the rhythm, or of the rhyme, to forego his purposed emendation.

Thus, in *The Spanish Gipsy*, Act III. Sc. 1., vol. iv. p. 148.:

> "*Soto.* Through a gap in your ground thence late *have* been stole
> A very fine *ass* and a very fine *foal*:
> . . . . . .
> *San.* O Soto, that *ass* and *foal fattens* me!"

Now the same, or, at any rate, as sufficient reason, may be assigned for retaining *hath* of the old editions, altered by Mr. Dyce to *have*, out of compliment, I presume, to the *very fine* ass and *very fine* foal, as for continuing *fattens* unaltered upon their loss of that addition.

Before leaving this play, I would beseech our grammatical martinets to explain the construction of the following lines, passed unmolested by their able editor:

Act IV. Sc. 3. p. 183.:

> "*Fer. Nothing are* left me but my offices,
> And thin-faced honours."

With them, nothing but the singular noun "nothing" can be the nominative to "are." With me, the things excepted out of the many into which that comprehensive nothing is, to the speaker's mind, partitioned, indicate a plentiful plural residue to justify the use of *are* in lieu of *is*: or the things excepted themselves, on which the speaker's thoughts would naturally most dwell, furnish a logical, if not a strictly grammatical nominative, to *are*. I shall venture to address one more Query to the disciples of Lindley Murray.

In *The Changeling*, Act II. Sc. 1., vol. iv. p. 230., are these words:

> "*De F.* . . . I'll despair the less,
> Because *there's* daily *precedents* of bad faces
> Belov'd beyond all reason."

Now I would gladly learn under what rule of their syntax this example falls, or whether they stigmatise such sentences as bad grammar? As in the former citation, they have a singular noun and a plural verb; so in this latter, a plural noun and a singular verb—instances of which, in a like kind, may be multiplied a hundredfold. To return to Mr. Dyce. It puzzles me beyond measure to account for the fineness of ear which has so often detected the false syntax of two or more nouns with a verb singular, when I observe the glaring irregularity in the next quoted sentence to have passed without notice.

A Game at Chess, Act V. Sc. 1., vol. iv. p. 394.:

> "*B. Knight.* Hark, to enlarge your welcome, from all parts
> *Is* heard sweet-sounding *airs!*"

In the next example, Mr. Dyce informs the reader, that "he has not altered *agrees* into the plural, because a rhyme is intended."

A Fair Quarrel, Act III. Sc. 2., vol. iii. p. 499.:

> "*Phy.* The *lawyer* and *physician* here *agrees*,
> To women-clients they give back their fees."

It was, no doubt, the necessity of the rhyme that operated to save the following from alteration likewise:

Your Five Gallants, Act IV. Sc. 5., vol. ii. p. 289.:

> "*Fit.* Thou, Impudence! the minion of our days,
> On whose pale cheeks *favour* and *fortune plays*."

Any Thing for a Quiet Life, Act IV. Sc. 1., vol. iv. p. 472.:

> "*G. Cress.* All that her *malice* and proud *will procures*
> Shall shew her ugly heart, but hurt not yours."

More Dissemblers besides Women, Act II. Sc. 1., vol. iii. p. 578.:

> "*Car.* Thence *lust*, and *heat*, and common *custom grows*;
> But she's part virgin who but one man knows."

That the following survive untouched, is due perhaps to the rhythm:—

The Mayor of Queenborough, Act IV. Sc. 2., vol. i. p. 190.:

> "*Rox.* . . . And t' approve the purity
> Of what my *habit* and my *time professeth*."

A Mad World, my Masters, Act II. Sc. 2., vol. ii. p. 352.:

"*Fol.* Under his lordship's leave, all must be mine
He and his *will confesses.*"

A Fair Quarrel, Act II. Sc. 1., vol. iii. p. 475.:

"*Cap. Ager.* However *spleen* and *rage abuses* him."

More Dissemblers besides Women, Act I. Sc. 2., vol. iii. p. 558.:

"*First Lord.* Chaste, Sir? the *truth* and *justice* of her vow
To her deceas'd *lord's* able to make poor
Man's treasury of praises."

P. 565.:

"*Fath.* Did not a reverent *respect* and *honour*,
That's due unto the sanctimonious peace
Of this lord's house, restrain my *voice* and *anger*,
And teach *it* soft humility."

No Wit, no Help, like a Woman's, Act I. Sc. 1., vol. v. p. 13.:

"*Sav. There's* no good *riders* that *use* spur to me."

I will now set down, in the order in which they present themselves, the numerous passages where Mr. Dyce has altered the singular verb to the plural; intermingling, by way of set off, passages hardly less numerous which have been allowed to remain as Middleton may fairly be presumed to have penned them. Should their multitude nauseate the reader, he must be courteous enough to bethink himself that this does best evince the frequency of the exploded syntax, and the unwarrantableness of the alterations.

The Old Law, Act. IV. Sc. 2., vol. i. p. 89.:

"*Clean.* All my *joy* and *strength*
Is e'en eclipsed together."
(Unaltered.)

Act V. Sc. 1., p. 101.:

"*Evan.* All our *majesty*
And *power* we have to pardon or condemn
Is now conferred on them.
Sim. And *these* we'll use
Little to thine advantage."
(Unaltered.)

The Mayor of Queenborough, Act I. Sc. 2., p. 141.:

"*Vort.* Your *health* and *life are* dearer to us now."
(Altered from *is* of old ed.)

Act II. Sc. 2., p. 146.:

"*Vort.* But so much good *fortune*
And warranted *worth lightens* your fair aspects."
(Unaltered.)

Act IV. Sc. 3., p. 194.:

"*Vort.* Take me not basely when all *sense* and *strength*, *Lie* bound up in amazement at this treachery."
(Altered from *Lies* of old ed.)

The Phœnix, Act I. Sc. 1., p. 314.:

"*Duke.* Since *love* or *fear* make writers partial."
(Why was not *make* altered to *makes?*)

Sc. 6., p. 342.:

"*Jew-Wife.* I can assure you, father, my *husband* and *he have* lain both in one belly."
(Altered from *has* of old eds.)

Act II. Sc. 2., p. 346.:

"*Cas.* O my poison!
Him whom mine *honour* and mine *eye abhors.*"
(Unaltered.)

Michælmas Term, Induction, p. 416.:

"*Mich. T.* The poor *has* all our children, we *their* wealth."
(Why was not *has* altered to *have?*)

P. 417.:

"*Mich. T.* Your *duty* and *regard hath* mov'd us."
(Unaltered.)

Act I. Sc. 2., p. 433.:

"*Hell.* And welcome silks where *lie disease* and *wants.*"
(Altered from *Lyes* of old eds.)

A Trick to catch the Old One, Act III. Sc. 1., vol. ii. p. 46.:

"*First G.* Where *flattery, want*, and imperfection *lie.*"
(Altered from *lies* of old eds.)

Act III. Sc. 4., pp. 55—56.:

"*Dan.* And in anno 89, when the great *thundering* and *lightning was.*"
(Unaltered.)

The Family of Love, Act V. Sc. 2., p. 190.:

"*Mar.* Now Nature's *pencil* and the *hand* of Time
Give life and limb to generation's act."
(Altered from *Gives* of old ed.)

P. 191.:

"*Ger.* Whose mutual *influence* and soul's *sympathy*
Do shew heaven's model in mortality."
(Altered from *Doth* of old ed.)

Your Five Gallants, Act II. Sc. 3., p. 258.:

"*Bun.* But, by your leave, Sir, next *come* the *breeches.*"
(Altered from *comes* of old ed.)

Hence we may infer that "this sessions," "this snuffers," "scissors," "shears," is bad grammar, and that a man's breeches are plural, although he have but one suit of clothes, peradventure but one leg. W. R. ARROWSMITH.

(*To be concluded in our next.*)

HISTORICAL PARALLELS.

If we regard the Russian autocrat as a representative of the Macedonian monarch, and the allies as being represented in ancient story by the Greeks, a striking parallel will be discerned; so far, at least, as Russian intrigue has been hitherto exposed—that of Philip being well known from the expository speeches of Demosthenes. The scene of events *then*, as now, was the same or nearly so. The defence of the inhabitants of Byzantium (Constantinople), in both eras, may be deemed the hinge on which the events of the most

civilised period of Grecian history turned, as they are now slowly evolving at a time when the civilisation of Europe may be considered as having attained its acme, if it be not rather verging on its decline. Sacred objects were the alleged motives in both cases. The differences mainly consist in the implements of warfare, and the powers engaged; otherwise, ancient history might be read as modern, by merely inserting the modern names. Take the following passage from the speech of Demosthenes on the crown for an example, and suppose Lord Palmerston in the place of Demosthenes:

"Look now at the circumstances of Alexander, whom we have to contend with. In the first place he rules his followers as an autocrat, the most important thing for military operations. In the next place, they have arms always in their hands: besides, he has plenty of money, and does what he pleases—not giving notice to Parliament—not deliberating openly to the news-offices—not brought to trial by a Committee on Sevastopol—not defending himself against charges of misprision of treason—not responsible to any one—but himself absolute master, leader, and lord of all. I, who was matched against him—for it is right to examine this—what had I under my controul? Nothing. Public speech, for instance, the only thing open to me—even to this you invited his hirelings as well as myself; and whenever they prevailed over me (as often happened from some cause or other), your resolutions were passed for the enemy's good. Still, under these disadvantages, I got for your allies Turks, Franks, Sardinians, Portuguese; from whom were collected 45,000 mercenaries, and 2000 horse, besides the national troops. Of money too I procured as large a contribution as possible, on credit."

Compare Dindorf edit., vol. i. p. 222., London, 1825; and Kennedy's *Translation* (Bohn's edit., p. 88.).

The Sevastopol of Philip was Olynthus. The celebrated letter of Philip has its counterpart in the mission of Menschikoff, and in the circular of Nesselrode.

Some persons may think that the reasoning of the Russians was equally unassailable, as Mitford and Leland consider that of Philip to have been. Certainly the reported reply of Demosthenes is but a *ministerial* evasion, and has its analogon in the Viennese note.

Mitford thinks that Philip was a good-natured easy person. It has been the policy of the Russian Czars to endeavour to impress others with a like favourable opinion, and in many quarters they have succeeded. Commerce and the corn trade had a great influence on the ancient dispute, as it probably may yet have on the present conflict. The Czar has gained credit for moderation with neutral states—Austria, Prussia, Naples, Greece, &c.—as Philip did with those of the old time. But this credit, in both cases, may be regarded rather as the effect of fear. Such neutral states are convertible into allies by the success of either party. T. J. Buckton.

Lichfield.

No. 319.]

TURNER THE PAINTER: HIS EMINENCE PREDICTED.

The late Thomas Greene, of Ipswich, author of *Extracts from the Diary of a Lover of Literature* (4to., Ipswich, 1810), was a devoted admirer of the fine arts, and possessed a sound and cultivated judgment. Of this the following excerpts from his *Diary*, relating to the late J. M. W. Turner, R.A., bear evidence, and will be read with interest:

"June 2, 1797. Visited the Royal Exhibition. Particularly struck with a sea view by Turner; fishing vessels coming in, with a heavy swell, in apprehension of a tempest gathering in the distance, and casting, as it advances, a night of shade, while a parting glow is spread with fine effect upon the shore. The whole composition bold in design, and masterly in execution. I am entirely unacquainted with the artist; but if he proceeds as he has begun, he cannot fail to become the first in his department."

"June 3, 1799. Visited the Royal Exhibition, and was again struck and delighted with Turner's landscapes; particularly with fishermen in an evening, a calm before a storm, which all nature attests is silently preparing, and seems in death-like stillness to await; and Caernarvon Castle, the sun setting in gorgeous splendour behind its shadowy towers. The latter in water-colours, to which he has given a depth and force of tone, which I had never before conceived attainable with such untoward implements. Turner's views are not mere ordinary transcripts of nature, he always throws some peculiar and striking *character* into the scene he represents."

These extracts, which read like passages from *Modern Painters*, exhibit an appreciation of the genius of a young and almost unknown artist (Turner was then twenty-five), and a belief in its continuous development, as remarkable as that claimed by the late William Carey, that intelligent and zealous advocate of the British School of Art, who was the first to perceive in the youthful genius of Chantrey the indications of future eminence, and the source of national glory.

By the way, would not this *Diary*, now become scarce, replete as it is with able remarks and sagacious criticism, bear republication in more commodious form; together with the continuation, as contributed through the son of Mr. Greene to the *Gentleman's Magazine* for 1834, and succeeding volumes? William Bates.

Birmingham.

HENRY VIII.'S DIVORCE FROM ANNE OF CLEVES.

The following commission, issued by Henry VIII. before his divorce from Anne of Cleves, has never, so far as I am aware, been printed. There is a copy of it among the Cotton MSS., much injured by the fire; but the original is enrolled on Patent Roll 32 Henry VIII., p. 7. m. (34.) *in dorso*. The Privy Seal Bill on which it was framed is also in the Rolls Chapel:

"*Pro Rege.*] Rex Archiepiscopis Cantuariensis et Ebo-

racensis ac ceteris regni nostri Angliæ Episcopis, Decanis, Archidiaconis, et universo Clero, salutem. Egerunt apud nos regni nostri proceres et populus, ut, cum nuper quædam emerserunt, quæ, ut illi putant, ad nos regnique nostri successionem pertineant, inter quæ præcipua est causa et condicio matrimonij quod cum illustri et nobili femina domina Anna Clivensi propter externam quidem conjugij speciem perplexum, alioqui eciam multis et variis modis ambiguum vident; Nos ad ejusdem matrimonij disquisicionem ita procedere dignaremur ut opinionem vestram qui in ecclesia nostra Auglicana scienciam verbi Dei et doctrinam profitemini, exquiramus vobisque discuciendi auctoritatem ita demandemus ut si animis vestris fuerit persuasum matrimonium cum præfata domina Anna minime consistere aut coherere debere, Nos ad matrimonium contrahendum cum alia liberos esse vestro primum ac relique deinde ecclesiæ suffragio pronuncietur et confirmetur. Nos autem, qui vestrum in reliquis ecclesiæ hujus Anglicanæ negociis gravioribus, quæ ecclesiasticam œconomiam et religionem spectent, judicium amplecti solemus, ad veritatis explicandæ testimonium omnino necessarium rati sumus causæ hujus matrimonialis seriem et circumstancias vobis exponi et communicari curare, ut quod vos per Dei leges licere decreveritis, id demum, tocius ecclesiæ nostræ auctoritate innixi, licite facere et exequi publice audeamus; vos itaque convocari et in synodum universalem nostra auctoritate convenire volentes, vobis conjunctim et divisim committimus atque mandamus, ut, inspecta negocij hujus veritate, ac solum Deum præ oculis habentes, quod verum, quod justum, quod honestum, quod sanctum est, id nobis de communi consilio scripto authentico renuncietis, et de communi consensu licere diffiniatis: Nempe unum hoc a vobis nostro jure postulamus ut tamquam fida et proba ecclesiæ membra causæ huic ecclesiasticæ quæ maxima est, in justicia et veritate adesse velitis, et eam maturime juxta Commissionem vobis in hac parte factam absolvere et expedire. In cujus rei, etc. Teste Rege apud Westmonasterium, vj die Julij."

JAMES GAIRDNER.

[MR. GAIRDNER will perceive that we have printed this document *in extenso*. We have two reasons for this. First, because we have not a fount of Record type; second (if a second reason can be necessary), because such documents are more generally intelligible when so printed.

We take the opportunity afforded by this explanation of requesting that correspondents who transcribe for us documents of this character, will be good enough to transcribe them *in extenso*. — ED. "N. & Q."]

HEXAMETERS IN "MAUD."

Several persons have animadverted on the harshness and irregularity of some of Mr. Tennyson's metres in his *Maud;* especially the first sections. It will throw some light on this matter, if we "make a Note," and as those lines are not only hexameters (which is incontestable, for they have six accents in each line), but hexameters of the ordinary modern kind, namely, consisting of dactyles and trochees, pretty nearly indiscriminately mixed. This may be shown by taking any example; for instance the celebrated denunciation of Peace. It only requires to be observed that Mr. Tennyson often ends the line with a single syllable, instead of a dissyllabic foot. I have added, in Italics, a syllable to complete the line in those cases, merely to illustrate my remark; not, of course, to improve the poetry:

"Why do they prate of the blessings of Peace? we have
made them a curs*ing,*
Pickpockets, each hand lusting for all that is not its
own *thing.*
* Lust of gain, in the spirit of Cain, is it better or worse
than the
Heart of the citizen hissing in war on his own hearth's
*flag*stone?
These are the days of advance, the works of the men of
mind, when
Who but a fool would have faith in a tradesman's ware
or his pro*mise?*
Peace this or war? Civil war, as I think, and that of
the *worst* kind;
Viler, as underhand, not openly bearing the war-*blade.*
* Sooner or later I too may passively take the print of
the
Golden age; — why not? I have neither hope nor
trust; — may
Make my heart as a millstone, set my face as a flint-
stone,
Cheat and be cheated, and die: who knows? — we
are ashes and dust-*heaps.*
Peace sitting under her olive, and slurring the days
gone by, when
Poor men are hovell'd and hustled together, each sex,
like swine; when
Only the ledger lives, and when we, not all men, lie.
What!
Peace in her vineyard — yes! — but a company forges
the wine-*juice.*"

I have made one or two slight alterations in the unaccented syllables; which, however, are not essential to the proof of my remark. In two lines (*) there is a dactyle in the *sixth* place, which might easily be avoided. It would cost very little trouble to arrange in this way all that part of *Maud* which is in this measure. X.

Minor Notes.

The late James Frederick Ferguson. —

[The deep regret with which we read the following announcement in *The Times* of December 1, will, we feel assured, be also felt by many of our readers. The columns of "N. & Q." have often been enriched by the contributions of this able and most disinterested antiquary; and the *Gentleman's Magazine* for the present month contains a valuable communication from him on the subject of the Poet Spenser and his family. It appears from the *Dublin Weekly Telegraph*, that MR. FERGUSON was in his forty-ninth year at the time of his decease, which took place at Rathmines on November 26. —ED. "N. & Q."]

"The Dublin papers announce the death of MR. JAMES FREDERICK FERGUSON, of the Exchequer Record Office, whose extensive knowledge of the antiquities of Ireland, partly derived from his intimate acquaintance with the ancient manuscripts which came under his inspection during the last twenty years, acquired for him a reputation that time will not easily obliterate. MR. FERGUSON was quite an enthusiast in his profession, and worked, it may be said, without hope of fee or reward. As an instance of his devotion to the public service, it may be

mentioned, that upon one occasion he undertook, at his own expense, a journey to Switzerland, for the purpose of rescuing some Irish records which had fallen into the hands of a Swabian baron, a great antiquary and collector of old manuscripts. The records proved to be of the Irish Court of King's Bench, of the time of King Edward I., and were, it is surmised, purloined in the reign of George I., when Addison was keeper of the Birmingham Tower Records. These he purchased at his own expense, merely to restore them to the country. For the last three years he continued his guardianship of the Exchequer Records, although his circumstances were far from prosperous, without any salary."

Monument of Sir W. Stanley at Malmes. — The unenvied notoriety of the Colonel William Stanley, of unfortunate memory, has been sufficiently recorded by the historian Hume, and more particularly by Strada in his second *Decade*, to need any comment here; but to the copy of the epitaph, which I subjoin, I consider a few words of explanation are necessary.

That he should have recorded his own military rank on the tomb of his lady, betrays the lurking of a doubt that by his tergiversation he had forfeited the esteem of all honest men, without obtaining the confidence of his adopted companions in arms.

The space destined for the inscription on the elaborately engraved stone is only occupied by the epitaph beneath, while the upper part was reserved for himself; but he died without a friend to execute the last and trifling duty due, as he evidently imagined, to his memory, — none cared to record his name, — at the mention of his services the hardiest might blush.

You, probably, will be the first to record his death and his resting-place, and perhaps a sentiment of regret that one so nobly born should have stained the honours of knighthood, and one of the noblest names in the annals of his country.

To the bearings of the Stanleys of Alderley he has added seventeen quarterings. The Egertons are on a lozenge beneath, but the eight tablets, probably intended for crests, are plain.

"ICY GIST LA NOBLE DAME ELIZABETH.

"Egerton, Iadis espevse dv Treprvdent
Chevallier Messir Guillavme Stanley,
Coronet, et dv Conseil de Gverre
De Sa Mete d'Espaigne, Laqvielle tres
Passa de ceste vie le 10 d'Apvril, 1614.
Prie Diev Povr son Ame."

He died March 6, 1630, and it is reasonable to conclude he was buried by the side of his lady before the high altar in the church of Notre Dame in Malines. HENRY D'AVENEY.

Legal Antiquities. — I think many of your readers will be glad to see the accompanying paragraph, from the *Wilts and Gloucester Newspaper* of Nov. 24., enshrined in "N. & Q.":

"The late Mr. Bellamy, who went the Oxford and other circuits for sixty-two years, states that in every county on this circuit there was an assize ball on the commission-day of each assize. This ball was attended by the nobility and gentry of the county, and the Judges and Bar. The judges used to wear to the balls the black silk gown, band, and the two-curl bob-wig. They were attended by the High Sheriff, wearing a full court dress, bag-wig, and sword; and his chaplain, in his gown, cassock, and band. The Judges did not dance, but they usually played at whist. In the recollection of Mr. Bellamy, in every assize town on the Oxford circuit the two courts were held in the same room, without any division or partition, and so that one judge could see the other. This continued at Gloucester till the year 1816, and the alteration was occasioned by this circumstance: — Baron (then Judge) Bayley was trying a man for murder, and his jury burst into a laugh at one of Mr. Dauncey's jokes in a horse case in the other court. The learned judge thought that it was time this was altered. Formerly the judges on their circuits had an immense number of presents — venison, fruit, wine, &c., which half kept their house during the assizes; but in the year 1784, when so much was subscribed for the defence of the nation against the threatened invasion, the value of the different presents was subscribed, and the presents discontinued, and never renewed. About thirty years ago, a story was current in Worcester that the mayor always sent the judges a present of a loaf of sugar, and that the judges in return invited the mayor to dine with them; but that the mayor being once uninvited, the sugar was discontinued ever after. Till the passing of the Municipal Reform Act, the Corporation of Gloucester always sent each judge in spring a salmon and a house lamb, and in summer a salmon and a whole sheep; and at present the Corporation of Oxford give to each judge a pair of white kid gloves, edged with gold lace, and ornamented with gold tassels."

B. W.

Duke of Ormonde and Atterbury. — The following letter from the Duke of Ormonde to the Vice-Chancellor of the University of Oxford, in favour of Atterbury, will not be inappropriate to the pages of "N. & Q."

"*To the Rev. Dr. Mander, Vice-Chancellor of Oxford, to be communicated to the Heads of Colleges and Convocation.*

"Mr. Vice-Chancellor and Gentlemen,

"Whereas Mr. Francis Atterbury, late of Christ Church, has so happily asserted the Rights and Privileges of an English Convocation as to meritt the solemn thankes of the Lower House of it, for his learned pains upon that subject, I hope the University will not be less forward in taking some public notice of so great a piece of service to the Church; and considering he is of full standing for a Dr. of Divinity degree, that his book is a sufficient testimony of his great learning, and that his preparing it for the public has been no less expensive than laborious, I believe, Gentlemen, the most proper and seasonable marke of your respect to him will be to confer on him that degree by a Diploma, without doing exercise or paying fees. To do this I most heartily recommend to you, and no way doubting of your ready concurrence,

"I remain,
"Mr. Vice-Chancellor and Gentlemen,
"Your affectionate friend and servant,
"ORMONDE.

"St. James's Square,
April 29, 1701."

P. B.

Queries.

ARMORIAL QUERIES.

The names of the families to whom the following arms belong are requested, since for some of them application has been made to the Heralds' College, but the Ordinaries are pronounced to be so defective that the information cannot be given:

1. . . . on a chev. betw. three chaplets as many cross crosslets. [These arms are in a window at Coverham Church, co. of York.]

2. Per fesse gu. and ar. in chief, 3 battle-axes, in base a lion pass. Crest, an arm holding a battle-axe. Initials, M. F.

3. Gu. on a chev. 3 roundles, a chief indented ar.

4. Ar. a chev. gu. betw. 3 dragons. Crest, a cubit arm holding a dagger.

5. Az. a chev. betw. 3 falcons' heads, the chev. charged with a roundle betw. 4 cross crosslets. The shield is supported by a single horse. Motto, "Toujours en avant."

6. Ar. a cross crosslet betw. 2 leaves.

7. Ar. a cross pattie fitchee at the foot betw. 10 stars.

8. Sa. a fesse cottised ar. betw. 3 conies. Crest, a demi coney holding a rose-slip.

9. . . . 3 bars in chief, as many bells. Crest, a falcon.

10. Sa. a chev. or betw. 3 falcons' heads erased.

11. Or. a chev. gu. betw. 3 martlets.

12. Ar. a stag lodged holding a bough in its mouth.

13. Gu. a chev. or. betw. 3 swans. Crest, a dragon issuing out of flames.

14. Az. or a chev. ar. 3 blackamores' heads, on a chief ar. a fox springing against a withered tree.

15. . . . a cross crosslet betw. 4 castles.

16. Ar. a fesse sa. fretly of the field betw. 3 lions ramp.

17. Gu. on a chev. ar. 3 swans (?) betw. as many manacles, all within a bordure engr. or. Crest, a stag in a thicket.

18. Ar. 3 bucks' heads couped, on a chief engr. sa. a mascle betw. 2 griffins' heads erased.

19. Ar. a chev. engr. gu. betw. 3 boars' heads. Crest, a lion ramp. holding a laurel wreath.

[N.B. The arms are common, but I cannot find them with the crest here described.]

20. Ar. 2 bars gu. on a canton of the last a cinquefoil. Crest, a lion. [Lancaster of Richmond, co. of York bears these arms; but what family bears them with the crest now described?]

21. Az. 3 boars' heads. Initials, H. or T.T.

22. Az. a lion ramp. betw. 3 roses. Crest, a lion ramp. holding a rose-slip.

23. Or. a lion ramp. debruised by a batton gobony. Crest, a garb.

24. Ar. 2 bars gu. in chief 3 martlets. Crest, a stork.

25. Az. a chev. betw. 3 bucks' heads erased, the chev. charged with 4 roses.

26. Ar. 3 bars gu. in chief as many mullets. Crest, demi antelope chained, &c.

27. Sa. a saltire ar. betw. 4 butterflies.

28. Or. a chev. gu. (charged with a fleur-de-lis) betw. 3 lions ramp. Crest, a fox. Initials, R. F.

29. Or. a griffin segreant. Crest, *a demi-griffin*.

30. Gu. a spread eagle. Crest, *out of a cap of maintenance a demi-eagle*.

31. Erm. a chev. gu. betw. 3 bears' heads, the chev. charged with 3 fleurs-de-lis. Crest, a swan's head.

32. Sa. 3 pheons. Crest, a cock.

33. Vest. a dog pursuing a hare, in chief two lions supporting a crown.

34. Ar. 3 fleurs-de-lis . . . quartering Berkeley. Crest, an arm holding a sword.

35. Gu. a chev. ar. betw. 3 greyhounds. Crest, a greyhound's head.

36. Ar. a chev. vest. betw. 3 leaves. Crest, a griffin segreant.

37. Gu. a chev. ar. betw. 3 pheons reversed. Crest, a pheon within a garland.

38. Or. on a cross sa. 4 lions ramp.

Having in vain searched the Ordinaries, and made fruitless inquiries of my antiquarian friends as to what families the above arms belong, I trust some correspondent will supply the information, and also intimate where descendants can be found of the families of Lighborne of Lancaster, Pyncombe of Devonshire, Lucas of Cornwall, Mills or Mylles of Berkshire, and Sutton, formerly of Sutton House, Westminster and Framlingham.

De C.

Minor Queries.

Disposal of the Bodies of poor Romans.—We have detailed accounts of the manner in which the bodies of the *rich* Romans were disposed of after death. Is there any authentic account of the obsequies of the *poor?* Were their remains burnt or not, before they were committed to the earth? I am inclined to believe that they were not burnt, as the expense of that ceremony must have been great. Varro de Ling. Lat., lib. iv., derives the puticuli, in which the remains of the poor were deposited, either from *puteis* or *putere:* either "quia in puteis obruebantur homines," or "quia putescebant ibi cadavera projecta." But the latter of these etymologies evidently refers to the unburied; and the former does not distinctly state, whether the process of burning had first taken place. His silence, however, probably implies that it had not. Horace's description of the Esquiline Hill, before Mæcenas had converted it into gardens (Sat. viii. 8–10.), seems to confirm this opinion: for he not only speaks of it as a

place where the unburied were left to the birds and wolves, as in Epod. v. 99., but as being "miseræ plebi commune sepulcrum." E. C. H.

"*The Village Maid.*" — Who is the author of *The Village Maid*, an opera in three acts, by a Young Lady, 8vo., 1792? I think this work was published by subscription. R. J.

"*Truth and Filial Love.*" — Who is the author of *Truth and Filial Love*, a little drama in three acts? Lee and Hurst, 8vo., 1797. R. J.

"*His golden locks,*" *&c.* — What old poet was the author of these lines, quoted by Thackeray in his *Newcomes?* —

"His golden locks time hath to silver turned:
O time too swift! O swiftness never ceasing!
His youth 'gainst time and age hath ever spurned,
But spurned in vain; youth waneth by increasing.
Beauty, strength, youth, are flowers but fading seen;
Duty, faith, love, are roots, and ever green."

Pelicanus Americanus.

Cool Tankard. — Wanted a recipe for the preparation of a real old English cool tankard. S. H.

Sir Anthony Pearson. — I am desirous of information respecting a Sir Anthony Pearson, a Lancashire gentleman, who lived in the time of Charles II. or King James. There is a tradition in my family that on the occasion of some Quaker of note (Barclay, I believe) being brought before him in his magisterial capacity, he was induced to listen to his arguments in favour of his religious opinions, and finally became a convert to them; his daughter Grace, the family tradition also goes, was the first female Quaker who held forth in public. She, I imagine, was married to a person of the name of Chambers, as she is usually spoken of in the family as Grace Chambers. There was some connexion between her family and that of Locke the philosopher; my grandmother's maiden name was Grace Locke; who her father was (his Christian name, I think, was Joseph), or how he was related to the philosopher, I cannot ascertain; she was born about the year 1750. T. S.

The New Testament in French and Latin. — Many years ago this beautiful and rare book was brought from the north of Germany, and every research has been unavailing to discover an account of it. The title is, —

"Testament Nouveau de nostre Seigneur Jesus Christ, en Latin et en Françoys selon la verite Hebraique. A Lyon, par Jean Pidie, M.D. LIIII."

This is followed by —

"La Table des Evangiles et Epistres," and "Recueil de anciens mots et manière de parler, difficiles du Nouveau Testament, avec leur déclaration."

It is handsomely printed, with the division into verses. Can any of your readers refer me to any Hebrew New Testament, printed or manuscript, from which this translation was made? I have the Gospel of Matthew in Hebrew by Munster, Paris, 1551, with a Latin version, 1555, but was not aware of the whole of the New Testament having been published in Hebrew until Hutter's edition in twelve languages, in 4to. and folio, Nuremburg, 1599. It will greatly oblige me if any of your readers can assist me in this interesting inquiry. George Offor.

Hackney.

Knights of St. John. — The Knights of St. John of Jerusalem, afterwards of Rhodes, and since of Malta, 1838. As the attention of the readers of "N. & Q." has been much drawn to the subject of this poem, which has a privately-printed look, perhaps some one can afford me the interpretation of the author's initials, J. R. O. G.? J. O.

"*A Descriptive Journey through Germany and France.*" — A lively trifle under this title, purporting to be "by a Young English Peer of the highest rank, but one degree below royalty itself," was published by Kearsley, in 12mo., 1786. The "royal and noble authors" of that period could ill spare an item for their catalogue. Perhaps you can identify a name which has dropped out of it? J. O.

Prisoners taken by King John at Rochester. — Can any of your readers refer me to a list of the prisoners taken by King John at Rochester in 1215? Was Reginald de Cornehelle, Sheriff of Kent, from the 11th John till the end of that reign, among them? In 18th John he gave the king 3000 marks for his ransom at Corfe (where the Rochester prisoners were sent), and we learn from the *Chronicle* of William Thorn that he sold to the abbot and convent of St. Augustine, at Canterbury, an inn in Southwark, between the churchyard of St. Olave and the Bridgehouse, for sixteen score marks, to redeem him from the king's prison and satisfy his fine. That house is the same that is mentioned by Stow as pertaining to the Abbot of St. Augustine, and for which suit was due to the court of the Earl Warren, of his Lordship of Southwark, which suit was released by the earl by a deed dated in 1281. The city residence of the De Cornehelles was in Cornhill, and, I think, where Pope's Head Alley now is, so called from the Pope's Head Tavern in Lombard Street. Here was formerly an ancient stone-built house, attributed to King John, and a lane called King John's Lane. There was a shield of arms, with lions or leopards, on the front of the mansion; Maitland says lions, Stow calls them leopards. Hasted says that Reginald de Cornehelle bore for his arms two lions passant, gardant

debruised, with a bendlet, as may be seen on the roof of Canterbury Cloisters. G. R. C.

"*The Cangle.*" — What is the meaning of this name, applied to a farm-house in the parish of Maplestead, Essex? J. Y. (2)

Curious Paintings. — I am possessed of a very beautiful painting on copper, which there is reason to believe to be the work of one of the great Italian masters of the fifteenth or sixteenth century. It is a portrait, admirably drawn and richly coloured, representing the half length of an aged man, of regular and delicate features, the eyebrows and moustaches being brown, and the hair and beard white. He wears the papal tiara, to which ear-guards, or a peculiar form of golden glory, are attached. On the breast of his white vest is a red cross, more elongated, and having more acute angles than the Maltese. His violet-coloured mantle is flowered, and has a broad collar of gold plate, which does not meet, but is united by a wide clasp, on which some resemblance of letters may be traced; a broad green girdle passes under the left hand, which rests upon folds of the mantle, and bears a palm-branch. The right arm is raised, and the hand in the posture of blessing, but easy and graceful. The sleeves are close, white, and edged with lace, and the hands are remarkably fine, and very carefully painted.

Should any of your readers be able to give me information regarding the person whom this portrait represents, or the artist by whom it is painted, an obligation will be conferred on

I. W. Y.

57. Sloane Street.

"*Metal*" *and* "*Symbol.*" — Jeremy Taylor is in the habit of using *metals* for mines, and *symbol* in the sense of contribution to a common stock. I am desirous to know whether these are severally a Latinism and a Græcism peculiar to him, or whether examples of the same usages could be found in other writers of the seventeenth century.

T.

The Effect of Cannon-Shot and Shells at the Siege of Sebastopol. — A few Queries as to the damaging effects of round shot and shells in this memorable siege, may elicit interesting Replies.

What is the greatest number of men said to have been killed and wounded by a round shot? The weight of the shot should be given.

What is the greatest number killed and wounded by the bursting of a shell? The diameter of the shell should be given.

What is the greatest known range of any shot? Stated in yards.

There have been some extraordinary instances of destruction, and also of escape, in the Crimea. Eighteen men of the 18th Regiment were put *hors de combat* by the bursting of a thirteen-inch shell; seven of the wounded lost limbs, nine were killed on the ground. On June 7, a colonel, a senior captain, and two sergeants, were killed by a shell in the Quarry trench; the same shell subsequently burst and did no further injury.

The "wind" of a cannon-shot doing injury is proved to be a myth. There have been hundreds of instances where cannon-shot have grazed the clothing and person of men, doing no serious injury. The writer was grazed by a forty-two pound shot fired from the Garden Battery; the wind of this shot did no injury. R.

Boisel's "Voyage d'Espagne." — There is a passage in Boisel's *Journal du Voyage d'Espagne*, Paris, 1669 (p. 298.), in which the French traveller describes his presence at a play of Calderon's, and afterwards his visit to the Spanish dramatist, with whom he has a discussion upon the Unities. I am anxious, and not out of mere curiosity, to possess the passage in the original; but never have been able to meet with Boisel's book. If any of your readers, possessing the work, would count it not too much trouble to copy out the passage (it cannot exceed ten lines), and would enclose it to your care, or would allow me, through the same channel, the use of the book, I should feel much obliged. T.

Minor Queries with Answers.

Frances Grey, Duchess of Suffolk. — Charles Brandon, Duke of Suffolk, married Mary Tudor, widow of Louis XII. of France, privately, at Paris, March 31, 1515. Their daughter Frances was wife, first to Henry Grey, Duke of Suffolk, who was beheaded Feb. 23, 1553–4, and married, secondly, Adrian Stokes, Esq. Can any of your readers afford information respecting Adrian Stokes, or, as he is sometimes called, Adrian Stock, when he died, and whether he left any issue by the Duchess of Suffolk? T. S. Y.

[The Duchess of Suffolk, after the death of her first husband, enjoyed much domestic happiness at Beaumanor, in a second matrimonial connexion with Mr. Adrian Stokes, who had been her Master of the Horse. This alliance was censured by some as beneath her dignity; and afforded the politic Cecil an opportunity of hazarding a biting jest to Queen Elizabeth on her undisguised partiality for the handsome Dudley, when he told her of the misalliance of her cousin Frances, Duchess of Suffolk, with her equerry, Adrian Stokes. "What!" exclaimed her majesty, "has she married her horse-keeper?" "Yes, madam," replied the premier, "and she says you would like to do the same with yours." Rapin states that the duchess had no children by Adrian Stokes; but according to Cole's *Escheats*, vol. v. p. 355., she had one daughter Elizabeth, who died an infant, Feb. 7, 1555-6. The duchess died in 1559; in three years after which Mr. Stokes obtained from Elizabeth, by letters patent, March 12, 1562-3, a new lease of twenty-one years of her

highness's manor of Beaumanor and its appurtenances. About 1571, when Mr. Stokes was returned M.P. for Leicestershire, he took for his second wife Dame Anne, widow of Sir Nicholas Throckmorton, Knt. Mr. Stokes died Nov. 30, 1586, leaving his brother William, then aged sixty, his heir. Consult Nichols's *Leicestershire*, vol. iii. p. 145.]

Bees in New Zealand.—That enthusiastic apiarian, Mr. William Cotton, of Christ Church, Oxford, stated it to be his intention, some twelve years ago (see his *Bee Book*, London, 1842), to take bees with him from England to New Zealand, where they were not to be found. Can any of your readers inform me, and all who feel interested in the question, whether Mr. Cotton effected his purpose; and, if so, what has been its result?

Will. Honeycomb.

[The Rev. Richard Taylor, F.G.S., of New Zealand, at present in England, has kindly furnished the following Reply to Will Honeycomb's Query: — "Bees were introduced into New Zealand before Mr. Cotton's arrival; but the chief supply is derived from his stock. They are now very abundant and widely spread; in fact, the swarms which have escaped have completely stocked the woods. Bees in New Zealand work all the year, and make two kinds of honey: the spring or summer honey is liquid; the autumnal, or winter honey, is solid and completely crystallised. The honey is very fine, but varies in character according to the prevailing plants of the district: that of the south is in general better than that of the north, from the greater abundance of plants and flowers. New Zealand will be a great honey country; it now sells at ninepence per pound, and soon will be less. Australia also produces some. We have a native bee which is solitary, and makes but one cell, which is generally in a hollow stick; half the cell is filled with wax, the other half with honey." We learn from our advertising columns that Mr. Taylor's beautifully-illustrated work, *New Zealand and its Inhabitants*, has just issued from the press.]

Manuscript Account of Parish Churches in Scotland.—I have in my possession a somewhat curious manuscript, about which some of your readers can perhaps give me information. The following is the title: — *Ane Alphabetical Account of all the Churches or Paroch Kirks in Scotland*, by Mr. And. Sympson (a portion of the title is illegible). The work appears to have been intended for an index to all the different parishes in Scotland. The names of the several churches are written, as the title indicates, in their alphabetical order, and the following particulars are in general given: — The *county*, *diocese*, and *presbytery* within whose bounds each parish is situated. The names of the several patrons are also generally given. Can any of the readers of "N. & Q." afford me information regarding this production? Whether or not there exists, either in print or in manuscript, anything of a similar character? Also, who the author, Mr. And. Sympson, was, and at what time he lived? From the condition it is in, the manuscript appears to be of some age, for it is in some parts a good deal stained and tattered. It is written in a neat small hand, with a good many contractions; but to those accustomed to read this old style of writing, I should say it was tolerably legible.

Agathas.

Edinburgh.

[This seems to be an unpublished MS. of Andrew Symson's, formerly Episcopal minister of Kirkiner, in Wigtonshire, deprived in 1679, when he was "necessitated to retire to a quiet lurking place." He subsequently settled at Edinburgh, where he became an author and printer. His most elaborate work is a poem, entitled *Tripatriarchicon: or, the Lives of the Three Patriarchs, Abraham, Isaac, and Jacob*, Edinb., 1705. In 1823 was published from his MS., discovered in the Library of the Faculty of Advocates (Jac. V. 6. 26.), *A Large Description of Galloway*, 1684; from the prefatory notice to which we learn that it was compiled for the use of Sir Robert Sibbald, who was then collecting materials for a Scottish Atlas. As Symson's *Galloway* minutely describes the boundaries of the different parishes, we would recommend our correspondent to compare this work with the MS. in his possession. A Catalogue of Symson's library was printed, under the title of *Bibliotheca Symsoniana*, Edinb., 1712, 4to.]

"*Le Nouveau Gulliver*," *&c.* — *Le Nouveau Gulliver, ou Voyage de Jean Gulliver, fils de Capitaine Gulliver, traduit d'un Manuscrit Anglais*, Paris, 1730. Who is the "Monsieur L. D. [es] F. [ontaines]," the author of this book? The initials merely of his name are given on the title, the rest being, in my copy, filled up in manuscript by some one who has inserted this criticism on a fly-leaf:

"[Erasure] très médiocre; philosophe excorié, dans ses fictions et sa morale; enfant stupide d'un père plein d'esprit et de finesse." Signed, "Poiret, prof^r d'hist^e nat^lle."

A criticism well merited, though there are some good ideas in the book, which Swift might have worked out with effect.

Pelicanus Americanus.

[Barbier also attributes this work to Pierre François Guzot Desfontaines, a French critic, born at Rouen in 1685. He studied under the Jesuits, took orders, and taught rhetoric at Bourges. In 1724 he went to Paris, where he wrote for the *Journal des Savants*; gave great offence to Voltaire by the freedom of his censures, and a bitter literary warfare was the result. He died in 1745. A long notice of him and his literary works is given in the *Biographie Universelle*, tom. xi. p. 169.]

Halberjectes.—What is the meaning of this word? It occurs in the edition of the *Great Charter* published in 1542, Article XXV.:

"One bredth of dyed clothe, russettes and halberjectes."

I cannot find it in Halliwell. J. H. A. Bone.

Cleveland, U. S.

[The peculiar kind of cloth mentioned in this division of *Magna Charta*, called *halberjects*, or *haubergets*, was a very coarse and thick mixed English cloth of various colours, sometimes used for the habits of monks; and its name was probably derived from the German *al*, all, or

haltz, or *hals*, the neck, and *bergen*, to cover. — Thomson's *Essay on the Magna Charta*, p. 217.]

"*The Paradise of Coquettes.*" — What is the name of the author of *The Paradise of Coquettes*, a poem in nine parts, London, 1814? It is criticised in the *Quarterly Review*, vol. xii., pp. 159—180. ANTIQUARIUS.

[This poem is by Thomas Brown, M.D., late Professor of Moral Philosophy in the University of Edinburgh. A second edition was published at Edinburgh in 1818. The author died in 1820.]

Replies.

THE MARTINIÈRE COLLEGE, AT CALCUTTA.

(Vol. xii., p. 266.)

The most ready reply to your correspondent, C. B. DAVIS, M.A., Oxon, would be to furnish him, through the useful and valuable pages of "N. & Q.," with some information of the founder, and with such abstracts from his will as may lead him to the results he is anxious to obtain. Not being sufficiently acquainted with the "standard of doctrine for the regulation of the religious teaching" in the said college, I cannot respond to his inquiries on that point. I shall confine my observations to the origin and history of the institution, with such traits of its founder as may be not only necessary, but interesting, and worthy of some brief record.

General Claude Martin, the founder of this and more than one other institution of a similar kind, was a native of Lyons, born in the year 1735, of humble parents. His father was a "Jardinière," having had two sons by his first wife. Claude was the second son. He left his father's house under the censure of his step-mother, and enlisted in the French service as a common soldier. It may not be out of place here to mention, that he sought aid from a wealthy wax-chandler, a relation, to assist him in leaving Lyons. With such assistance, he liberated his father, then under difficulties in Paris. This individual was named "Pierre Charenton;" so reduced afterwards by the Revolution, as to claim and receive a portion of the bounty bequeathed by the General to his poorer relatives. He quitted his native country in its service for the Isle of France, from thence he entered the English service at Calcutta; died holding the rank of Major-General in the Company's service. Successful in his profession as an engineer, afterwards as a merchant and cultivator, more particularly of indigo, he amassed a large fortune; and died Sept., 1800, at the age of sixty-five, having suffered for years from stone. He invented a file to relieve himself, which may be said to have been the first rude instrument in the practice of lithotrity.

After bequeathing large legacies to the children of his offended step-mother, he founded the institution in question.

In elucidation of these foundations, I have ventured to give abstracts of his will, which is somewhat lengthened and curious in detail.

Offering his "most exalted praise and most respectful thanks to the Almighty Creator for his most kind clemency, he beseeches his pardon for the sins he may have committed, if his creature can commit any, and for any neglect in not having worshipped him," he gives freedom to his slaves, and more particularly to his women; bequeathing to the younger ones such annuities as shall furnish them with comfort, and even luxuries; imploring, at the same time, that —

"God may give them their reward; they are innocent of any guilt — I am culpable of the sin, if they have committed any by having partook my bed; they owed compliance to my command as their duties; having every reason to be well satisfied of their services: for these reasons, my sincere wish is to give them their proper rewards in this world."

Anxious for the settlement of his girls, he proposes they should marry husbands of their own religion; which he accomplishes, excepting in the case of Boulone. He says:

"I have renewed to the girl Boulone to marry her, but she still persisted that she would live with me; accordingly I keep her, and as she has always been extremely attached to me, I have endeavoured to make her as happy as I had it in my power; and I may say, to her credit, that since we lived together, since the year 1775, I have every reason to praise her conduct, character of chastity, and modesty."

He amply provides for her, her sisters, and his other female and male servants; with large distributions to his relatives, &c.

He, by the 24th article in his will, says:

"I give and bequeath the sum of two hundred thousand sicca rupees to the town of Calcutta, for to be put at interest in government paper, or the most secure mode possible; and this principal and interest to be put under the protection of government, or the supreme court, that they may devise an institution the most necessary for the public good of the town of Calcutta, or establishing a school for to educate a certain number of children of any sex to a certain age; and to have them put 'prentice to some profession when at the conclusion of their school, and to have them married when at age; and I also wish that every year premiums of a few rupees, or other thing, and a medal, be given as to the most deserving or virtuous boy or girl, or both, to such as have come out of that school, or that are still in it, and this to be done on the same day in the month I died; that day those are to be married, and to have a sermon preached at the church to the boy and girl of the shool; afterward a public dinner for the whole, and a toast to be drink'd in memorandum of the fondator. This institution is to bear the title of 'La Martinière,' and to have an inscription either on stones or marble, in large character, to be fixed on any part of the school; on it wrote, instituted by Major-General Martin, borne the — January, 1735, at Lyon, who died, &c. . . . And, as I am little able to make any arrangement for such an in-

stitution, I am in hopes government or the supreme court will devise the best institution for the public good; and to have it, as I said above mentioned, the name of the institutor; after every article of my or this will and testament is, or are fully settled, and every article provided and paid for the several pension, or other gift, donation, institution, and other, any sum remaining may be made to serve: first, buy or build a house for the institution, as that it may be made permanent and perpetual, by securing the interest by government paper, either in India or Europe, that the interest annually may support the institution; for this reasons, I give and bequeath one hundred and fifty thousand sicca rupees more, according to the proportion that may remain after every articles of this testament is fulfilled, then this sum to be added for the permanency of that institution, making the sum of three hundred and fifty thousand sicca rupees.

"(Signed) Cl. Martin."

Article 25th:

"I give and bequeath the sum of two hundred thousand sicca rupees, to be deposited in the most secure interest fund in the town of Lyon, in France; and the magistrates of that town to have it managed under their protection and control; that above-mentioned sum is to be placed, as I said, in a stock or fund bearing interest, that interest is to serve to establish an institution for the public benefit of that town; and the Academy of Lyon are to devise the best institution that can be permanently supported with the interest accruing of the above-named sum; and if no better, to follow the one devised in the Article twenty-fourth, as at Lucknow; the institution to bear the name of 'Martinière,' and have an inscription made at the house of the institution, mentioning the same title as the one of Calcutta; and this institution to be established at the Place St. Pierre. St. Safurine being where I had been christened, there at that place to buy or build a house for that purpose; and to marry two girls every year, to each two hundred livres tournois, besides paying about one hundred livres for the marriage and feast of each of those who married; or if the institution such as the Lucknow one, educating a certain number of boy and girl, then they are to have a sermon and a dinner for the school-boys and those who are married, and they are to drink a toast in memory of the institutor; and a medial is to be given of the value of fifty livres, with a premium in cash, or in kind, to be about two hundred livres, to the boy or girl that has been the most virtuous and behaved better during the course of the year; and also to have a premium of the value of one hundred livres for the second that behave better; and also a third premium of about sixty livres for a third that behave better. I am in hope that the magistrate of the town will protect the institution; and in case the sum above allowed, of two hundred thousand sicca rupees, is not sufficient for a proper interest to support the institution, and buying or building the house, then I give and bequeath an additional sum of fifty thousand sicca rupees, making two hundred and fifty thousand sicca rupees. One of my male relations residing at Lyon may be made administrator or executor, joined with any one appointed by the magistrate, to be manager of the said institution; and these managers are to have an œconomical commission for their trouble, taken from the interest of the sum above mentioned. I also give and bequeath the sum of four thousand sicca rupees, to be paid to the magistrates of the town of Lyon, for to liberate from the prison so many prisoners as it may extend, such that are detained for small debt; and this liberation is to be made the day of month I died, as that the remembrance of the donor may be known, and my name, Major-general Martin, as the institutor; and as given and bequeathed the sum of four thousand sicca rupees, for to liberate some poor prisoners as far as that sum can afforded. This I mention to have it made known, as that if neglected that some charitable men may acquaint the magistrate of the town of Lyon, as that they might oblige my executor, administrator, or assigns to pay the sum above said, and be more regular in their payments.

"Signed by me, Cl. Martin."

He desires to be buried at Lucknow, to be embalmed, to be afterward deposited in a leaden coffin; and this coffin to be put in another of "Sisso-wood," and to be deposited in the cave of "my monument or house at Luckperra, called Constantia." He provides for the upholding of the said tomb, and provision for two persons to act as "Deroga," or the guardians of his tomb. He makes further provision to keep Luckperra, or Constantia House, as a college for instructing young men in the English language, or English religion, if they find themselves inclined; and for the taking care of "my tomb," and also serve to lodge certain numbers of day-strangers coming to Lucknow; but never to remain in it above two months, and not to be permanent residents, but to give room to other comers.

Major-General Cl. Martin dying during the war, large accumulations of property necessarily took place; and, at the peace of 1815, legal inquiries were inevitable. They have been for some years brought to a successful conclusion, and the various institutions named in his will flourish at Calcutta and Lyons, under the title of "La Martinière."

J. F. Y.

MANUSCRIPTS RELATING TO ESSEX.

(Vol. xii., p. 362.)

For the sake of Essex historians and topographers it may perhaps be desirable to add somewhat to the note of G., directing attention to the MSS., formerly preserved at Stowe, and now deposited in the library at Ashburnham. Morant's own collections seem to have chiefly related to Colchester; and it is probable he contented himself with borrowing from the labours of his predecessors for the history of the rest of the county. Who these were he tells us himself, in the Preface to his *History of Essex*, 1768, in the following words:

"The first person who laid the foundation of this history was *Thomas Jekyll*, Esq., son and heir of John Stocker Jekyll, of Bocking. He was born in the parish of St. Helen's, London, 12 Jan., 1570; and lived to the great age of eighty-two years [which will place his death in or about the year 1651]. His profession was the law, which he studied in Clifford's Inn; and became Secondary of the King's Bench, and one of the Clerks of the Papers. By virtue of his profession and offices, *he had uncommon opportunities of collecting materials for this History*, which he duly improved, by getting copies of the *Inquisitiones post Mortem*, from the reign of Henry III. to their ceasing in the time of Charles I.; as also the pedigrees of the

Essex families, and other very valuable materials. The Rev. *John Ouseley*, Rector of Springfield Bosvile, and the Rev. *William Holman* of Halsted, *built upon that foundation, the latter especially*, assisted by Samuel Dale, Humphrey Wanley, John Booth, and others."

It is evident, from this statement, that Jekyll's collections formed the most important and valuable portion of materials for the history of the county; and, indeed, we are told by Gough, in his *British Topography* (edit. 1780, vol. i. p. 345.), that he wrote with his own hand above forty volumes, chiefly relating to Essex, Norfolk, and Suffolk. An interesting letter from Morant to Gough, dated Sept. 5, 1769, is printed in Nichols's *Literary Anecdotes* (vol. ii. p. 705.); and gives additional particulars of these collections, and of those of Holman. He states that a portion of the Jekyll collection was included in the list of the Rev. John Ouseley's MSS., printed in the *Catt. MSS. Angliæ*, 1697 (tom. ii. p. 103.). These MSS. (according to Gough), after Ouseley's death, came to the hands of the Rev. William Holbrook, his son-in-law, who, in 1710, was willing to have sold them to Harley, Earl of Oxford, as appears by a letter to Wanley in MS. Harl. 3779., in which he also says, that Jekyll's grandson, Nicholas Jekyll, of Castle Hedingham, had "a very great quantity" of his grandfather's MSS., and had laid claim (probably with some justice) to those in Holbrook's possession. Holbrook is said to have communicated them subsequently to the Rev. W. Holman, of Halsted, who also obtained others from Nicholas Jekyll, and from all these he made large extracts, filling, according to Morant, "above four hundred" volumes. Holman also drew up, in 1715, an "exact catalogue" of the Jekyll MSS., which afterwards belonged to Anstis; and, subsequently, came to the library of All Souls' College, Oxford, where it now is, No. 297.

The subsequent history both of Jekyll's and Holman's MSS., is very confused. Gough asserts (p. 370.) that Holman's papers, after his death, were sold by his son; and that Salmon (author of the *History of Essex*, published in 1740,) bought the collections of Jekyll and Holman in 1739 for 60*l.*, and afterwards sold part of Holman's papers to Anthony Allen, Master in Chancery, from whom they are supposed to have come to John Booth, F.A.S. "Mr. Holman's papers," writes Gough, in another place (p. 344.), "came into Dr. [Richard] Rawlinson's hands, and were left by him to the Bodleian Library. [He died in 1755.] Among them are *all* the MSS. and papers belonging to Nicholas Jekyll, collected by his grandfather Thomas Jekyll." This statement is not free from error, for Morant, in his letter to Gough, tells him that Dr. Rawlinson bought only the "refuse" of Jekyll's and Holman's MSS.; and it is certain, from an inspection of the catalogue of the Rawlinson MSS., that the Essex collections in it are not very numerous. Many also of Jekyll's volumes (but not all relating to Essex) had previously found their way into the Harleian Collection, and may be seen under the Nos. 3968. 4723. 5185, 5186. 5190. 5195. 6677, 6678. 6684, 6685., besides various papers inserted in 6832. and 7017. Jekyll's handwriting is very peculiar, and can be easily recognised. A letter from him to Sir Simonds D'Ewes, dated Bocking, Dec. 19, 1641, relative to the pedigree of the Welle family, is in MS. Harl., 376. Morant, by his own account, had in his possession the Jekyll MSS., which had belonged to Ouseley, and also the larger mass of Holman's papers; and it would be interesting to trace these to other hands than Astle's, whose moderate share of them is now at Ashburnham. I may add, that in the course of the last twelvemonth, five folio volumes, containing very valuable materials for the history of Essex, in Thomas Jekyll's handwriting, have been purchased for the British Museum, and are now numbered as Additional MSS., 19,985—19,989. F. Madden.

ORDER OF ST. JOHN OF JERUSALEM.

(Vol. xii., p. 125.)

The Order of St. John of Jerusalem does *not* now exist in this country. Its downfall dates from the year 1539. Though the Prior of St. John of Jerusalem had a seat in the House of Lords (as also had twenty-eight abbots, and the Prior of Coventry), neither he nor they dared open their mouths against the bill brought into Parliament May 13, 1539, to vest in the crown all the property of the religious houses. Before the next session, their respective houses and seats in parliament had ceased to exist. The English "language" had always been looked on as "the rich, noble, and principal member of the Order." Sir William Weston, last Prior of England, had contrived to save some small part of the Order's property here. He died in 1539. The English knights then at Malta, owing to the diminution of their revenue by the English law, resolved to sell their valuables and return home. But the Grand Master would not allow their departure, and assisted them in every way from the common treasury. Sir Nicholas Upton, the last Turcopolier, died in 1551.

In 1553, just before the death of Grand Master Homedez, a faint endeavour was made to re-establish the English language. At the funeral of Homedez we find only one English knight at Malta, Sir Oswald Massingbert, lieutenant of the Turcopoliership. When Sir John de Valette was elected in 1557, we find but one English knight at Malta, Sir James Sunderland. Mary's protection

did but little towards the regeneration of the English language. She made Massingbert Prior of Ireland, and committed a great mistake in making one Nuzza an English subject, and giving him one of the English three grand crosses, by naming him Bailiff of the Eagle. When he came to Malta, he brought with him three English knights, Sir Geo. Dudley, Sir Oliver Starkey, and Sir James Shelley. As there were a few others already at Malta, as Sir Henry Gerard, now Lieutenant of the Turcopoliership, and Sir Edward Burrough, they set up a regular English hostelry, or inn, and language, expecting more knights from England. At the close of that year, however, Mary died, and the hopes of the resuscitated language were at an end. Philip offered each of these knights a small pension, which they refused; and the Order undertook to support them.

In 1687, an abortive attempt was made to reconstitute the English language.

I may take this opportunity of correcting a mistake I fell into in stating, Vol. xi., p. 309., "that the chief settlement of the Knights of Malta is now at Ferrara." Ferrara was the headquarters of the knights under Locum-tenens Brusca, in 1837; but his successor, Luogotenente-generale Balio Candida, removed to Rome. On his death he was followed by Luogotenente-generale Colloredo, whose quarters were the house that belonged to the Order's ambassador at Rome. There the knights, most of whom entered the Order at Malta, are gathered round their chief, no longer called Grand Master, because he now has no sovereignty, but simply Locum-tenens.

I am informed by a French commander of the Order, that there was to have been this autumn in Rome a general meeting of all the knights to reconstruct the Order, and adapt it to the wants of modern times. Whether this meeting has taken place or not, I cannot say; a bull was issued by the sovereign pontiff with reference to the Order on July 28, 1854. M. Le Comte de Givodan sent a copy of it to *The Union*, French paper. I have a copy of it, which I can send to "N. & Q." if thought to have sufficient interest for the majority of its readers. Ceyrep.

PRYNNE'S IMPRISONMENT IN JERSEY.

(Vol. xii., pp. 6. 52. 67. 381.)

With reference to the receipt of Robert Amvill for the expenses of conveying William Prynne from Caernarvon Castle to Jersey, noticed at p. 381., I think that I can contribute a little additional information.

The sum of 106*l.* 10*s.* appears to be paid to Amvill entirely for his own use, and not with a view of any portion being assigned to the requirements of Prynne: for in the Privy Seal, referred to in the receipt, a copy of which I subjoin, a payment of 30*l.* per annum is ordered to be made to the keeper of the Castle of Mountorgill, in Jersey, for Prynne's maintenance. The Privy Seal is taken from the series of exchequer books, called "The Auditor's Privy Seal Book," No. 9. p. 67.

"Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To the Trēr and Under-Trēr of our Excheqr now and for the time being, greeting: Whereas Robert Amvill was imployed by his father, the late High Sheriffe of our county of Carnarvan, in conveying Willm Prinn by sea from our Castle of Carnarvan unto the Isle of Jersey, and that our Privy Councell, upon notice thereof, have ordered that a Privy Seale should be prepared for our signature, to pay unto the said Robert Amvill for his charges, and in consideracōn of the danger and trouble which he did undergoe in that service, the some of one hundred and sixe poundᵉ and ten shillings, according to his demandᵉ in that behalfe. And also for the paymᵗ of thirtie poundᵉ p' annū for the maintenance of the said William Prinn. Wee doe hereby will and cōmand you, out of such our treasure as now is or hereafter shalbe remayning in the receipt of our exchequr, or any other part of oʳ revenue as you shall thinke fitt to pay, or cause to be paid, unto the said Robert Amvill, or to his assignes, the said some of one hundred and sixe poundᵉ and tenn shillings, in full satisfaccōn of his demandᵉ for that imploymᵗ. And also, out of our said treasure or other part of our said revennue, to pay, or cāuse to be paid, unto the *keep* of our Castle of Mountorgill, in the said Isle of Jersey, now, and for the time being, or to his assignes, the said some of thirtie poundᵉ by the yeare, for the maintenance of the said William Prinn as aforesaid. The same to beginn from the eighteenth day of January last past, and to continue during our pleasure. And these our L'res shalbe yoʳ sufficient warrant and discharge in this behalfe. Given under our Privy Seale at our Pallace of Westm, the eighth day of June, in the fourteenth yeare of our reigne.

"Wm. Watkins, Depᵗ Ja. Mylles."

William Henry Hart.

Albert Terrace, New Cross.

DRYING BOTANICAL SPECIMENS.

(Vol. xii., p. 346.)

The best mode of drying botanical specimens is to press them between folds of bibulous paper. It is very important that this should be sufficiently absorbent, otherwise the process of drying is not performed quickly enough to prevent some decomposition of succulent plants, and the entire loss of the colour of the corollas. Bentall's paper is the best that is made for this purpose, and it may be procured at Newman's, Devonshire Street, Bishopsgate Street. The specimens must be spread carefully in a proper position to show the chief parts and characteristics of the plant, and three or four leaves of the paper must be left between each. The whole are then to be placed between two firm boards, a little larger than the paper, and pressed, either by a heavy weight, or

by a couple of stout leather straps buckled round the whole.

The papers should be changed, and dry ones substituted, every second or third day, as long as may be necessary. The specimens should then be fastened by strips of gummed paper to light cartridge paper, and the name of the plant, its locality, and the date when it was gathered, be written in the corner.

In order to preserve sea-weeds, it is necessary first to rince them well in fresh water, to remove all the salts. The coarser sorts may then be dried in the same manner as has already been directed; but the more delicate ones require different management. After having been well washed and freed from impurities, they must be floated out in a soup-plate or shallow tray of water, *upon* the paper on which it is intended the specimen shall remain. A needle or pin, and a light hand are sometimes necessary to separate the minute branches. The paper with the weed on it is then to be removed carefully from the water, and the whole placed between leaves of Bentall's paper, to be pressed as before directed. E. H. V.

Bayswater.

ITALIAN NEW TESTAMENT.

(Vol. xii., p. 367.)

Before closing your pages to the subject of Italian versions of the New Testament, it might be well to go a little farther into the subject, and to ascertain all we can about it. Perhaps MR. OFFOR would kindly add to his reply what I cannot gather from it, viz. the authors of the two versions, if they differ, printed at Geneva and Lyons in 1555? As far as I understand the statements of Dr. M'Crie (*Reformation in Italy*, pp. 52. 56. 406.), besides the Bible of Malermi, or Malerbi, published at Venice in 1471, to which MR. OFFOR refers, there were early versions, by Brucioli, Venice, 1530; Antwerp, 1538; Lyons, 1553; &c.; by Massimo Teofilo, Lyons, 1551; by Paschala, Lyons or Geneva, 1555; and an anonymous translation published at Lyons in 1558. Of the latter I possess a copy. It is a thick 12mo., with the following title:

"Il Nuovo Testamento di Jesu Christo nostro Signore, Latino et volgare, diligentamenti tradotto dal testo Greco, et conferito con molte altre traduttioni volgari et Latine, le traduttioni corrispõdenti l' una a l' altra, et partite per versetti. In Lione, Apresso Guillel. Rouillio. M.D. LVIII."

The Latin differs from all the nine versions, specimens of which are given in *The Bible of every Land;* and though there can be no doubt, from internal evidence, but that the translator was a Protestant, a table is inserted for finding the Epistles and Gospels for Sundays and Festivals, according to the custom of the Church of Rome.

Has modern research thrown any light upon its authorship? C. W. BINGHAM.

[MR. OFFOR has kindly favoured us with the following reply:—

"In answer to the inquiry of MR. BINGHAM, relative to the Latin translation which accompanies the Italian New Testament published 'In Lione, Apresso Guillel. Rouillio, M.D. LVIII.,' it is that by Erasmus, and the Italian is translated from it. An account of this curious volume is in Townley's *Biblical Literature*, vol. iii. p. 17. MR. BINGHAM describes his copy as a thick 12mo.; Mr. Townley calls it 16mo. My copy has eight leaves to every signature. It is what a printer would call a half-sheet pot 8vo. The type occupies two and a half by four inches. My copy was bound in two volumes, of which I possess only the second. It has the table of Epistles and Gospels, 'Secondo la consuetudine della Chiesa Romana.' This is no proof that the translator or publisher was of the Romish Church, such tables being of frequent occurrence in the editions of the New Testament by the Reformers. The volume has in addition, 'Sessanta Salmi di David,' with the notes for singing, prefaced by 'A Tutti I Christiani et Amatori de la Parola di Dio.' After these psalms follow the prayers and offices of the Reformed Church, with a Catechism, 'Quale è il principal fine de la vita de l'huomo?' ending with the 'Confessione di fede di comun accordo fatta de le chiese che sono disperse ne la Francia, e si astengono da le idolatrie Papistiche.' Very full proof that it was not published by the Roman Catholics. It is a source of regret that no good history of these interesting books has been given to the public.—GEORGE OFFOR."]

PHOTOGRAPHIC CORRESPONDENCE.

Single Stereoscopic Pictures (Vol. xii., p. 412.). — In the discussion upon this subject, MR. C. M. INGLEBY takes exception to some expressions as *ambiguous* and *inaccurate* that have been used by me. On reconsidering them, my judgment admits a part of the allegation, as far as *language* goes; the facts I endeavoured to point out were probably described in phraseology of too loose a description, and I am therefore justly open to the rebuke I have received.

"An observer" is certainly not a mathematical point: by this phrase I meant the *centre of an observer's eye.*

All parts of a *plane* surface are not, and can never be, *equally distant* from any centre — but the assertion made by me on this point was stated to be *approximately true* only. Even this is probably too strong a term to apply to the case under consideration — the mental idea uppermost at the time being, the corresponding condition of the plate in the camera with reference to the focus of the lens. Now, *absolutely*, a small "annulus" only of the plate is in focus at once, the union of all the focal points forming a portion of the periphery of a sphere, or other curved solid; yet a small portion of such periphery deviates from the plane to such an extent only as admits of our considering it to be all "in focus," and using it accordingly in taking a photograph. Hence, by analogy, I considered myself justified in the statement "that the axes of both eyes would converge uniformly if brought to bear upon any part of the picture" as accurate enough for the illustration. If I have used too great a latitude of expression in this case, it was from an error in judgment upon the admissibility of such illustration, not from any absence of knowledge of the facts. I am satisfied that MR. INGLEBY agrees with me in *substance*, but he is

kindly correcting a vagueness of expression. I should have said that the convergence of the optic axes, when directed to the various parts of a single picture, differs *so little in extent*, that the fact of its being a plane surface under inspection is revealed; while with two properly depicted photographs in the stereoscope, the *corresponding portions* of the two pictures *not* being in *all parts uniformly* distant from each other, the adjustment of the optic axes, in order to observe simultaneously each corresponding pair of points in succession, has to be altered to an extent considerably exceeding that prevalent when a plane surface is being examined; hence the idea is suggested that it is *not* a plane surface. GEO. SHADBOLT.

The communication of M. U. (Vol. xii., p. 351.) respecting the subject of single stereoscopic pictures, requires a few remarks in reply.

In the first place, M. U. states that I am mistaken in supposing that a picture taken by the method suggested by me would be stereoscopic, or that it would differ from any ordinary picture; but that the picture would be stereoscopic if viewed with *one* eye only.

Before proceeding farther, I may here state, that the experiment has hitherto been made only with the camera, and that which I have previously written respecting the stereoscopic effect has only had reference to the picture on the glass screen. But that the picture on the screen is stereoscopic is a fact beyond all dispute, however hard this may clash with the theory of the stereoscope. I should also imagine that if the proper effect is produced on the screen, it is equally possible to produce the same on a prepared plate.

Moreover, the picture is stereoscopic *only when received with the two eyes*, and not *with one*, as suggested by M. U. The reason why I have not obtained a photograph by the plan, is simply because the two pictures do not coincide in all their parts alike, which spoils the effect by producing everything double when imperfect. Let me recommend the experiment itself to be tried; and if the directions are followed as suggested in my first communication, the stereoscopic effect (at present denied by so many) will be evident in a moment, even to the most sceptical on the subject. GEO. NORMAN.

Hull.

New Photographic Books. — Hardwich's Chemistry of Photography; Photographic Researches, by MM. Niepce de Saint-Victor, Chevreul, and Lacan. We have two new volumes, to which we would direct the attention of our photographic friends. One is the second edition of Mr. Hardwich's book, which is greatly increased in value by chapters on the fading of positives, on the mode of obtaining stereoscopic pictures, and on micro-photography. Of the other we will give the full title; it is *Photographic Researches, Photography upon Glass, Heliochromy, Heliographic Engraving, Various Notes and Processes*, by M. Niepce de Saint-Victor, Military Commander of the Louvre, &c.; *followed by Considerations*, by M. E. Chevreul, Member of the Institute; *with a Biographical Preface and Notes*, by M. Ernest Lacan. This ample title-page will show the importance of the volume to all who are interested in that branch of the photographic art which M. Saint-Victor has made peculiarly his own. It is the first time that these processes may be said to have been fully made known to the English photographer, and we cannot doubt that the result of this publication will do much to promote the study of *Heliographic Engraving* in this country, and to bring it to that perfection, combining facility and certainty, of which we believe it to be capable; and when it will become the only art employed in illustration of works of an antiquarian character. We should add, that for this volume, which is in English, and which is illustrated by a photograph on steel of M. Niepce de Saint-Victor, photographers are indebted to M. Lacan, the accomplished editor of the French Photographic Journal, *La Lumière*.

Replies to Minor Queries.

The Running Thursday (Vol. xii., p. 439.). — MR. CHARLES REED, in his explanation of the Running Thursday, has omitted to state the precise date (originally queried), which, if in old almanacks, can be easily supplied. Whatever was the origin of the term "running" [for in fact at this time the whole nation was, for one cause or another, *running*, and the king at the head of the movement], I still suspect I was right in placing the date as Thursday, Dec. 13, being the day following the famous Irish Night, so graphically described by Macaulay, when the alarm relative to the Irish papists, and outrages similar to that at Congleton, were spreading contemporarily throughout England; nor would this date, I conceive, be at variance with Joseph Perry's account. MR. REED certainly says "in the beginning of King William's reign," which was scarcely the date of the Irish Night; the Congleton Chapel was, however, destroyed in 1688, and though in the old style this included to March, 1688-9, I am not aware of any panic that took place at the later part of the period.

I cannot deny myself the pleasure of acknowledging by this opportunity the obligation I am under to "N. & Q.," for having, through the discussion of this subject, procured for me from the original querist an act of courteous service, which I could not otherwise have anticipated; and I must add that this is the *second* instance to me of a personal advantage arising from the facilities which that periodical affords to a literary intercommunity. MONSON.

Pope Pius and the Book of Common Prayer (Vol. xi., pp. 401. 510.). — Some time since, MR. HARINGTON stated, that in alluding to the alleged offer from the Pope to Queen Elizabeth to confirm the Book of Common Prayer, I had omitted the direct testimony of Sir E. Coke. My position was that the rumour was a trick of the Seminary Priests. In the speech or charge to which MR. HARINGTON alludes, it is broadly asserted that the offer was made in a letter from the Pope to the Queen. It is surprising to me that such an assertion should not have led MR. HARINGTON to discredit the report; certainly no evidence can be adduced in proof that such a letter was ever written. It is to me clear that all the various accounts were derived from one and the same source, namely, the fabrication of the Missionary Priests. But my object in this Note is simply to inform your readers that Sir E. COKE never ha-

zarded such an assertion. It is true that a charge containing the passage quoted by MR. HARINGTON was published in Coke's name; but this publication was repudiated by Coke as a forgery. Consequently, any statement founded on that charge is worthless; thus my position, adopted on Ware's authority, remains unshaken. The question is of no importance, yet still it is desirable that accuracy should be regarded in all statements.

T. L.

Ehrenberg and his Microscope (Vol. xii., p. 305.).—Being well acquainted with the great work alluded to by E. C., and having some knowledge of the microscopes used by Dr. Ehrenberg, the querist is assured the writer quoted is not correct as to the price of the microscope. All the instruments were achromatic, with *horizontal* stages of foreign make; and the price of each about 20*l.* Costly microscopes are undesirable for general purposes; but it is absurd to state a good achromatic can be had for a few shillings. In the *Microscopic Cabinet*, the author compares a microscope to a horse, of which latter we know there are great varieties—from the heavy dray-horse to the swift racer. This simile has again been adopted by the President, in his late address to the members of the Microscopical Society. Continuing it: it is much to be regretted, that persons often purchase at great cost a race-horse, which, if they attempted to mount, they assuredly would be killed; so microscopes, with deep powers, extreme angles of aperture, and numerous adjustments, to say nothing of complex illuminating apparatus, are perfectly useless for nine-tenths of their purchasers, and quite unnecessary for nine-tenths of the objects requiring microscopic examination.

A plain *vertical* microscope, such as that figured at p. 243. of the *Microscopic Cabinet*, but rather larger, with a six-inch body, and two sets of achromatic object-glasses, may now be well made for 6*l.* or 8*l.* It would be quite manageable in ordinary hands, and show all that a moderate observer requires. CANONBURY.

P.S. I have just found a letter by Ehrenberg, dated the "17 Mars, 1833," in which he mentions several of the microscopes he has employed. He states the price he paid for one of them to be "200 écus." The opinion above may, therefore, be considered correct.

Huc's China (Vol. viii., p. 516.).—The question respecting the authenticity of this work has been set to rest, by a prize having been awarded to it by the French Academy. J. M.

Sinope (Vol. xii., pp. 302. 352.).—My acquaintance with many of the classical passages in which the word *Sinope* occurs, does not lessen my obligation to MR. BUCKTON for his references; but those with which he has favoured me, are exclusively, I believe, to *Greek* authors (in such cases, the presence of the "ω" at once establishes the quantity of the penultima), and are not, therefore, required by one familiar with the origin and etymology of the word in question. Will the same pen kindly furnish me with any references to "Latin or English" poets for its use? Of the former, the only passages as yet known to me are those I have already quoted. There may be many others, with which I am not familiar. For *Byronian* usage, I have at present no authority, yet I think Byron uses it. MR. BUCKTON'S authorities are amply given, and sufficiently satisfactory for the most sceptical orthœpist. I hope (if a new sexical coinage is admissible in "N. & Q.") he will prove equally *asinopous* in his discovery of new passages. F. PHILLOTT.

Albert Smith (Vol. xii., p. 384.).—The work inquired for, written by Albert Smith, is a six-penny book, entitled:

"A Few Arguments against Phrenology, principally with regard to the Question: Whether the External Form of the Head corresponds to the Surface of the Brain? By A. R. Smith. Printed and published by Robert Wetton, Chertsey, 1837."

At the conclusion, he says, "he cannot *yet* boast of adding M.R.C.S. to his name." The second initial he has dropped for some time past.

L. DE W.

"*La Saxe Galante*" (Vol. xii., pp. 205. 372.).—I have a copy of *Das Galante Sachsen*. Frankfurth-am-Mayne, 1734, 12mo., pp. 284. *La Saxe Galante* bears the same date; but Grimm's calling the latter "une traduction peu fidèle," seems decisive against its originality. A comparison of the two books might confirm this opinion, as few translators entirely escape from foreign idioms. The presence of Gallicisms in German books of that age is too common to prove anything, but if the French contain Germanisms, we may conclude that it is translated. The German of the passage quoted by MR. BATES is,—

"Dieser letzt-erwehnte Prinz war galant, wohlgestalt, und verliebt, und ob er wohl verschiedenes erlitten, so liebte er doch mit einer so heftige Zärtlichkeit, als wen ihm das Vergnügen der Liebe allezeit wieder neu worden wäre."

H. B. C.

U. U. Club.

Equestrian Lord Mayors (Vol. xii., p. 363.).—MR. CUTHBERT BEDE does, involuntarily I am sure, a great injustice to our Lord Mayors of London, by terminating their horsemanship in the reign of Queen Anne. Many of your readers must have witnessed, even in this century, the equestrian displays of these magistrates on numerous state occasions, when they have met the sovereign at Temple Bar, and proceeded thence

on splendid stallions, carefully flanked by a sergeant at each stirrup to guard them.

Sir Claudius Stephen Hunter, Bart., Lord Mayor in 1811, was so proud of his horsemanship, that he was to be seen every day displaying himself to his civic subjects, gracefully disporting on a white horse. This probably suggested the following epigram:

"*Hunter, Mayor.*

An Emp'ror of Rome, who was famous for whim,
A *consul* his *horse* did declare:
The City of London, to imitate him,
Of a *Hunter* have made a *Lord Mayor.*"

D. S.

"*Actis ævum implet,*" *&c.* (Vol. xi., p. 125.). — In the *Consolatio ad Liviam de morte Drusi Neronis*, found among the works of Ovid, though by many ascribed to C. Pedo Albinovanus, we read, vv. 447—450.:

"Quid numeras annos? Vixi maturior annis.
Acta senem faciunt; hæc numeranda tibi.
His ævum fuit implendum, non segnibus annis.
Hostibus eveniat longa senecta meis."

This is probably the passage inquired after. — *From the Navorscher.* John Scott.

Norwich.

Servetus's "Christianismi Restitutio" (Vol. xii., p. 368.). — Mr. Pettigrew, alluding to the original edition of 1553, says, "A perfect reprint was effected in 1790, by whose agency I know not." Ebert, in his *Lexikon*, informs us that the editor was Von Murr, and that the book was published by Rau of Nürnberg. The volume is printed, page for page, like the original. The date of reprinting is at the end, but printed in a character so small, that a cursory observer would mistake it for a mere ornamental line to mark the close of the volume. I had a copy of this reprint in my hands a few years ago, and believe it is not particularly scarce. Mr. Pettigrew's letter, however, would lead one to suppose that it was of extreme rarity, for immediately after the sentence I have quoted from him, he goes on to say, "Four copies are all that are known of this edition." But the word *this* does not refer to the edition mentioned in the preceding sentence, but to Dr. Mead's reprint, which had been mentioned in an earlier part of Mr. Pettigrew's letter. Ebert says there are two copies of the original edition of 1553; one being in the Imperial Library at Vienna, the other that which was in the possession of Dr. Mead, and from which he made the imperfect reprint, so prematurely seized and confiscated by the order of the then Bishop of London.

Jaydee.

Does a Circle round the Moon foretell bad Weather? (Vol. x., p. 463.) — As a rule, a circle round the moon indicates rain and wind. When seen with a north, or north-east wind, we may look for stormy weather, especially if the circle be large; with the wind in any other quarter we may expect rain; so also when the ring is small, and the moon seems covered with mist. If, however, the moon rise after sunset, and a circle be soon after formed round it, no rain is foreboded. Here (Kuik, Netherlands), we have this proverb:

"Een kring om de maan,
Die kan vergaan;
Maar een kring om de zon
Geeft water in de ton."

"A ring round the moon
May pass away soon;
But a ring round the sun
Gives water in the tun."

Another version obtains among seamen, —

"Een kring om de maan,
Dat kan nog gaan;
Maar een kring om de zon
Daar huilen vrouw en kind'ren om."

"A ring round the moon
May soon go by;
But a ring round the sun
Makes wife and child cry."

From the *Navorscher.*

J. S.

Norwich.

Passage in Sceptical Greek Poet (Vol. xii., p. 304.). — The imputation of scepticism to Sophocles is strange, but I think the following is the passage required:

"Λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα,
Τὸν πελάταν λέκτρων ποτὲ τοῦ Διὸς
Ἰξίονα δρομάδα κατ' ἄμπυκα
Δέσμιον ὡς ἔβαλ' ὁ
Παγκρατὴς Κρόνου παῖς·
Ἄλλον δ' οὔτιν' ἔγωγ' οἶδα
Κλύων, οὐδ' ἔσιδον μοίρᾳ
Τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
Ὅς οὔτ' ἔρξας τιν' οὔτε νοσφίσας,
Ἀλλ' ἴσος ἐν ἴσοις ἀνὴρ
Ὤλλυθ' ὧδ' ἀναξίως."

Philoctetes, l. 676—686.

H. B. C.

U. U. Club.

Conge (Vol. xii., p. 354.). — The old historians of Yarmouth supply two explanations of this word. The elder Manship derives it from *congée*, "so as all men resorted thither to have *leave* of the provost to lade, unlade," &c. (*Booke of the Foundacion and Antiquitye of Greate Yarmouthe*, edited by C. J. Palmer, Esq., 1847, pp. 9. 52.) Manship the younger conjectures that the word is "derived of the Latin *congiarium*, which is a dole or liberal gift of some prince or noble person bestowed upon the people;" but adds, "lest I should pass the bounds of my knowledge therein, I will curb my pen's passage from diving any farther into that matter." (*History of Great Yarmouth*, by Henry Manship, Town Clerk, *temp.* Eliz., edited by C. J. Palmer, Esq., 1854, pp. 56. 247.) See also Swinden, p. 21.

S. W. Rix.

Beccles.

Poesies on Wedding Rings (Vol. xi., p. 277.; Vol. xii., p. 393.). — The greater part of the following poesies were furnished me by a goldsmith, who had had the precaution of copying the inscriptions into a note-book before destroying the rings on which they were engraved:

"Ton Oeil est mon Nort (*sic*)
Omnia conjungo -✠- Concordia insuperabili."

"J'aime mon choix."

"À vous à jamais."

"Je suis content."

"L'amour nous unit."

"Je suis content, j'ai mon désir."

"Je vous aime
D'un amour extrème."

"Ce que Dieu conjoint,
L'homme ne le sépare point."

"Ma vie et mon amour,
Finiront en un jour."

"Dieu nous unisse
Pour son service."

"Seconde moi pour te rendre heureuse."

"Nos deux cœurs sont unis."

"En ma fidélité je finirai ma vie."

"Domine dirige nos."

"Thou hast my heart
Till death us part."

"Let us agree."

"I have obtained
What God ordained."

"Continue constant."

"My love is true
To none but you."

"As sure to thee
As death to me."

"Death only parts
United hearts."

"As true to thee
As thou to me."

"The gift is small,
But love is all."

"In God and thee
My joy shall be."

"Let not absence banish love."

"Love in thee is my desire."

HONORÉ DE MAREVILLE.

Guernsey.

Odd Custom (Vol. x., p. 404.). — Not only in France, but also in neighbouring countries, in ours, for instance, it is the custom on march, at parade, or change of garrison, for the vanguard of cavalry to be armed with cocked pistols instead of sabre or carbine. ANON may witness this any day if he will attend the parade of our dragoons. Just as before Napoleon III. and the King of Portugal at Boulogne, he will here see two soldiers riding in the van with cocked pistols; with this difference, perhaps, that the contents of these arms will be more harmless than those of the guards of the French autocrat. — From the *Navorscher*.

JOHN SCOTT.

Norwich.

Calmady and Westcombe Families (Vol. xii., p. 285.). — The ancient house of Calmady is now represented by Vincent Calmady, Esq., only son and heir of Charles Biggs Calmady, and Emily, daughter of William Greenwood, of Brookwood, Hants. Their seat is Langdon Hall, near Plymouth. There is an elaborate pedigree in the possession of the family, and which might elucidate the Query of INVESTIGATOR, relative to the Calmady and Westcombe families. ANON.

The only family residing in the neighbourhood of Plymouth, and bearing this name, assumed it, I believe, a generation or two ago. As far as the west of England is concerned, the male line is extinct, and the female is represented by others than those to whom I have referred. The names of Hamlyn and Hotchkys, both of Devonshire, are the only two that occur to me at present.

CONTRIBUTOR.

Can a Clergyman marry himself? (Vol. v., pp. 370. 446.). — This question was officially decided in the affirmative in the Court of Queen's Bench, Dublin, on Nov. 16, 1855, in the case of Beamish *v.* Beamish, when the judgment of the Court on this irregular, but valid marriage, was delivered by Judge Crampton, with the concurrence of Judge Perrin and Judge Moore. See *The Times*, Nov. 19, 1855. J. Y.

St. Luke's little Summer (Vol. xii., p. 366.). — In Norfolk and Suffolk it is not usual to expect St. Luke's little summer, though it may be in Essex, as mention of it occurs in Dr. Forster's *Circle of the Seasons*, Oct. 19, where he says, —

"Fair, warm, and dry weather often occurs about this time, and is called St. Luke's little summer. A gentle breeze from the south, the thermometer about 60°, fair sky, and sunderclouds and other mixed clouds, with the sun slowly breaking out into full radiance, and the ground gradually drying, constitute the weather of this last act of summer, named after St. Luke."

St. Martin's little summer, known in France as *l'Eté de St. Martin*, is much more generally looked for. Thus Shakspeare says:

"Expect *St. Martin's summer*, halcyon days."
King Henry VI., Act I. Sc. 2.

But it seems there was a similar expectation of fine weather even at All Saints' tide, for Prince Henry says to Falstaff, —

"Farewell, *All Hallowen* summer."
First part *King Henry IV.*, Act I. Sc. 2.

F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received from Mr. Murray an octavo volume, calculated to gladden the hearts of archæologists. It is entitled *Handbook to the Arts of the Middle Ages and Renaissance, as applied to the Decoration of Furniture, Arms, Jewels, &c., translated from the French of* M. Jules Labarte, *with Notes, &c., copiously illustrated.* It is truly observed, in the Introduction, that it is only of late years that archæologists have understood that ecclesiastical utensils, arms, jewels, furniture, and even articles of common use, bear testimony to the artistic talent of the times in which they were produced. The recognition of that truth, has caused the want of such a work as the present to be deeply felt. And the translation, therefore, of M. Labarte's descriptive catalogue of the Debruge-Dumeril Collection, has produced a volume which has been very widely called for. Its list of artists, and ample Index, add greatly to its practical value: and when we state that it is illustrated with upwards of 200 exquisite woodcuts, we have said enough to prove that it contains another element of utility, as well as beauty. It is long since we have seen a volume so well calculated to please at once the archæologist and man of taste.

The patient followers of Isaac Walton have just been presented with a little volume which may well cheer them at this rod-disjointed season. It is entitled *Historical Sketches of the Angling Literature of all Nations, by* Robert Blakey; *to which is added, a Biography of English Writers on Angling.* It is a pleasant, gossiping book, which will doubtless be considered an agreeable addition to their bookshelves by all true lovers of the angle.

The First General Meeting of the Members and Friends of the London and Middlesex Archæological Society, will be held in Crosby Hall, Bishopsgate Street, on Friday, December 14th, upon which occasion, in addition to other business, the Rules of the Society will be decided upon, and the Office-bearers and Council appointed. The Chair will be taken, at Two o'Clock, by the Right Hon. the Lord Londesborough, K.C.H., F.R.S., F.S.A.

Books Received.—*A Manual of Electricity, including Galvanism, Magnetism, Diamagnetism, Electro-Dynamics, Magneto-Electricity, and the Electric Telegraph.* We do not presume to pronounce an opinion on the merits of this book; but we state—what must be a far better recommendation of it than any we could give—that it is a *fourth edition entirely re-written,* and that the author in its production has been assisted by Mr. Faraday, Sir W. Snow Harris, Mr. Crosse, and Professor Tyndall.

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Statutes and Rolls relating to the British Museum. 1768. 8vo.
Parliamentary Papers, viz. the Annual Accounts of the British Museum, 1841 to 1844, both inclusive.
Estimates, Civil Services—Education, Science, and Art, for the year ending March 31, 1854.
Report from the Board of Works of the New Palace of Westminster. Session 1854-5. No. 333.

Wanted by *Bolton Corney*, Barnes, Surrey.

Franklin's Shooting Disasters. Cambridge, 1813.
Chesterfield's Letters. Vol. III. 5th Edition. (4 Vols. Dodsley 1774.)
Crabbe's Poems. Vol. V. (8 Vols. 12mo. 1838.)
Hare's Mission of the Comforter. Vol. I. (2 Vols. 1846.)
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The Gentleman's Magazine for 1800. Either bound or in parts.

Wanted by *G. B. Webb*, 6. Southampton Street, Covent Garden.

Miller's (George, D.D.) Two Letters to Dr. Pusey. 8vo. Lond. 1840-1.
The Book of Common Prayer. 12mo. Barker. Lond. 1631.
Worcester's (Marquis of) Century of Inventions. The original Edition, or a reprint.
Eachard's (Laurence) Exact Description of Ireland. 18mo. Lond. 1691.
Derrick's (Samuel) Letters from Leverpoole, Chester, Corke, Killarney, Dublin, &c. 2 Vols. 12mo. Lond. 1767.
Alphabet Irlandais, précédé d'une Notice Historique, Littéraire et Typographique, par J. J. Marcel. 8vo. Paris, Nivose an XII.
The Montgomery Manuscripts. 12mo. Belfast, 1830.

Wanted by *Rev. B. H. Blacker*, 11. Pembroke Road, Dubliu.

Blunt's Veracity of the Five Books of Moses. 8vo.
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Plutarch's Lives and Philosophical Works. Reiske, Hutten, or any other Edition.
Josephus's Works. Variorum Edition. 2 Vols. Folio. Amsterdam, 1726, or any other Edition.
Essay on the Stage: or the Art of Acting. A Poem. 8vo. Edinburgh, 1751.

Wanted by *Bell & Daldy*, 186. Fleet Street.

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Notices to Correspondents.

Our Christmas Number. *We propose following our usual course, and devoting "N. & Q." of the 22nd of this month more particularly to* Old Legends, Ballads, Folk Lore, &c. *E. G. R.'s contributions are a very acceptable addition to the many curious articles which we have already received.*

We are compelled to postpone until next week answers to many Correspondents.

Errata.—Vol. xii., p. 413. col. 2., *for* "Macdonald," *read* "Maidment;" p. 414. col. 1., *for* "T. G. P.," *read* "T. G. S.;" p. 414. col. 1. l. 17. (in a few copies only), *for* "Memory Hamilton," *read* "Memory Middleton."

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LONDON, SATURDAY, DECEMBER 15, 1855.

Notes.

POPE'S LETTERS.

Your readers have doubtless perused with great interest Mr. Carruthers' paper upon Pope's letters to the Misses Blount (Vol. xii., p. 377.); but perhaps he will excuse my suggesting that the interest and value, to a student of Pope, of the unpublished extracts which he has given us, are considerably diminished by the omission to mention dates. Without these all-important guides they may be entertaining, but they can help us but little to form conclusions upon unsettled points in the poet's life. Recent researches have shown that, in more than one particular, Pope's moral character has suffered unjustly from the gossip and errors of book-makers and commentators. An affectation of gallantry, judged by the standard of a later time, has been magnified into an importance of which it is probable that he never dreamed. Pope, too, with a wantonness observable in men conscious of the possession of extraordinary powers, made himself innumerable enemies among a class of writers ever busy in inventing and spreading abroad that kind of calumny, which afforded them in those days the best chance of getting bread. It was impossible that his editors should receive no prejudice from the number and variety of such stories, which the most indolent among them must have met with. In the days of his earlier biographers it was not customary to question facts that had been often asserted; nor was it, indeed, till very lately that any biographer, critic, or editor of Pope brought to the subject that minute research and careful judgment, which no man who has an honest sense of the importance and value of truth, or who feels a veneration for the great names of English literature, will think superfluous. Foremost among these charges against Pope stood the supposed dishonourable intimacy with the Blounts. The evidence was deemed so conclusive, the authorities were so respectable, that the most indulgent of the poet's critics shrank from defending him. The profligacy of genius is a mischievous example, and a great scandal in the moral world. All right minds must rejoice at a result which contributes in any degree to dissociate great intellectual gifts from the ideas of immorality or meanness. The writer in *The Athenæum*, with a sympathy with his subject, not deadened by minute and careful investigation, showed, among other things, how little ground existed for the slanderous nonsense which had been written about Pope's friendship with the ladies of Maple Durham. Mr. Carruthers, who has better means of judging on this point than any other writer, by his recent communication, fully confirms this view. But surely the world has reason to regret the silence of those who have so long held the documents that would have sufficed to dispel these injurious stories. It is now evident that the reputation of their fair and "brown" ancestors has suffered more from that silence, than it could have done had they long since communicated these letters to the public, who are justly interested in the poet and his connexions. The more philosophical habit of modern criticism, of weighing expressions, and viewing facts, in the spirit of the age to which they belong, is the best guarantee that their true significance would be educed. To clear Pope, the supposed sharers in his supposed wickedness must be cleared also. It is to be hoped, therefore, that no future edition of his works will be without these important and interesting letters.

It is to be hoped, moreover, that succeeding editors of Pope will be enabled to tell us to whom most of the anonymous letters were written, and particularly the mysterious series to an unknown lady, published some years after his death, by Dodsley. With regard to those entitled in the early editions, "Letters to Several Ladies," I have always thought, in opposition to the opinion of some who have taken an interest in the subject, that they are mostly real letters; though probably in every case altered, more or less, for publication. Several of these, Mr. Carruthers has shown, were addressed to the Misses Blount. The first of the series, it has been said, is a translation of a letter of Voiture to Madame de Rambouillet; and its similarity to the letter referred to is too evident to be accidental; but it is not like the celebrated four letters — which I have no doubt were sent by Pope himself as a snare for Curll — a mere translation. Pope's early admiration for Voiture is well known. He was willing to allow Cromwell to think that a certain Rondeau was entirely his own, until Cromwell, whose reading lay in the same gallant and amorous direction, recognised it in Voiture's *Où vous sçavez*. All readers of Pope know his verses to a lady with the works of Voiture; and his correspondence with Cromwell is full of allusions to the French poet. It is not difficult to perceive, in looking over Voiture's elaborate and courtly epistles, that young Mr. Pope's epistolary gallantry is a foreign importation. The French writer is now forgotten; but, though a bad model for letter-writing, he was not altogether unworthy of the youthful poet's admiration. His ingenious Rondeaus, although rarely free from the conceits and licentiousness common to his age, show a true fancy, and possess at times a grace and beauty, which remind an English reader of Sir John Suckling. But he was a bad companion for a youthful poet, not yet escaped from that "obscure sojourn" of imitation, in

which young genius always flounders till it learns that it has wings. Voiture, if I mistake not, was already a little out of fashion; but Pope's associates (a consequence of the singularly early development of his powers) were all much older than himself. Cromwell and Wycherley, who were men of King Charles's time, probably introduced him to Voiture, to the no small damage, I think, of his reputation. He learned afterwards to despise his old favourite, to acknowledge that his early imitations had too much of an "ambition of wit, and affectation of gayety," and to sneer at French celebrities who "writ their letters for the public eye:" but something of the early taste of himself and his associates remained, giving to the young poet, I fancy, even in his own time, a slight but droll mixture of the antiquated beau.

With regard to another of these anonymous letters to ladies—beginning, "It is too much a rule in this town"—Curll, in his Preface to a later volume, says this is "I find a compliment to our friend Parson Broome and Mrs. Betty Marriot, of Sturston Hall, in Suffolk." I believe this is correct. In the early editions, before "Mr. Pope made Cooper and Gilliver his cabinet council," among other variations, the "Mrs. M.," at the bottom of this letter, stood "Mrs. Betty M——." Instead of "your minister," we had, on two occasions, "Mr. B." [Broome?]. We have also the information that the lady was "a hundred miles off" from the gallant letter-writer. All this accords with Curll's information: but who was Mrs. Betty M——?—the heroine of the "bonnet lined with green"? She appears, at the time of writing the letter, to have been living with her mother, "Mrs. M——," at Broome's Rectory House. She could not have been the lady whom Broome afterwards married, though *her* name was Elizabeth; for Mrs. Broome was "Widow Clarke" as early as 1716, when Broome married her; and there is, among Broome's *Poems*, some verses "To Mrs. Elizabeth M——t, on her Picture, 1716," with the words "O virgin,"—complimenting her for her beauty, &c. This, I have no doubt, was Pope's lady. She was probably a relation of the "Thomas Marriot, Esq.," to whom Broome's lines "On Death" are addressed. Broome says, "I prefix your name," &c., "as a monument of the long and sincere *friendship*," &c.; "you conferred obligations on me very early in life—almost as soon as I was capable of receiving them." It is curious that Pope, in the letter, speaks of "Mrs. M." (the mother) as an old acquaintance: for Broome is said to have first met Pope at Sir John Cottam's, at Madingley, near Cambridge. When, does not appear; but I infer, a short time before beginning their joint labours. Pope made various alterations in the letter, the object of which appears to have been to suppress Parson Broome, Miss Betty Marriot, and Sturston altogether; perhaps because they were not in a station to do great honour to his noble list of correspondents; but chiefly, no doubt, because he had quarrelled with Broome, and classed him in the "Bathos" with the parrots "who repeat another's words in such a hoarse odd voice, as makes them seem their own." Curll, it is evident, did not know to whom the letter was addressed when he first printed it. It is, therefore, probable that Broome himself, seeing the tamperings, managed to convey a hint to Curll, and thus to Curll's readers. W. M. T.

NOTE ON SOME PECULIARITIES IN MR. DYCE'S EDITION OF MIDDLETON'S WORKS.

(*Concluded from* p. 445.)

A Mad World, my Masters, Act I. Sc. 1. p. 337.:

"*Mot.* 'Tis nothing but a politic *conveyance*,
A sincere *carriage*, a religious *eyebrow*,
That throw their charms over the worldling's senses."
(Altered from *throwes* of old eds.)

Act II. Sc. 5., p. 357.:

"*Fol.* The *horse* and *he lie* in litter together; that's the right fashion of your bonny footman."
(Altered from *lies* of old eds.)

Act IV. Sc. 1., p. 387.:

"*Suc.* When *was place* and *season* sweeter?
(Unaltered.)

The Roaring Girl, Act II. Sc. 1., p. 455.:

"*Miss G. Art* and *wit make* a fool of suspicion."
(Altered from *makes* of old ed.)

The Honest Whore, Act IV. Sc. 4., vol. iii. p. 94.:

"*Ben.* . . . . . that *funeral*,
Duke's *tears*, the *mourning*, *was* all counterfeit."
(Unaltered.)

Act V. Sc. 2., p. 109.:

"*First Mad. Is* this grey *beard* and *head* counterfeit, that you cry ha, ha, ha?"
(Unaltered.)

The Second Part of the Honest Whore, Act V. Sc. 2., p. 224.:

"*First Mas.* The sturdy *beggar* and the lazy *lown*,
Gets here hard hands or lac'd correction."
(Unaltered.)

By the way, the reader may glean from this passage the significance of one of the allusions belonging to the epithet in the *double entendre*, "laced mutton."

The Witch, Act I. Sc. 2., p. 269.:

"*Hec.* Call me the horrid'st and unhallow'd things
That *life* and *nature tremble* at."
(Altered from *trembles* of MS.)

The Widow, Act I. Sc. 1., p. 347.:

"*Mar.* A goose-*quill* and a *clerk*, a *constable* and a *lantern*,
Bring many a bawd from coach to cart, and many a thief to one turn."
(Altered from *Brings* of old ed.)

Sc. 2., p. 363.:

"*Fran.* *Was* not my *father*—quietness be with him!—
And *you* sworn brothers?"
(Unaltered.)

Act III. Sc. 1., p. 385.:

"*Martia.* *This* and my *money*, Sir, *keep* company."
(Altered from *keeps* of old ed.)

Act V. Sc. 1., p. 440.:

"*Ric.* My *widow* and my *meat* then *do* me good."
(Altered from *do's* of old ed.)

A Fair Quarrel, Act II. Sc. 1., p. 468.:

"*Lady Agar.* . . . he's a gentleman,
The *fame* and *reputation* of your time
Is much engaged to."
(Unaltered.)

Act IV. Sc. 2., p. 516.:

"*Col.'s Sist.* The *sickness* and *infirmity* of your judgment
Is to be doubted now more than your body's."
(Unaltered.)

P. 518.:

"*Col.'s Sist.* By all the blessedness
Truth and a good *life looks* for, I will do't, Sir!"
(Unaltered.)

Sc. IV., p. 524.:

"*Meg. Bawd* and *whore are* not mentioned amongst 'em."
(Altered from *is* of old eds.)

A Chaste Maid in Cheapside, Act I. Sc. 1., vol. iv. p. 12.:

"*Touch. Jun.* How strangely busy *is* the *devil* and *Riches!*"
(Unaltered.)

Act III. Sc. 3., p. 58.:

"*Lady Kix. Marriage* and *hanging go* by destiny."
(Altered from *goes* of old ed.)

The Spanish Gipsy, Act I. Sc. 4., p. iii.:

"*John.* For *love* and *beauty keep* as rich a seat."
(Altered from *keeps* of old eds.)

Sc. 5., p. 113.:

"*Rod.* Louis, since *friendship*
And noble *honesty conjure* our loves
To a continu'd league."
(Altered from *conjures* of old eds.)

Act V. Sc. 3., p. 197.

"*Fer. Beauty* in youth, and *wit*
To set it forth, I see, *transform* the best."
(Altered from *transforms* of old ed.)

The Changeling, Act I. Sc. 2., p. 219.:

"*Alib.* The *diligence* that I have found in thee,
The *care* and *industry* already past,
Assure me of thy good continuance."
(Altered from *Assures* of old ed.)

A Game at Chess, Act II. Sc. 1., p. 343.:

"*W. Queen.* *Sorrow* and *affrightment*
Have prevailed strangely with her."
(Altered from *Hath* and *Has.*)

Any Thing for a Quiet Life, Act. II. Sc. 2., p. 450.:

"*W. Cam.* There *is* her *haunt* and *harbour*."
(Unaltered.)

No Wit, no Help, like a Woman's, Act I. Sc. 3., vol. v. p. 32.:

"*D. Mer. Where's* your *leg* and your *thanks* to the gentleman?"
(Unaltered.)

Act II. Sc. 1., p. 49.:

"*L. Gold.* Your *purse* and *tongue have* been at cost to to-day, Sir."
(Altered from *has* of old ed.)

Sc. 2., p. 61.:

"*L. Twi.* This may be call'd good dealing to some parts
That *love* and *youth play* daily among sons."
(Altered from *plays* of old ed.)

Epilogue, p. 132.:

"The *red* and *white looks* cheerfully."
(Unaltered.)

The World Tost at Tennis, pp. 189—90.:

"*Sim.* . . . and yonder 's *two* or *three queans* going to victual the camp."
(Unaltered.)

The Triumphs of Truth, p. 219.:

". . . . to whose discretion and judgment the *weight* and *charge* of such a business *is* entirely referred and committed by the whole society."
(Unaltered.)

P. 222.:

"*Grace, truth*, and *fame*,
Met in his name,
Attend his honour's confirmation."
(Altered from *attends* of old eds.)

P. 223.:

"Thy *presence* and this *day are* so dear to me."
(Altered from *is* of old eds.)

P. 226.:

"*Safety* and *joy attend* thee."
(Altered from *attends* of old eds.)

P. 228.:

"*Here's Gluttony* and *Sloth*, two precious slaves."
(Unaltered.)

"Both *power* and *profit cleave* to my advice."
(Altered from *cleaves* of old eds.)

P. 232.:

". . . . of which company *two* or *three* on the top *appear* to sight."
(Altered from *appeares* of old eds.)

P. 237.:

". . . . in a circle of gold *is* contained all the Twelve Companies' *arms*."
(Unaltered.)

P. 239.:

". . . . to which place *throngs*
All world's *afflictions, calumnies* and *wrongs*."
(Unaltered.)

P. 240.:

"How bold *is sin* and *hell*, that yet *it* dare
Rise against us!"
(Unaltered.)

The Triumphs of Love and Antiquity, p. 278.:

"The *time* and *truth appear*."
(Altered from *appeares* of old ed.)

P. 285.:

"Anno 1381. Queen Anne, his wife (K. Richard II.'s), daughter to the Emperor Charles the Fourth, and sister to [the] Emperor Wenceslaus, whose modesty then may make this age blush now, she being the first that taught women to ride sideling on horseback; but who it was that taught 'em to ride straddling there *is* no *records* so immodest that can shew me, only the impudent time and the open profession."
(Unaltered.)

The Sun in Aries, p. 298.:

". . . . such is Truth,
Whose *strength* and *grace feel* a perpetual youth."
(Altered from *feels* of old ed.)

The Triumphs of Integrity, p. 311.:

". . . . 'tis the *life* and *dying*
Crowns both with honour's sacred satisfying."
(Unaltered.)

P. 314.:

"For 'tis not shows, pomp, nor a house of state
Curiously deck'd, that makes a magistrate;
'Tis his fair, noble *soul*, his *wisdom, care*,
His upright *justness* to the oath he sware,
Gives him complete."
(Unaltered.)

My task is ended; the product can hardly have been so irksome for a reader to glance over as the execution of it has been to me to compass. Let it not be supposed, however, that Mr. D'Israeli's law of English syntax is thus abundantly ignored by Middleton alone; well nigh all contemporary writers, whether in prose or verse, exhibit equal independence of any such controlling statute. To Mr. Dyce's hyper-criticism it is that this author is beholden for notoriety as an habitual trespasser against a canon, whereof he was not cognizant, and about which the more solid wisdom of an age, rather intent upon the pregnancy and appositeness of the subject-matter, than curious to write by the card of stereotyped grammar rules, was not likely to waste a thought. Herein may his fellow-dramatist, Shakspeare, be counted happy, that his numerous aberrations from Mr. D'Israeli's canon have hitherto, in every instance, escaped the officious pedantry of the corrector — an accident the more noteworthy when one calls to mind that divers partial attempts have been made to adjust to the popular standard of grammar certain other alleged contraventions of it, to be met with more than once or twice in nearly all his plays; and as to what would be styled, in technical phrase, the ellipses and anacolutha of speech, which constitute the natural dialect of passion, — the prone and speechless eloquence of the head and heart pleading with an energy and pathos inexpressible by an artificial code of grammar rules, itself compiled from the ordinary issues of both, not to stint the extraordinary workings of either, nor to brand sentences as corrupt for grammatical incoherence, nor to make form instead of substance the criterion of gibberish, — that his works have undergone every conceivable variety of mutilation at the hands of a countless horde of commentators, including men whose learning and judgment offer some faint shadow of a plea for interference with the recorded text, as well as that more numerous class, whose only excuse for the like license must be fetched from the venturesomeness of insufficiency, betrayed by the itching ambition of a character for corrective ingenuity into the fatal mistake of making felicitous conjectures supersede the unwelcome exactions of laborious research; and as Shakspeare has heretofore escaped this violation of his text, let us hope that no future commentator, either old or new, will hereafter be found hardy enough to disfigure his writings with similar grammatical anachronisms, by forcing the syntax of the nineteenth to supplant that of the sixteenth and seventeenth centuries.

W. R. Arrowsmith.

Broad Heath, Presteign.

Professor von Raumer's "Letters on England in 1835."

When an editor or translator is candid and industrious enough to point out and correct his author's mistakes, the supposition that he has felt constrained to do this by a sense of duty, especially if the author be living, will naturally gain for him the reader's confidence; so that if his corrections are mistakes, they are very likely to perpetuate errors.

In vol. iii. of Prof. von Raumer's *England in 1835*, translated for Murray by H. E. Lloyd, 1836, Letter lxv. treats of English finances; and the professor has not cited his authority, when it was evidently Colquhoun's *Treatise on the Wealth, &c. of the Brit. Empire*, published in 1814, a work of some reputation. Of this the translator appears to have been unaware, and has given the readers a note, declaring that there must be a mistake, where there was probably none; and overlooking a palpable clerical error, which Raumer had copied from Colquhoun without detecting it.

The subject is the revenue and expenditure of the government in Queen Anne's reign; and Colquhoun says, "Queen Anne's wars cost, on an average, 4,336,000*l.* a year," and "her peace establishment may be thus stated — total, 1,965,605*l.*" The translator of Von Raumer says (p. 273.), "Under the reign of Queen Anne, a year of peace cost 2,000,000*l.*; and a year of war 4,336,000*l.*"

Upon this the translator remarks, in a note, that "The statement appears to be quite erroneous, — for even if all the twelve years of her reign had been years of war, the expenditure ought to have been less than fifty-three millions." His calculation shows that he did not reflect that, when the *cost* of war and the *cost* of a year of peace are so stated, no notice is taken of the *cost* of past wars, or, in other words, of the amount of revenue annually swallowed up by the interest of the national debt, which was above a million and a quarter at the beginning of her reign (according to the same authority), and two millions at its close; nor had he observed that all the three great items of expenditure must be added together, to obtain the whole average expenditure of a year in the time of war.

The translator's note proceeds to say, that as the revenue received in the course of her reign amounted to sixty-two millions, there should have been a surplus of ten millions at its close. We have here three writers in succession, each of whom has failed to detect a clerical error of considerable importance, inasmuch as each unit represents a million sterling.

Colquhoun, ch. v., "on public revenues and expenditure," states the whole produce of the customs in

"The course of Queen Anne's reign, as	£15,113,811
Of the excise, as	20,859,311
Of the land-tax, as	12,285,909
On the post and stamps, &c. . .	5,261,346
	£62,520,377"
And he subjoins that the amount of money borrowed "may be stated at .	59,853,154
Total .	£122,373,531"

He was about to state the whole amount of sums issued from her exchequer (p. 182.) as 122,373,531*l.* And when he said the sums borrowed might be stated as above, he evidently governed his calculation by the principle, that what issued must be made up of what was received as revenue, and what was brought in as lent; and had not perceived that his statement of the revenue made it amount to but fifty-three instead of sixty-two millions.

In the translation of Raumer, Colquhoun's statement appears, with the omission of the sums under a million, as follows:

"The customs	£15,000,000
Raised excise	20,000,000
Land-tax	12,000,000
Post, stamps, &c.	5,000,000
	£62,000,000
Temporary loans	59,000,000
Total .	£122,000,000"

So that, much simpler as the sums to be added are, the translator has failed to perceive that he was copying two arithmetical errors. But he is a bold man; for he next says, in the same note, that "there must be a mistake in p. 286. of Raumer; because it is quite impossible that the diminution of the unfunded debt by fifteen millions should effect a reduction of two millions and a half in the interest." He should have perceived that though Raumer states the diminution of the unfunded debt, and of its interest, between 1816 and 1835, as amounting respectively to what his translator thus comments upon, he has not ascribed the diminution of the interest exclusively to the diminution of its capital; but has taken especial notice of the governments lowering the interest upon exchequer bills from 5*l.* 6*s.* 5½*d.* to 2*l.* 5*s.* 7*d.*

Having described these errors, a Query is naturally suggested. Is there any misprinted item in Colquhoun's list of the receipts of Queen Anne's exchequer, the correction of which would justify his total? He has appended no list of errata; but it is not improbable that his table was formed from Sir J. Sinclair's *History of the Public Revenue*. And what can have led Colquhoun to believe the statement in his p. 179.? where he gravely asserts, that in Queen Anne's reign "Resolutions were actually passed in the House of Commons, that a duty of fifty per cent. should be imposed on the value of all stock-in-trade, and twenty-five per cent. on all money at interest," which would have been a property-tax far exceeding the possible amount of any income-tax, consuming all the lender's interest, and a great deal more.

Every one knows that the land-tax was a heavy income-tax on the landed proprietors. But Colquhoun stating that a poll-tax was granted to Will. III., has not mentioned, and therefore Raumer seems unaware, that the act 1 W. and M., "for raising money by poll and *otherwise*," did in fact impose also a very heavy income-tax on lawyers and medical practitioners; and with them on the humble class of poor household servants, who were to pay the king 1*s.* in the pound out of their wages if exceeding 3*l.* a year, and 6*d.* if 3*l.* a year. The professional gentlemen were to pay 3*s.* in the pound, or fifteen per cent. As to the poll-tax, properly so termed, which perversely increased the demand upon the subject's purse in the exact proportion to his inability to meet such demands, this act showed some regard to the different ability of paying presumable from different ranks in society, and on a different scale from what Raumer found in Colquhoun, who makes it only vary from 1*s.* to 1*l.* 5*s.* (Raumer, p. 272.; Colquhoun, p. 174.). The day labourer was to pay 1*s.* a head for every member of his family, except children under the age of sixteen; whilst a duke was to pay 50*l.* a year for himself, for his eldest son 35*l.*, and 25*l.* for each of the younger. A gentleman having an

estate of 300*l.* a year was to pay 30*l.* for his poll-tax; and if he had no such estate, he was to be "charged 20*s.* in *respect of his title*." If this mode of taxation had continued, Query, Should we have had so many gentlemen as we have now?

HENRY WALTER.

"THE CHRISTIAN CONVERT."

In a Note anent book-burning (Vol. x., p. 525.) I inquired for the author of this work, who has embellished it with his very remarkable portrait, but without success.

Continuing my own desultory delvings over the extensive field of forgotten English literature, I have turned up the *illustrious obscure*, who styles himself in this, and some other books of a kindred class, "Theophilus Philantrophus," and now beg to present him to your readers as Robert Poole, M.D., who must have been well known in the middle of the last century for his religious eccentricities.

Poole first presents himself to us in his own name, as the author of two thick volumes, entitled *Travels through France and Holland, or the Traveller's Vade-Mecum*, printed in 1742, in double columns, octavo, and full of incongruities. The object of the author seems to have been professional in this journey, and he does not spare his readers medical details. At Paris, he uplifts his diploma, and the dreamy Poole drifts into interminable theological musings, from which the reader's attention is recalled by an entire lecture upon midwifery, remarkable to non-medicals only for its technicalities. Again, the author heads his chapters with atmospherical notations, and occasionally an abstract of the London bills of mortality — *n'importe* whether he is writing from London, Paris, or Antwerp! — and gets up a pretty quarrel with the British chaplain at Paris for withholding the sacrament from him, on the ground that the usual period for administering it had not arrived; the doctor, in the fervency of his spiritual cravings, maintaining that nothing but the Primitive Christian's practice of communicating daily would satisfy him. Another, and perhaps a more interesting book of Dr. Poole's, is the *Beneficient Bee*, 1753, which details occurrences during the author's voyage from London to the West Indian islands, abounding in much curious matter, but interlaced, in his peculiar way, with an undue amount of spiritual application. Dr. P. may have belonged to the staff of St. Thomas's Hospital, and published, at least, one medical book — *A Physician's Vade-Mecum*, containing an account of that establishment. As a religious enthusiast, the doctor laboured in the field with his "dear friend, Mr. Whitfield," and his peculiar views are set forth in the following books, bearing his "*alias* Theophilus Philantropos:" *The Christian Convert; The Christian Muse; A Token of Christian Love; Seraphic Love;* and *A Friendly Caution;* — these, he says, being designed solely for the "honour of God and the publick good, are offered for the price of the binding, say 3½*d.* each, for a neatly stitch'd book with a beautiful frontispiece." I may here add that, besides the picture of the "Seraphic Pool in the Odour of Sanctity," which forms the subject of said frontispiece, there is a fine portrait of him in the *Journey*, representing a most agreeable-looking person, æt. thirty-five, in 1743, not, I think, noticed by Granger. By the conclusion of the *Bee*, we are left in doubt whether the author recovered from a serious fever which attacked him in one of the West India islands, which doubt is augmented by "the reader" being told, among other things of the author, that

> "As he had nothing so much at heart as the good of mankind, so he never esteemed himself so happy as when he could render them any assistance. In short, the present and eternal happiness of his fellow-creatures was his principal concern; and he spent his fortune, his health, nay, even *his life*, in order to promote it."

The inference from this is, that the work was posthumous, in which case, Dr. Poole deceased prematurely.

J. O.

Minor Notes.

Weeping Image. — The following anecdote of Peter the Great, narrated by Mr. Staehlin, on the authority of M. Cormidon, Intendant of the Court, in his *Original Anecdotes*, &c., may interest some of your readers, throwing light as it does upon the character and skill of the Czar, and the events of our own days. A report had become prevalent that an image of the Virgin Mary, in a church in the then new city of St. Petersburgh, had been seen to shed tears — an announcement which, spread abroad, doubtless, by the political opponents of the Czar's reforms, occasioned no little dismay among the Russians, as it seemed to be an intimation of the displeasure of the Blessed Mother at their choice of a site for the new city. Peter determined to investigate the mystery, and for that purpose had the image taken down from its place in the church and brought to him at his palace. By a careful scrutiny of all parts of the image, which was entirely covered with paint and a very thick varnish —

> "He soon found some very small holes in the corners of the eyes, which the shade produced by the hollow that terminated them rendered almost imperceptible. He turned the image round, took away the upper part of the frame, stripped off with his own hands the second cloth that covered it behind, and then discovering the source of the image's fallacious tears, enjoyed the pleasure of seeing his suspicions realised. There was a little cavity near the eyes hollowed out in the plank, still containing several

drops of oil, and covered over with a kind of lining. Here is the treasure!' cried Peter; 'here is the source of the miraculous tears!' He then made all present draw near, that he might give more authenticity to his discovery, and to convince themselves of the artifice and imposture that had been practised. To give them an idea of this piece of mechanism, he told them that it was natural for the congealed oil to continue without running in a cool place till its fluidity was restored by heat; that he had shown them the holes cut at the corners of the eyes, through which it filtered in the shape of tears, which necessarily happened as often as the flame of the tapers placed before the image was near enough to heat the surrounding air."—Pp. 123-4.

The Czar, directing them to inform the public of the deception, said that he meant to deposit the image in his cabinet of curiosities. Possibly it is still preserved at St. Petersburgh, and other pretended tears may be traced to similar sources.

R. J. A.

Oxford.

Curious Titles of Books in former Times.—I have on my table an excellent work, with the following quaint title:

"The Christian Sodality: or, Catholic Hive of Bees, sucking the Hony of the Churches' Prayers from the Blossomes of the Word of God, blowne out of the Epistles and Gospels of the Divine Service throughout the Yeare. Collected by the Puny Bee of all the Hive, not worthy to be named otherwise than by these Elements of his Name, F. P. Printed in the Yeare of our Lord MDCLII."

J. A.

Norwich.

Longevity of Incumbents.—A correspondent of yours, who dates from Tetbury, lately gave some particulars of the Rev. Potter Cole, who was vicar of Hawkesbury, near that place, which he held during a period of seventy-three years, and proceeds to ask, whether any reader of "N. & Q." can point out any one who held a benefice for a longer term? A few days since, I happened to light upon the note-book of a person who seemed to have been in the habit of recording such extraordinary things as came under his observation, and I found an instance which seems to have much exceeded that of your correspondent. By the register of Keyham, or Keame, Leicestershire, a Rev. Mr. Sampson was minister for ninety-two years, viz. from 1563 till his death August 11, 1655; and the register of the parish is of his own writing till near the time of his death, which it is supposed to have been at the age of 114 years. Such a case could not but excite my wonder, and as I knew little respecting that county could have escaped the indefatigable John Nichols, I referred to his *History and Antiquities of Leicestershire*; and I find, at p. 980. of vol. iii., part II., he has devoted a great deal of space to copy the parish register, and to the consideration of the subject. The whole is much too long for your columns, nor will it suffer abridgment; but he seems to conceive there must be some mistake in the parish records. The case is, however, curious, and some may conclude it is correct. H.

Petersham, Surrey.

Queries.

LETTERS OF KING EDWARD VI.

Altogether the letters of Edward VI. (of his own inditing) exceed sixty in number; of the whole, the most remarkable, viewed historically, is one which he wrote at the dictation of the Lord Admiral Seymour, in order that the lord admiral's marriage with the queen dowager might appear to have originated in the wishes of the young king. It will be found printed in Strype's *Ecclesiastical Memorials*, vol. ii. book I. chap. xvi., in Mr. Halliwell's *Collection*, vol. ii. p. 34., and in Miss Strickland's *Life of Queen Katharine Parr*. I trace the original through the possession of Strype, of Thoresby, and of Thane, the author of *British Autography*; but I have not ascertained where it is now, and shall feel obliged to any one who will inform me. Mr. Halliwell and Miss Strickland state that "it is still preserved among the Cottonian MSS.," but such is not the case.

I have not yet learned where the two Latin letters of the same writer, of which Mr. Halliwell has published translations (vol. ii. pp. 5. 9.) as from "the Rawlinson MSS.," may be found in the original, either autograph or transcript. They are addressed to the Lady Mary from Hunsdon, Jan. 11, 1545-6, and two to Queen Katharine from the same place, May 12, 1546. May I again solicit assistance in my search for them?

John Gough Nichols.

ENCAUSTIC TILES FROM CHERTSEY.

I am preparing for publication, in my work on Tile Pavements, a selection from the fragments found in Chertsey Abbey in the year 1853. These, although in a very broken and imperfect condition, are sufficient to show that this pavement, in its original state, must have been one of the most gorgeous in point of design, as it is one of the most beautiful in point of execution, of any example of the thirteenth century yet discovered.

The arabesque scroll-work surrounding the medallions in this very elaborate composition can be easily traced from odd pieces of various tiles bearing the same pattern; but of the numerous groups in the medallions themselves, but few are in a perfect state, and of the many inscriptions by which they were surrounded, only portions of words have been discovered. These cannot be brought into consecutive sentences, either in explanation of particular subjects, or to throw light

on the history or romance the series was intended to illustrate.

Now it is well known, that at various times before the discovery of 1853, some of the tiles of this pavement had been found, and made their way into private collections. If any of your readers can afford me information regarding these stray fragments, I shall feel particularly obliged, as it may enable me to supply some deficiencies, and thus present to the public, in a more satisfactory form than I can do from the materials at present known to me, the remains of this most interesting work of art. Henry Shaw.

37. Southampton Row, Russell Square.

Minor Queries.

Are all Gold Coins legal Tender?—Is it a fact, that *all* the gold coin of England is at the present time a legal tender; and that old guineas, &c., are (provided they are full weight) as much bound to be taken in payment as sovereigns? Inquirer.

Friesic and Icelandic Languages.—In 1763, Johnson wrote to Boswell, then in the Netherlands, to get him books in the Friesic language. Boswell replied, that it—

"Had been less cultivated than any other of the northern dialects. A certain proof of which is their deficiency of books. Of the old Friesic, there are no remains, except some ancient laws preserved by Schotanus in his *Beschryvinge van der Heerlykheid van Friesland* and his *Historia Friesica*. Of the modern Friesic, or what is spoken by the boors at this day, I have procured a specimen. It is Gysbert Japicx Rymeleric, which is the only book which they have. It is amazing that they have no translation of the Bible, no treatises of devotion, nor even any of the ballads and story-books which are so agreeable to country people."

Bosworth (*Origin Germ. Lang.*, p. 61.) gives a larger list; but all of works published since Boswell wrote.

Which is the best modern *Friesic Dictionary?* Is it true that there is no version of the Scriptures in Friesic?

Is there (to turn to a kindred subject) any probability of the publication of the *Icelandic and English Dictionary*, said by Hamilton (*Danish Isles*) to be preparing by Mr. Gislason; or of the one which is reported to have been, some years ago, left for the press by Mr. Cleasby? E. G. R.

Lightfoot on the "Mishna."—In the *Index Talmudis* of Lightfoot (vol. x. pp. 517—521., Pitman's edit.), he mentions, under "Seder Nezekin," in "Bava Kama" (fol. 3. 3.), *Imperium Romanum, quærens a Rabban Gamaliele de Lege;* in "Bava Bathra" (fol. 17. 3.), *Statutum Rabban Gamalielis senioris;* in "Sanhedrin," *Epistola R. Gamalielis senis, et Synhedrii de intercalando anno;* and again (fol. 25. 4.), *R. Lazar, et R. Joshua, et R. Gamaliel Romæ;* in "Avodah Zareh" (fol. 40. 1.), *Ethnicus quidam cum Rabban Gamaliele* and *Historia de Rabban Gamaliele solvente vota;* and I request to know where I can find these references in the *Mishna* of Surenhusius. My ultimate object is to ascertain how far the natural mind, as to style, logic, and attainments, of St. Paul was under the influence of the teaching of Gamaliel. A reference to any work on this subject, treated *au fond*, would be highly prized. T. J. Buckton.

Lichfield.

Machine Hexameters.—I should like to ascertain the epoch and authorship of a method of grinding, as it were, Latin verses, hexameter and pentameter, whose accuracy is quite amusing. In these there are tables, six hexametric and five for pentameters; divided into squares, whose number horizontally is uniformly ten, and vertically variously from five to twelve. Each square contains a letter; except some few, which are blank. To make hexameters, for instance, you select any six numbers from 1 to 9 (or they may be the same number repeated); and entering the first table with the first number, you count horizontally from left to right, from $n+1$ to 9: the letter in the square thus reached, is the first letter of the first word. Continue the count in the same direction for another 9 squares, and you find the second letter, and so on; or, what is the same thing, after having the first square, take the diagonal squares on the left hand continually, until you are brought up by a blank. This gives the first word. Table II., treated in the same way, gives the second word, using here the second number chosen. Table III., entered with the third number, gives the third word, and so on.

The pentameters are manufactured in the same way. For example, the hexameter given by the serics 1, 1, 1, 1, 1, 1, reads—

"Lurida scorta palam prænarrant crimina nigra."

The pentameter from the series 2, 2, 2, 2, 2, is—

"Tristia conglomerant labra molesta malis."

Of course, each line is independent; but it has always a meaning, and the prosody is correct; at least, in the numerous trials I have made. The permutations in the tables I have, would give about 360,000 lines. Who devised this ingenious trick, and when? I. H. A.

Gabriel Hounds.—I wish to ask Mr. Yarrell whether his explanation of this phrase (which I have only recently seen, Vol. v., p. 596.), requires revision, or whether it is based on information obtained subsequently to the publication of his *History of British Birds?* In the passage quoted above, he states the supposed "hounds" to be flocks of the bean-goose (*Anser segetum*); adding

a description of the bird, in many respects identical with that in his *History*. The latter, however, says nothing about the clamour of the bean-goose resembling that of hounds; neither can I find any notice whatever of this bird's vocal performances. Whereas, in Mr. Yarrell's valuable work, the peculiarity alluded to is distinctly attributed to the *brent* goose (vol. iii. pp. 76, 77., 1st edit.); two authorities, Col. Hawker and the authors of the *Catalogue of Norfolk and Suffolk Birds*, being adduced for the assertion that the noise of these birds is like that made by a pack of hounds.

Arthur Hussey.

"*Souvenirs de la Marquise de Crequy.*" — Are the *Souvenirs de la Marquise de Crequy* genuine or spurious? X. O. B.

Niebuhr anticipated. — Who anticipated Niebuhr's attack on the early history of Rome besides Vico and Beaufort? X. O. B.

Sir Gilbert Pickering. — Who is the male representative of Sir Gilbert Pickering, of Tichmarsh, one of Charles I.'s judges, and a member of Cromwell's House of Lords? The family estate, on the death of Sir Edward, the fourth baronet, in 1749, went to his sisters, and the title devolved on Gilbert Pickering, descended from the second son of the first baronet. He is said to have left a daughter and heiress, married in Ireland, but I have met with no notice of a subsequent baronet. If, however, the pedigree contained in Burke's *History of the Commoners*, vol. ii. pp. 194–5., be correct, male descendants of the second son of Sir Gilbert still exist, and as the baronetcy has not been assumed by any of the persons therein specified, it is to be presumed that a preferable heir male may be in existence. R. R.

Portrait of George Herbert. — Can you, or any of your readers, tell me if a portrait of George Herbert can be found; and if so, in whose hands? J. C. C.

Minor Queries with Answers.

Rolliad. — Mathias, in his *Pursuits of Literature*, ascribes this satire to Dr. Laurence & Co. Who was Dr. Laurence, and who the Co.? The 21st edition (!) is said to have been published in 1799. What is the date of the first? A succinct account of all political satires in rhyme, from Dryden down to Peter Pindar and the *Antijacobin*, would be an acceptable publication. Is there any series of these, or *résumé*, amongst our present serials? M. (2)

[Our Second and Third Volumes contain several articles on the various contributors to *The Rolliad*. A valuable biographical notice of Dr. Laurence will be found in the Preface to *The Epistolary Correspondence of the Rt. Hon. Edmund Burke and Dr. French Laurence*, 8vo., 1827; and in the *Gentleman's Magazine*, vol. lxxix. pp. 282. 527.; see also Gorton or Rose's *Biographical Dictionary*. The *Criticisms on the Rolliad, and Probationary Odes for the Laureateship*, first appeared in 1785. As we have lately been informed that a gentleman, well read in general literature, has ransacked the five hundred and odd volumes of Catalogues in the British Museum for the original *Rolliad*, which, as he conjectured, elicited these clever satirical *Criticisms*, we may as well state, for the benefit of others, that the original *Rolliad* is a veritable myth, an imaginary poem. However, as we find Tom Moore knew all about it, he shall tell its history. "It was in 1785, that, in the course of an altercation with Mr. Rolle, M.P. for Devonshire, Mr. Sheridan took the opportunity of disavowing any share in the political satires then circulating, under the titles of *The Rolliad*, and the *Probationary Odes*. 'He was aware,' he said, 'that the honourable gentleman had suspected that he was either the author of those compositions, or some way or other concerned in them; but he assured him, upon his honour, he was not—nor had he ever seen a line of them till they were in print in the newspaper.' [*The Morning Herald.*] Mr. Rolle, the hero of *The Rolliad*, was one of those unlucky persons, whose destiny it is to be immortalised by ridicule, and to whom the world owes the same sort of gratitude for the wit of which they were the butts, as the merchants did, in Sinbad's story, to those pieces of meat to which diamonds adhered. The chief offence, besides his political obnoxiousness, by which he provoked this satirical warfare (whose plan of attack was all arranged at a club held at Becket's), was the lead which he took in a sort of conspiracy, formed on the ministerial benches, to interrupt, by coughing, hawking, and other unseemly noises, the speeches of Mr. Burke. The chief writers of these lively productions were Tickell, General Fitzpatrick, Lord John Townshend, Richardson, George Ellis, and Dr. Laurence. There were also a few minor contributions from the pens of Bate Dudley, Mr. O'Beirne (afterwards Bishop of Meath), and Sheridan's friend, Read. In two of the writers, Mr Ellis and Dr. Laurence, we have a proof of the changeful nature of those atoms, whose concourse for the time constitutes Party; and of the volatility with which, like the motes in the sunbeam, described by Lucretius, they can—

"'Commutare viam, retroque repulsa reverti
Nunc huc, nunc illuc, in cunctas undique partes.'

"'Change their light course, as fickle chance may guide,
Now here, now there, and shoot from side to side.'

"Dr. Laurence was afterwards a violent supporter of Mr. Pitt; and Mr. Ellis showed the versatility of his wit, as well as of his politics, by becoming one of the most brilliant contributors to *The Antijacobin*." — *Life of Sheridan*, edit. 1825, p. 303.]

Aldrich's Chant in G. — I should be glad if some of your musical correspondents would favour me with a solution of a difficulty. In the beautiful "Creed" of one of Dr. Aldrich's Church Services (in G) the constant recurrence of the following phrase, —

$$\begin{cases}\text{Treble,} & \overbrace{\text{B}} \mid \text{D B A } \overbrace{\text{B}} \mid \overbrace{\text{D B A}} - \mid \\ \text{Bass,} & \text{G} \mid \text{B G D G} \mid \text{B G D} - \mid \end{cases} \text{ \&c.,}$$

in which the initial bass with B of each bar is figured 5 (*not* 6), gives a quaintness and piquancy to the whole strain, which is very grateful to the ear. Now, as the Doctor has used a similar

phrase in the opening of a chant in the same key, thus, —

Treble,	B	D B	A	‖
Bass,	G	B G	D	‖

is it not probable that our present figuring (6) of B in the second bar of this chant is incorrect? Possibly a reference to the original scores, which I think are preserved in Christ Church College, Oxford, might settle a question which, on a superficial view, may appear insignificant enough, but which presents to the mind of a reflecting musician a differential point of some import.

PHILHARMONICUS.

[Dr. Gauntlett has kindly favoured us with the following Reply to this Query: — "It is very doubtful whether Dean Aldrich made any chant whatsoever; the chants ascribed to him were probably concocted from some passages of his works by some unknown hand, about the commencement of the last century. The chant PHILHARMONICUS quotes is in the key of G minor, and the first phrase is thus:*

"Soprano,	B	G B	A:
Alto,	D	D G	F♯:
Tenor,	B	B D	D:
Bass,	G	B G	D:
	5 / 3	6 5 / 3 3	5: / ♯

"The second phrase is not music at all, and it would be great injustice to the Dean to attribute so much clumsiness to his hand. But there is no analogous passage to the first phrase in the *Credo* of the Dean's service in G. The *Credo* is in G major. At the words, 'I believe in the Holy Ghost,' and afterwards at the close, 'And the life of the world to come,' we find this, —

"Treble	▬	B	D B	A	B	D	B	D B	A.
Bass	▬	G	B G	D	G	B	G	D G	D.
		5 / 3	5 / 3	5 / 3	5 / 3	5 / 3	5 / 3	5 / 3	5 / 3

but the triad of B (the sextilian ratio) is not on the great thesis or stress of the bar, and is therefore, although 'quaint,' as orthodox in 1855 as 1755."]

"*The Humours of Oxford.*"—In Vol. iii. *passim*, of "N. & Q.," there are some notes on the "cockade," as worn by officers. As an illustration of this subject, I quote the following from *The Humours of Oxford*; a Comedy, as it is acted at the Theatre Royal, by his Majesty's servants (2nd edition, 1730):

"*Gainlove.* I confess, *Ned*, I have often shook my sides, to see how dexterously she has humbled that warlike countenance of thine, till thou hast looked more like a pensioner of *Chelsea* Hospital than a colonel of the Guards; and could'st be known to be an officer, like the rest of thy brethren, by nothing but thy cockade. Ha, ha!"—Act I. Sc. 1.

Who was the "Gentleman of Wadham College" who wrote the above comedy? It has a frontispiece, engraved by Vander Gucht, designed by Hogarth, and valuable, as showing the academic dress of that day.

In Act II., *Clarinda* describes the "round of delight" in a London existence:

"The toilet, the *tea-table*, the park, for the day; and for the evening, that noon of pleasure, operas, masquerade, assemblies, china-houses, play-houses!"

What were "china-houses?"

CUTHBERT BEDE.

[The author of *The Humours of Oxford* was James Miller, of Wadham College. It was first acted at Drury Lane, Jan. 9, 1730, and repeated for six more successive nights. He sold the copyright for 80*l.* See Baker's *Biographia Dramatica*, and "N. & Q.," Vol. ix., p. 496. In the *Spectator*, No. 336., is an amusing paper on the curiosity-shops, or china-houses, in which "Rebecca the Distressed" bitterly complains of "your idle ladies of fashion, who, having nothing to do, employ themselves in tumbling over my wares; so that I can compare them to nothing but to the night-goblins, that take a pleasure to overturn the disposition of plates and dishes in the kitchens of your housewifely maids."]

Palæography. — Is there any printed book by means of which a facility in reading deeds and manuscripts of about the fifteenth and sixteenth centuries may be acquired? E. W. O.

Camberwell.

[Wright's *Court Hand* is the only English publication of the kind at present; but we understand Mr. Richard Sims, of the British Museum, has been for some years collecting materials for a *Manual of Palæography*, which will probably appear early in the next year. There are several good French works of the kind, such as Wailly's *Eléments de Paléographie*, Paris, 1838, 2 vols. 4to.; Chassant's *Dictionnaire des Abréviations*, Evreux, 1846, 8vo.; Chassant's *Paléographie des Chartes*, Paris, 1847, 8vo. Nor must we forget Tassin's *Nouveau traité de Diplomatique*, 6 vols. 4to., Paris, 1750-65.]

Replies.

"DID EDMUND BURKE WRITE SIR JOSHUA REYNOLDS'S DISCOURSES?"

(Vol. xii., pp. 325. 393.)

We have recently had an abortive attempt to deprive Sir Walter Scott of his novels; and we are now called upon to believe that Sir Joshua Reynolds did not write his admirable Discourses. This is too bad. McCormick is poor authority; and, in an ill-judged zeal for the honour of his countryman Burke, has asserted more than is true. I am happy to have it in my power to vindicate the memory of our illustrious artist, who was incapable of deceit, and who has shown, by some admirable notes on Shakspeare, that he needed no assistance, although his extreme modesty might make him defer to judgments even inferior to his own.

Among the manuscripts of the late James Bos-

* Warren's edition of *Boyce*, vol. iii. p. 469., in which the editor has taken great liberty in ascribing that to Aldrich which Dr. Boyce declines so to do.

well, which were sold by Messrs. Leigh and Sotheby after his decease, there was, among other interesting papers, a letter from Sir Joshua Reynolds to Edward Malone, in which is the following passage:

"I have sent by my servant my Discourse, which I shall take as a great favour if you not only will examine critically, but will likewise add a little elegance,"

I neglected, in making this extract, to note the date; but the letter is doubtless still in existence, and may be traced to its present possessors. Burke survived Reynolds five years, and therefore must have been then as accessible as Malone, had Sir Joshua been in the habit of seeking *his* assistance.

But let us hear Burke himself, in a letter to Malone, after the publication of Sir Joshua's Life and Works. He says:

"I have read over some parts of the Discourses with an unusual sort of pleasure, partly because, being a little faded from my memory, they have a sort of appearance of novelty; partly by reviving recollections mixed with melancholy and satisfaction. The Flemish journal I had never seen before. You trace in that everywhere the spirit of the Discourses, supported by new examples. *He is always the same man, the same philosophical, the same artist-like critic, the same sagacious observer, with the same minuteness, without the smallest degree of trifling.*"

Is this the language of one who had himself written the Discourses? It is to libel Burke as well as Sir Joshua Reynolds to give currency to this falsehood. Northcote, his pupil, who lived some years in his house, had, however, effectively answered the scandalous fiction long since in his Memoirs. He tells us:

"At the period when it was expected he should have composed them [the lectures], I have heard him walking at intervals in his room till one or two o'clock in the morning, and I have on the following day, at an early hour, seen the papers on the subject of his art which had been written the preceding night. *I have had the rude manuscript from himself in his own handwriting,* in order to make a fair copy from it for him to read in public. I have seen the manuscript also, after it had been revised by Dr. Johnson, who has sometimes altered it to a wrong meaning, from his total ignorance of the subject and of art; *but never, to my knowledge, saw the marks of Burke's pen in any of the manuscripts.*

As your pages will give currency to this base McCormick fiction, it is but proper that they should also contain its full and ample refutation, although those who are well acquainted with the literature of the last half-century will be aware that it had not the slightest foundation in fact, and that it had been more than once satisfactorily exposed and answered. S. W. Singer.

Mickleham.

Two statements, to the effect that Burke was the author of those Discourses, have lately been quoted in "N. & Q." They do not, indeed, profess to rest upon any authority; and the internal evidence furnished by the Discourses themselves is amply sufficient to disprove such an unfounded assertion. But I may be allowed to state that the original MSS., in Sir Joshua's own handwriting, are still preserved at Great Torrington, Devon, where Sir Joshua's nephew, and my maternal grandfather, the Rev. John Palmer, resided.

Frederic T. Colby.

Exeter College, Oxford.

[Mr. R. Arnott has kindly pointed out to us that, in the *Art Union Journal* for 1844, at p. 45., will be found a letter from R. B. Haydon in reply to *The Times* of Dec. 26, 1843; wherein, incorporated in a review of the *Life of Wilkie*, this question had been mooted. Haydon completely demolishes the argument, both positively and inferentially. And, at p. 67., adduces further proof in a letter communicated to him by a *then living* niece of Sir Joshua's.]

THE "CODEX VATICANUS."

(Vol. xii., p. 422.)

By omitting one word in my letter inserted in "N. & Q." (No. 318.), I seem to claim to have done a great deal more than is the case. Instead of "one who has examined and collated personally almost every known Greek MS.," I should have said, "almost every known *ancient* Greek MS.," and this would show the true state of the case.

In reference to some parts of Mr. Ashpitel's letter to *The Times*, written on the same day as mine, I may be allowed to remark that the date of the writing of the *whole* of the Apocalypse is considerably *later* than the *tenth* century, in which he puts it.

The text of the Complutensian Greek Testament is peculiarly unlike that of the Vatican MS. Indeed, it may be regarded as pretty certain, from the manner in which Bombasius and Sepulveda mention the Vatican MS. in their correspondence with Erasmus, and from the allusion made to it by Stunica, that the last-named scholar and his fellow-labourers at Complutum *could* not have employed it.

As to Cardinal Mai's having pointed to what appeared like the date A.D. 70, at the end of one of the books, I suspect that it must have been one of those jokes on the part of the Cardinal, in which he sometimes indulged. Very likely that there is at the end of some of the Old Testament books ΚΑΤΑ ΤΟΥϹ $\bar{o}$; and that the numeral $\bar{o}$ (70) was what the Cardinal pointed out, asking playfully if that were not the date A.D. 70. I remember hearing Cardinal Mai mention a story about some English traveller who satisfactorily accounted for the absence of the Apocalypse, on the ground that the MS. was written in the year of the destruction of Jerusalem, A.D. 70, about twenty-five years before the existence of the Book of Revelation.

S. Prideaux Tregelles.

6. Portland Square, Plymouth.

BOOK-WORMS.

(Vol. xii., p. 427.)

I send you a present of game, consisting of a brace of book-worms, as I suppose I must call the destructive beetle inquired after by Luke Limner. My library, which was arranged on its present shelves about fifteen years ago, contained a copy of Sebastian Munster's *Hebrew and Latin Bible*, 2 vols. folio, Basil., 1546, in the original binding, consisting of oaken boards covered with stamped calf, but both volumes worm-eaten to such an extent, that I hesitated whether to throw them away; but having some little book-worm sympathies, I retained them. I occasionally examined them, but did not perceive that they went any worse, and indeed they scarcely could; but, what was of more importance, they did not affect their neighbours, till about twelve months ago, when I observed a single spot, in which the insect had attacked the red morocco cover of the adjoining volume; but the discovery was fortunately made before it had penetrated much below the surface of the leather. On examining the shelf, which had been put up new at the period above referred to, I perceived two places in which the insect had perforated the wood. I, of course, removed the cause of the mischief; and bored auger holes through the shelf, to eradicate all traces of the enemy. The offending volumes I stowed away in a lumber room, taking precautions against farther mischief; but I thought it worth while to keep them, as a book-worm preserve, for my scientific friends. Perhaps you have some who will examine the enclosed, and give your readers some farther account of them. In the mean time, it may suffice to describe them as averaging in length about 15-100ths of an inch, and rather narrow in proportion. The elytra, in colour a dull reddish brown, form interesting microscopic objects; being adorned with longitudinal rows of semi-transparent spots, and hairs on the intervening spaces. I presume, the ravages among books are committed by the insect in its larva state; in which it resembles a small cheese-maggot, but somewhat thicker about the head. I have fortunately found a living specimen in this state, which I enclose, hoping he will not eat his way out of confinement. It is, with one exception, the only one I have ever seen in this state.

J. F. M.

I can assure Mr. Limner that the book-worm is no "myth," but a veritable "beast," of which he may see preserved specimens at the British Museum. The old bibliopole (if, indeed *he* be not a myth!), who offered a reward for a book-worm, offered it among brother bibliopoles instead of naturalists, perhaps; but certain it is, that, having myself occasion to make a few inquiries about book-worms, I made application to my friend Mr. Adam White, one of the officers in the Zoological department of the British Museum, who immediately produced a case containing the insect in question. The only trouble I experienced was, in finding that there was more than one sort of book-worm. There is, for instance, *Hypothenemus Eruditus*, who eats through leather; and *Anobium striatum*, who eats through books. They eat through these things, however, in their larva state; and this may in some measure account for their being rarely caught, as I conjecture, that in their perfected state, they take unto themselves wings and fly away. I am no entomologist, however, and made no inquiry about the book-worm beyond what was necessary for my immediate purpose; but Mr. Adam White could, doubtless, give every information on the subject, and, if I may judge from my own experience of his kindness, I am sure he would if requested.

People who look on the British Museum as one of the sights of London which has to be "gone through," to the weariness, if not disgust, of both body and mind, little know what a glorious treasure-house it is of knowledge of every description; nor how readily and kindly the guardians of the different departments give information to the ignorant, whether the subject of their inquiries be general literature, natural history, antiquities, or the fine arts. Margaret Gatty.

POPE PIUS AND THE BOOK OF COMMON PRAYER.

(Vol. xii., p. 458.)

It would have been more satisfactory had your correspondent T. L. given his *authority* for asserting that "Sir E. Coke never hazarded such an assertion" as that which I have attributed to him, and that "the charge containing the passage was repudiated by Coke as a forgery." I will mention two of my authorities,—Courayer's *Defence of the Dissertation on the Validity of the English Ordinations*, vol. ii. pp. 360. 378. (where T. L. will find much information on the subject), and Twisden's *Historical Vindication of the Church of England in point of Schism*, p. 176. I should in fairness state that I am aware of the "Address to the Reader" prefixed by Coke to the seventh part of his *Reports*, in which he protests against "the practice of publishing an erroneous and ill-spelled pamphlet, under the name of Pricket, as a charge given at the assizes holden at the city of Norwich, August 4, 1606." But he does not "repudiate the publication as a forgery;" so far from it, he admits the charge, but "protests that it was not only published without his privity, but (besides

the omission of divers principal matters) that there is no one period therein expressed in that sort and sense as he delivered it." This, though strong language as regards Pricket's blunders, by no means bears out T. L. in his assertions, if he refers to this preface. Nay, it would seem from subsequent passages that Coke alluded to the garbled character of his charge on *law* questions, not on matters of fact, as related by him, for he adds that, —

"Readers learned in the laws would find not only gross errors and absurdities on law, but palpable mistakings on the very words of art; and the whole context of that rude and ragged style wholly dissonant (the subject being legal) from a lawyer's dialect."

Any one reading the charge (which is now before me), will see that all this, and much more, may be very true, without the least suspicion of inaccuracy being cast on the passage under dispute, which merely relates a solemn statement of fact as made by Coke. It may be important to bear in mind that Sir Roger Twisden, who was well acquainted with Coke's preface, and who quotes it in support of a correction which he suggests (Pius IV. instead of V.), *adduces this very charge* of Sir E. Coke, and *this very passage*, in confirmation of the proposal of Pope Pius to Queen Elizabeth. Twisden adds that, —

"I, myself, have received it (the story) from such as I cannot doubt of it, they having had it from persons of high relation unto them, who were actors in the managing of the business."

Courayer also, though referring to Coke's complaints of his "speeches being published, not only without his order and knowledge, but with abundance of faults" (alluding to the above preface), quotes from the charge, without the least hesitation, the passage under discussion, and founds upon it a lengthened argument of several pages. I shall therefore be curious to learn the *authority* upon which T. L. asserts that "Sir E. Coke *never hazarded such an assertion*," and that he "repudiated" his published charge "*as a forgery*." On one point I agree with T. L., that "it is desirable that accuracy should be regarded in all statements."

E. C. Harington.

The Close, Exeter.

MONUMENT SUPPOSED TO BE DRUIDICAL AT CARNAC.

(Vol. xii., pp. 205. 254. 349., and the errata to No. 316., p. 396.)

Want of time has hitherto prevented me from replying to the assertions of J. S. s. It is not, I conceive, a matter of much interest, either to yourself or your readers, to learn the differing views which your correspondents may take of any particular subject, except so far as they contribute to the elucidation of truth; and upon this ground, and this only, would I ask to be permitted to make a few remarks on the letter of J. S. s., pp. 349—350.

It is very true that in his former letter (p. 205.) he did not expressly call the ancient monument at Carnac a Cromlech, and so far it is to be admitted that I have misrepresented him. But the manner in which he spoke of it, and, above all, his attempt to estimate the measure of the ground upon which it stands — a thing, in my judgment, impossible to be done with any degree of accuracy — tended to mislead me.

So far for my own error. Let me now ask how J. S. s. could possibly get so far wrong as to represent Carnac to be in Normandy? You have, Mr. Editor, ingeniously slipped him into your errata upon this point, as well as his blunder about Divitiacus; but Normandy certainly was no printer's *erratum*, for it occurs twice, and rather ostentatiously. I can assure him, for his greater satisfaction upon the point, having myself visited the spot, that Carnac is upon the sea-coast, in the department of the Morbihan, which is a part of the old province of Brittany.

Let us pass over this, however, as a mere slip of the pen, and come to his account of the position of the stones, which you have not inserted (as you ought to have done) in your table of errata with the other. One of the authors quoted by him, Mons. Cambry, thus describes it in p. 4. of his work: "Les pierres de Carnac sont rangées sur onze lignes tirées au cordeau; les lignes sont séparées par un espace de trente à trente-trois pieds." It consists of eleven straight lines of stones, says your correspondent, and, moreover, prints the latter words in Italics, to express them more strongly. "By my faith, these are very bitter words," says Dame Quickly, and they must have had the effect of extinguishing me at once, but for the unfortunate circumstance that they are not founded upon fact — a thing which will not be surprising to those who may have had occasion to remark the extraordinary inaccuracy of foreigners in such descriptions. That there are eleven lines of stones in the most perfect part is true; but all are set up in the figure of, and apparently intended to represent, an enormous serpent crawling along the ground, the head of which would be at Locmariaker (that place which J. S. s. never read of, and knows not where it may be*, to the name of which I have inadvertently added the letter *h*); and if there were any cella, it is supposed to have been there; and the intended resemblance of the construction to a serpent is especially obvious in one part, where all the lines of stones gradually

* It appears on all good maps, and J. S. s. will find it in Plate 3. to Mons. Cambry's work, No. 1., under the name of "Loc maria."

rise and sink together, giving at once the idea of such a reptile in a state of motion. But as to any straight line, it is out of the question; for the rows have only that sort of straightness which one part of a serpent's body would have in following the other.

Abury was very different from this, and has less of the serpent in its design; for it consisted of an enormous circle, enclosed by upright stones, and outside of them a trench. Within the area were two other circles of unequal dimensions, called the temples of the sun and moon; without, and on opposite sides, were two rows of stones (now almost gone), placed in winding lines, it may be, in imitation of a serpent; but the whole taken together, rather gives the idea of an imitation of the globe with wings, usually placed as an emblem of eternity over the portals of Egyptian temples.

If, then, a resemblance to what is known to be Egyptian can be observed in the plan of any of these constructions, the additional circumstance that one of them is found still bearing an Egyptian appellation, is a fact which, taken in combination with the other, is not unworthy of consideration. It is to be presumed that those who raised the stones left the name, but who were they? "The far East" would surely be too distant a point to bring them from.

My inquiry as to the Druids was simply this—What ancient author (Greek or Latin) mentions the erection by them of temples of unhewn stone, or the worshipping of stones, no such at present occurring to me; and the practice, if it were theirs, being sufficiently remarkable to have attracted notice and observation? I was really asking for information, and in reply am referred to Toland, Huddlestone, and Higgins, and the authorities there quoted; and informed in the very next sentence that "it is a mistake to say that Cæsar notices the *origin* of Druidism." His words are these,—

"Disciplina in Britannia reperta, atque inde in Galliam translata esse existimatur: et nunc, qui diligentius eam rem cognoscere volunt, plerunque illuc, discendi causâ, proficiscuntur."—vi. 13.

How any man with this passage before him (and the most important words of it were quoted in my last letter), provided only that he can construe it, can assert it to be a mistake to say that Cæsar notices the origin of Druidism, is to me inconceivable.

I will not bring up the ghost of Divitianes from the repose to which you have consigned him in your errata, further than to say, it puzzled me to imagine who he could possibly be; nor enter upon the etymology of the word Druid, having never hitherto written a syllable about it. Enough has been said, I think, Mr. Editor, to show that we all can make mistakes—"Cædimus, inque vicem præbemus crura sagittis"—but even had I fallen into some gross error, had I been in reality what my signature implies, "Little John Nobody, who dare not speak," your correspondent should not, as it seems to my mind, have attempted to correct me in the manner he has done. Flat contradiction, and positive assertion, as we have had occasion to see, prove nothing, and can weigh only with weak and ignorant minds; while it might be expected that literary men, unless they were German critics, should be able to discuss literary subjects with temper and moderation.

"—— Ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros."

is as true now as in times past. Whether in the points which have been under discussion between us, J. S. s. or myself is right, there doubtless will be found amongst the number of your readers better scholars than either of us, who will be able to judge.

Ovtis.

PHOTOGRAPHIC CORRESPONDENCE.

The Electricity of Gutta Percha Films: Charles A. Long.—I must apologize for troubling you in so trivial a matter, but while experimenting with the gutta percha film, produced in my process for the preservation of the sensitiveness of the collodion plate, I have been frequently annoyed by the electrical condition of the coating, after it has been dried and placed between folds of paper in the portfolio. It is perfectly astonishing how easily the electricity is excited, and equally so with what tenacity it adheres to the surfaces of the film; the mere friction of the hand, in the act of smoothing the negative, being quite sufficient to develope a high charge, which renders it impossible to handle the picture with anything like safety. And as I think it quite possible that others interested in the matter may be inconvenienced from the same cause, I venture to prepare a remedy both simple and perfect. It is this: instead of placing the picture, when dry, between folds of paper, enclose it between leaves of *tinfoil;* which, from its power of conduction, will carry off any electricity that may be excited by rubbing or handling the film, as soon as it is developed.

Charles A. Long.

153. Fleet Street.

Replies to Minor Queries.

Arms of Lord of Blaencych (Vol. xii., p. 383.).—A possible source of information occurs to me in the MS. (No. 1441.), Harleian Collection; where, in folios 14—39., he will find the arms of the progenitors of many noble Welsh families.

Will you allow me to take this opportunity of mentioning that I am about to publish a Catalogue of Arms borne by, or ascribed to, the Bishops of England and Wales? Though my collections are very abundant, any information which I might obtain from your heraldic correspondents on this subject will be always gratefully received.

W. K. R. Bedford.

Sutton Coldfield.

Wine for Easter Communion (Vol. xii., p. 363.). — Mr. Denton, himself not the last ritualist of the day, after noticing in the "Rolls of Yarrow and Monk-Wearmouth" such entries as these, "In vino empto pro communione parochianorum ad Pascha;" "In vino empto pro communione parochianorum et missis et aliis temporibus;" "In vino pro celebratione missarum communione ad pascha," &c., says:

"I should be glad to know what this 'celebratio' and 'communio' of the parishioners could be. The quantity of the wine, and the precise words of the record, seem to make it clear that this was a communion in which the parishioners received under both kinds. I should be glad if some of your learned ritualists would throw some light on this subject."

For a long time before these entries, the discipline of the Latin Church was for the laity to receive under one kind only; and the wine spoken of here for the parishioners' communion, was what was given each one of them to drink, without its being blessed, after they had taken the communion in one kind. The expressions "pro celebratione missarum (pro)missis" in the above entries, show that a part of the wine had been used for saying mass. This usage of giving unconsecrated wine to the people after their communion, has been fully gone into by Dr. Rock, vol. iii. part II. p. 169. of his *Church of our Fathers*, wherein Mr. Denton will find enough to satisfy his inquiries, and whence the student of English mediæval antiquities may draw answers to many of those questions asked, in the pages of "N. & Q.," about the olden ritual and church usages of this country. Old England.

The practice of receiving the Holy Communion under one kind only did not begin till the twelfth century, though the sick, and occasionally others, were so communicated from the commencement of the Christian Church. It was not indeed made imperative till the Council of Constance, in 1414. Therefore the practice of receiving under both kinds may have been retained in some parts of England as late as the fourteenth century. In the last entry quoted by Wm. Denton, the word "Celebracio" means the celebration of Mass. Much of the wine must have been used for the daily Masses. It must also be noted that when the discipline of receiving under both kinds was discontinued, it was still the custom, in many places, to give unconsecrated wine to the communicants after receiving. This custom still prevails in many Catholic churches. In a Catholic Manual, printed in 1706, I find this direction to the acolyth who serves Mass: "After they have received, give them wine." As this occurs in our oldest books, it is probable that the practice was general in England. If so, the quantity of wine in the entries quoted is easily accounted for.

F. C. H.

Voracity of the Hedgehog (Vol. xii., p. 383.). — Having kept several, I can attest that hedgehogs will eat animal food very greedily. I have trained them to eat from my hand pieces of meat. Once I had an amusing proof of their gluttony. I came upon a large hedgehog in a plantation, and heard him, at some distance, sucking up some disgusting garbage with great relish. I took him up and carried him but a short distance to the house, and placed him on the floor of the pantry. But so completely had he gorged himself with his filthy repast, that he died in the night of absolute repletion. F. C. H.

Your correspondent, Alfred Gatty, does not seem to be aware, that the fact of animals eating their young is by no means an unusual occurrence. Tame rabbits, when disturbed by having their young looked at, frequently do it; and there are many instances of sows also doing the same. Therefore, there does not appear anything wonderful in a hedgehog (which can scarcely be considered so harmless an animal as a rabbit, seeing that there are well authenticated accounts of its destroying both rabbits and hares), also eating its young. H. J.

Handsworth.

Many years ago, a hedgehog was placed in one hamper, a wood-pigeon in another, and two starlings in a third; the lid of each hamper was tied down with string, and the hampers were placed in a garden-house, which was securely fastened in the evening. When I entered the garden-house the next morning, I found the strings of all the hampers severed; the starlings and wood-pigeon dead and eaten, feathers alone remaining in their hampers, and the hedgehog alive in the wood-pigeon's hamper. As no other animal could have got into the garden-house, I came to the conclusion that the hedgehog had killed and eaten the birds; but I have stated the facts in order that others may form their own opinion, as I am satisfied that there have been cases in which unjust conclusions have been drawn with reference to the habits of animals, which have led to their unmerited destruction.

C. S. Greaves.

Octave System of Notation (Vol. xii., p. 304.).— In Sir John Leslie's *Philosophy of Arithmetic*, 8vo., Mr. Pitman will find some examples of various systems of notation, including the octave, with references to earlier authorities, as well as other curious speculations; such as formed the recreations of the learned, though whimsical, northern professor. F. S. Q.

Mr. Pitman will find a letter upon this subject in the *Mechanic's Magazine*, No. 1592., p. 128., vol. lx. W. K.

Door Inscriptions (Vol. xii., p. 355.). — Over an arched doorway in Cologne, the legend following the line of arch,

"PAX INTRANTIBVS SALUS EXEVNTIBVS"

in the centre; on the keystone a heart surmounted by a cross, symbolical of Christian hospitality, inscribed with the initials of the "good man of the house." The above truly hospitable greeting, analogous to, but more comprehensive than our own familiar line,

"Welcome the coming, speed the parting guest,"

was sent me a year or two since, by an archæological friend from Germany, who made a "note" of it on the spot, and it now, *mutatis mutandis*, adorns the doorway of my vicarage, with the addition of a scroll over, inscribed —

"Ps. 127., 'NISI DN̄VS.'"

At Montlacute House, Somerset:

"Thro' this wide op'ning gate
None come too early, none return too late."

And over the door on the other front,

"Yours, my friend."

Over the Pension Baumgarten, M. Ruffenacht, 1850:

"INVENI PORTVM SPES ET FORTVNA VALETE,"

but of seventeenth century in date. Continuation,

"Sat me lusistis ludite nunc alios."

BROOKTHORPE.

Over-door Inscription. — In Scotland a clergyman's dwelling is named a *Manse*, a word evidently derived from *maneo*, *mansi*, and denoting literally a *permanent* place of abode; but in marked contrast to this idea, over the door of the Manse of St. Martin's, near Perth, is found inscribed the motto "Nulli certa domus." J. A. PERTHENSIS.

Door Inscription. — The following is on a house in Watergate Street, Chester; and is said to commemorate the escape of a family from the plague: "God's providence is my inheritance." J. Y. (2)

Common-Place Books (Vol. xii., p. 366.). — Locke's method for a common-place book is well known, but an improvement upon it came out about thirty-five years ago, which I have ever since followed with perfect satisfaction. You enter your notes and extracts in your book just as they occur to you, and without any order or connexion in the body of the common-place book. But you so construct your index as to afford the greatest facility of reference and perspicuity of arrangement. This is done by heading each page with a letter of the alphabet, and then dividing the page into six compartments, which are respectively headed *a*, *e*, *i*, *o*, *u*, and *y*. The letter Q must have *u* after it in the heading, thus, Q*u*, and X and Z will not require full pages. Each article is entered in one of these compartments, according to the first vowel in the word, or, if the word begins with a vowel, the second vowel regulates the entry. Thus, *painting* would be entered in the first compartment *a*, under the letter P. The word *architecture* would be entered in the compartment *i*, under the letter A. By this easy method, a thick book, well filled, may be readily arranged, so that any subject may be found in an instant, and all confusion is avoided. F. C. H.

Priests' Hiding-Places (Vol. xii., p. 149.). — Paxhill, near Lindfield, Sussex, was built, I believe, by Dr. Andrew Borde, physician and jester to Henry VIII., and the original "Merry Andrew." It has remained in the possession of the family up to the present time, and has been but little altered. In the ceiling of the ground floor is a large chamber surrounded by a stone bench, which is entered by a trap-door in the floor above; and behind the shutters of the window in one of the upper rooms is a door, opening into a recess in the wall, capable of containing several persons standing upright side by side. As the family is an old Roman Catholic one, these were doubtless hiding-places for recusants.

At Borwick Hall, Lancashire, where the tradition is current that Clarendon resided, and Charles II. stayed, before the battle of Worcester — a perfect specimen of an old English mansion, which is being restored with great taste by George Marton, Esq., its present owner — is a small room once used as a chapel. The recess in the wall, with a wooden altar, and the sacred monogram emblazoned above, yet remain; and adjoining the chapel is a priest's oratory, wainscotted with oak panelling, painted with various devices. In this is a confessional, and a secret door leads into a hidden chamber, evidently used for concealment in dangerous times.

I will not vouch for the strict accuracy of all my statements, as they are founded on hearsay and a very brief inspection; but of the fact of the hidden chambers, and the purpose to which they were applied, I am sure. J. R. M., M.A.

Add, one at Treago, Herefordshire, in the substance of the wall, lighted by a shot-hole, and provided with a sleeping-place and reading-desk. When I saw it, a few years ago, the old woman who showed the fine old fortified mansion, called it "Pope's Hole." W. J. BERNHARD SMITH.

Temple.

The cold Shade of the Aristocracy (Vol. xii., p. 428.). — This phrase first occurs in Sir W. F. P. Napier's *History of the Peninsular War*, and refers to the gallantry of our friendless officers and soldiers who fought and bled for their country, although conscious that they dare not hope for reward, from want of interest with the authorities

at home, fighting, as they did, "under the cold shade of the aristocracy." M. A.

"*Trumpeter unus erat*" (Vol. xii., p. 226.). — It may amuse some of your readers, who take interest in such doggerel as the familiar verses communicated by your correspondent N. B., to be furnished with a Greek version of them, imposed by the great Dr. Vincent (then head master of Westminster) as a punishment on my uncle, when in the sixth form, for playing on a penny trumpet in school:

"Εἷς ἦν σαλπίστης ὃς χίτων' εἶχεν ἐρύθρον,
Καὶ χαλίενδρον εἶχεν, κέρκῳ σύος ἀμφισάρηρον."

The ἀμφισάρηρον is *really* classical. C. W.
Carlton Club.

Sedilia (Vol. xii., pp. 344. 392.). — Your correspondent G. Brindley Ackworth has proposed a question I have for some time contemplated asking. During a long residence in Belgium, I endeavoured to make myself acquainted with the architecture of that country, and with that intention visited, and carefully examined, upwards of five hundred churches. Within this number are included some of the finest buildings in ancient and modern architecture, as well as many of the humblest, and I may add, meanest examples. Taking my early lessons from the rich architecture of England, it was natural I should more particularly search for those details which are only permitted to retain their accustomed places in our remodeled churches.

While thus employed, I sought in vain for a sedilia, fully expecting to find it there, and more fully enriched, with the occupants in such rich habiliments as would have produced a harmonizing wholly forbidden in our own country. Although there disappointed, I returned to pursue the subject a little farther, and, I may here remark, the sedilia, of whatever number of seats, graduated or otherwise, was always terminated at the east end by a piscina; this in turn was again formed of one or more recesses, but I believe one basin alone possessed an orifice for the escape of the waste water. This necessary appendage to an ancient Roman altar is now very rarely to be met with. In my searches three or four were all that I discovered amongst as many thousand altars.

In the church of Meusezhem, near Brussels, is a piscina, formed of two basins, of which one alone is perforated, and is enclosed by a wicket, or half door, richly carved in window-like tracery.

In the church of Drosenbosche is a piscina in excellent preservation, the canopy is cracketed, and the finials similarly enriched at the base of the recess, and on a level with the flooring are two stone basins, both perforated, and in a quarter-foil form, but unusually shallow.

For the existence of a third I must trust to

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memory, but it possessed the singularity of having the basin divided in two equal parts, one half having the usual perforation. These few remarks may assist your correspondent, and I am encouraged to ask the question, Does the sedilia exist in the Netherlands? Henry Daveney.

Books chained in Churches (Vol. xii., p. 312.).— The *motives* which have led to putting books under fetters may sometimes be as curious as the *fact*. In the following, a writer has caught the idea, and happily expressed it; and the lines may not be unworthy of being revived in "N. & Q.":

"*Epigram.*

When I called t'other day on a noble renowned,
In his great marble hall lay the Bible, well bound;
Nor printed by Basket, and bound up in black,
But chained to the floor, like a thief, by the back.
Unacquainted with tone, and your quality airs,
I supposed it intended for family prayers.
His piety pleased, I applauded his zeal,
Yet thought none would venture the Bible to steal;
But judge my surprise when informed of the case,—
He had chained it for fear it would fly in his face!"

Cumberland Journal, Oct. 27. 1798.
G. N.

In St. Chad's Church, Hanmer, Flintshire, is a copy of Foxe's *Acts and Monuments*, in three volumes. One volume is chained to a desk at the east end of the south aisle, and the other two to a desk at the west end. Archdeacon Weir.

I have seen, in a recent Number of "N. & Q.," an article from one of your correspondents (which has now escaped me) on Bibles chained in churches. This custom was not confined to ecclesiastical edifices, or ecclesiastical works; I can supply, from a note before me, another link in the chain of evidence, as regards a similar practice of securing secular works in places non-ecclesiastical.

The following is an extract quoted from the registers of the parish church of Tavistock, Devon:

"Item. Paide for a chayne and settinge in thereof, for the fastenynge of the Dictionarrie in the Schole Howse, ix^{d}."

Appended to the above is a foot-note, which remarks:

"This is an amusing charge, and shows the scarcity of lexicographic tomes in that day (1588)."

The black-letter, *Acts and Monuments of the Martyrs*, are also spoken of as being similarly attached (in many parish churches), *pro bono publico*, "to a chayne." Erasmus's *Paraphrase on the Gospels* is so secured in Tavistock Church, the original cost of which was fifteen shillings. The date of this parochial document appears thus worded:

"Ffrom the thirde of Maye, in the yere of our Lorde Godd one thousande ffyve hundred flower schore and eight, until the third day of Maye, in the yere of our

Lorde Godd one thousande ffyve hundred ffower score and nyne, that is to weete, for oue whole yere."

In the same register appears the following curious item of military expenditure:

"Receaved of the P'shers (parishioners) of Tavystock, towardes a rate made for the setting fforth of souldyers for the guardynge of the Queen's ma'tie's p'son, and towardes the mayntenaunce of the Church this yere, as appeareth by a book of p'ticulars thereof, xxx^{li} x^{s} iv^{d}."

Mustering expenses, incurred by the nation in the great Armada year. F. Phillott.

Copying Ink (Vol. xi., p. 47.). — I would recommend Sob to try Lyon's copying ink; it is fluid, and copies perfectly; the only fault is that it is pale green at first, but soon changes to a good black. I believe it is made with honey instead of sugar, and does not therefore clog the pen, while it copies equally well. C. H.

Leeds.

Ancient Ink (Vol. xii., p. 352.). — Will J. R. pardon me for reminding him of his quasi promise respecting "various receipts for ink-making of an early date"? I feel confident that I am not the only reader of "N. & Q." anxious for his communication. V. V.

Gillingham, Norfolk (Vol. xii., p. 383.). — This place is on the river Waveney, a marsh about a mile wide, separating the village from the present course of the river. Although prettily undulated, there is nothing now to produce a "roaring or howling." But the tide still runs up the river to Gillingham, and if in Saxon times it were an estuary, the waves may have made sufficient roaring for the etymology. The adjoining parish to Gillingham is Geldeston, colloquially called, and sometimes formerly spelt, Gelston. No other place in Norfolk or Suffolk begins with "Gil" or "Gel."

Gillingham formerly had four churches; of two there are no remains, of the third the ruins are covered with ivy. The fourth, whose churchyard is only separated from the ruins by a carriage-drive, is a very curious Norman building, admirably described and illustrated by the Rev. J. H. Petit in the *Journal of Arch. Inst.* E. G. R.

"*The heart may break*," *&c.* (Vol. xi., p. 105.). — Your correspondent F. M. E. will find in *Childe Harold*, canto iii. stanza xxxii.:

"*And thus* the heart will break, yet brokenly live on."

C. H.

Leeds.

John Cleveland (Vol. xii., p. 47.). — Since making the inquiry, the following book has been put into my hands:

"The Works of Mr. John Cleveland, containing his Poems, Orations, Epistles, collected into one volume, with the Life of the Author. London, printed by R. Holt, for Obadiah Blagrave, at the Bear and Star, over against the Little North Door in St. Paul's Churchyard, 1687."

This edition is not noticed in the answer, neither is it said for what offence he was incarcerated in Yarmouth Gaol, or by what authority. C. J. P.

Great Yarmouth.

[Our correspondent has not consulted Kippis's *Biographia Britannica*, to which we referred him, where he will find, that Cleaveland, in 1655, was seized at Norwich as "a person of great abilities, adverse and dangerous to the reigning government." The heads of his examination, preserved in Thurloe's *State Papers*, 1742, vol. iv. p. 185., are quoted by Kippis.]

Roman Stations and Roads (Vol. xi., p. 146.). — Mimmi will find Newton's map of Roman and British Yorkshire furnish what he wants so far as that county is concerned. C. H.

Leeds.

Major André (*antè passim*). — Many observations, I believe, occur in your former volumes respecting the family of poor Major André. Are you aware that his relations lived at the Manor House, opposite Brook House, Clapton Gate, and are buried in Hackney Churchyard, where their tombs may be seen near the old tower? The major's father was, I believe, the last of the name who inhabited the mansion, which is now a school.

Arthur Bowes.

Upper Clapton.

Courtney Family (Vol. xi., p. 450.). — See "Genealogy of the Family of Courtenay," by the Rev. George Oliver, D.D., and Mr. Pitman Jones, *Arch. Journal*, No. 40., Dec., 1853.

Pitman Jones.

Exeter.

Works on the Reality of the Devil (Vol. xi., pp. 12. 55.). — I have a pamphlet entitled:

"Der Teufelein des Achtzehnten Jahrhunderts letzen Akt, worin des Emmanuel Swedenborgs demutiges Danksagungschreibens kurzlich beautwortet wird. Von M. W. Kindleben, pp. 96. Frankfort a/m 1780."

Kindleben maintains the personality of Satan. I cannot find the book which he answers among Swedenborg's *Works*, and shall be glad to be directed to it; and to another, which he quotes with approbation, *Traume eines Geistersehers*, but whose author he describes only as "Der Philosoph von Mietau." W. W. H.

Last of the Palæologi (Vol. xi., p. 312.). — See Lyson's *Cornwall*, p. 172., and *Chambers's Edinburgh Journal*, part xcvii. p. 24., January, 1852. The leaden coffin of Ferdinando was opened on 3rd May, 1844, and exhibited a skeleton of prodigious size, embedded in quicklime. Græco more.

Pitman Jones.

Exeter.

Double Christian Names (Vol. xii., p. 394.). — Has your correspondent Mr. Denton any special reason for supposing Benetson and De Newton, in the passages produced by him from the *Testamenta Eboracensia*, to have been really Christian names? If so, the instances are more singular than if they be only examples of double surnames. Double surnames are common enough in the older records, and surnames may be found not unfrequently holding the place of Christian names, followed by local or other descriptive titles. But I should doubt whether local names, or patronymicks (properly so called), were in early times given at baptism.

A fair sample of double surnames is to be seen among the founders of Kirkstall Abbey in the family of Samson, which family seems ultimately to have lost its original surname in the various local names which its several branches assumed, viz. Farnelay, Wridlesford, Allerton, Pudsey, &c. Thus the heading of art. xxxvi. of the "Kirkstall Charters" (*Monasticon*, v. 542.) runs, "Carta Walteri filii *Adæ de Puddesay*," &c., whereas the donor, in the body of the charter, describes himself as "Walterus filius *Adæ Samson* de Puddesay." Still Mr. Denton's instances are curious, on account of the *situation* of the descriptive names. Has Mr. M. A. Lower ever completed his *Dictionary of Surnames?* S. J. B.

"*Philamour and Philamena*" (Vol. xii., p. 366.). — I have in my possession a copy of this interesting pamphlet, which formerly belonged to that celebrated antiquary the late Charles Kirkpatrick Sharpe (editor of *Laws Memorialls*, Kirkton's *Church History*, &c.), upon the fly-leaf of which I find he has written the following note:

"This pamphlet was printed after the barbarous murder of Mrs. Dalrymple, wife of Captain William Dalrymple, son of Sir Hew, first Baronet of North Berwick. She was murdered in her own house in Cavendish Square, London, on March 25, 1746, by the foot-boy (Matthew Henderson), having received upwards of forty wounds. See his trial in the *Annals of Newgate*. He was hanged at the end of Oxford Street. There is an account of this affair in Miss Cathcart's Letters to Sir John Houston, printed in the Houston case."

He appears, however, not to have known who was the author thereof. J. A. S.

Edinburgh.

The Sarmati (Vol. xii., p. 394.). — In answer to your correspondent D. S. (who apparently casts a doubt on my correctness, for the purpose of introducing a school epigram), I beg to state, that the proverb, "Græca fides nulla fides," was quite as common among the Romans (though perhaps not so in English schools) as "Punica fides," &c. Thus, Plautus uses the expression, "Græcâ fide mercari," to buy on *no trust*, viz. for ready money. A. G.

No. 320.]

Sultan Krim Gherry (Vol. xi. *passim*; Vol. xii., p. 410.). — In the *Gentleman's Magazine* for this month occurs the following notice of the deaths of two of the sultan's daughters:

"June. At Simpheropol, in the Crimea, Baroness Alexandrina Gersdorf, eldest daughter of his Highness the late Sultan Katté Ghery Krim Ghery: and a week afterwards at Ekaterinoslav, in the Crimea, her sister Margaret Anne, second daughter of the Sultan, and wife of Thomas Upton, Esq. The mother of these ladies was formerly Miss Anne Neilson of Edinburgh, who became the wife of the Sultan of the Crimea, when he visited Edinburgh about thirty years ago."

E. H. A.

A sleeveless Errand (Vol. xii. p. 58.). — If the conjecture hazarded by Mr. Singer, as to the meaning of this phrase, be adopted, what can be said about that of a *bootless errand*, which, if I mistake not, was equally popular? G. A. C.

Green Rose (Vol. xii., p. 371.).—A lady, who is now on a visit to us, tells me that she saw a green rose at a horticultural show at Bury St. Edmunds in May last. E. H. A.

"*Lay of Gascoyne*" (Vol. xii., p. 406.). — Mr. Gantillon will find this Lay in vol. xxxv. of the *Law Magazine*. C. S. Greaves.

Miscellaneous.

NOTES ON BOOKS, ETC.

When George Herbert bade the world

"Think when the bells do chime,
'Tis angels' music."

he little dreamed how those few solemn words would one day form, as it were, the key-note to an outpouring of the melody of sacred verse, which would have bathed his own gentle spirit in delight. Yet so it is. They seem to have suggested to the editor of *Sabbath Bells chimed by the Poets*, the idea of his very excellent selection from the English Poets, who have made the Sabbath and its observances the burden of their songs. The notion is a most happy one, and has been happily executed. The designs of Mr. Birket Foster are excellent, thoroughly English, and have been printed in colours in a marvellous manner. So that what with the excellence of the selection, and the beauty of the pictures, *Sabbath Bells chimed by the Poets* will be an acceptable Christmas Book to all who love good poetry tastefully illustrated.

We do not know how, with our limited space, we can better describe Dr. Bosworth's last contribution to Anglo-Saxon literature, than by transcribing its ample title-page, which is as follows: *A Description of Europe, and the Voyages of Ohthere and Wulfstan, written in Anglo-Saxon by King Alfred the Great, containing a fac-simile Copy of the whole Anglo-Saxon Text from the Cotton MS., and also from the First Part of the Lauderdale MS. — A Printed Anglo-Saxon Text based upon these MSS., and an English Translation and Notes.* By the Rev. Joseph Bosworth, D.D., F.R.S., &c. The work, as all Anglo-Saxon students are aware, forms a portion of Alfred's Translation of Orosius; but when we tell them that the whole of this portion has been reproduced in fac-simile with most ex-

traordinary fidelity by Messrs. Nethercliff and Son, and occupies no less than sixteen large quarto pages, that the text of the two MSS. has been carefully collated, and the whole illustrated with great learning by Dr. Bosworth, we have said enough to show the great value and importance of this new monument to the patriotism and learning of Alfred the Great.

It seems to be the peculiar vocation of Parker of Oxford to furnish Manuals carefully compiled, handsomely printed, and beautifully illustrated, for the especial use of archæological students. To the list of publications of this character, already issued by him, we have now to add *Ancient Armour and Weapons in Europe, from the Iron Period of the Northern Nations to the End of the Thirteenth Century, with Illustrations from Contemporary Monuments.* By John Hewitt. The volume seems to be a worthy addition to the series to which it may be said to belong, and, as such, will find a welcome resting-place on the bookshelves of many an archæologist.

Among the various books waiting for our notice, is one *New Zealand and its Inhabitants, &c.*, by the Rev. Richard Taylor, F.G.S., in which will be found a banquet suited to the taste of all classes of readers. In the chapters on the customs, mythology, songs, proverbs, and folk lore, a rich and dainty repast is provided for the curious in these matters; whilst the linguist, geologist, naturalist, ornithologist, and the man of commerce, will also here find something gratifying to their respective tastes. And even good Izaak Walton, who so loved and admired the orthodoxy of George Herbert and Richard Hooker, would willingly pardon what he would conceive the equivocal churchmanship of the author, for the pleasure afforded to the piscatorial brotherhood, in his delineations of the beauties of nature, the verdant banks of rivers, and the well-described account of the finny tribes in this part of our beautiful planet. The work is, moreover, a beautiful specimen of typographic and pictorial art; for it contains a map of New Zealand, sixty-six engravings and vignettes, seven coloured plates; and, though last, not least, a copious Index. It will, therefore, be a welcome Christmas Present not only to all who are immediately connected with New Zealand, but to all interested in the history of one of our most important colonies.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Nordheimer's Hebrew Grammar.
Plutarch's Lives and Philosophical Works. Reiske, Hutten, or any other Edition.
Essay on the Stage: or the Art of Acting. A Poem. 8vo. Edinburgh, 1751.
The Annual Register. 1837 to 1851.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Spiritual Use of a Garden of Fruit Trees. By Ralph Austen. 1653. Second Edition, 1657.
The Six Princesses of Babylon. 12mo.
Rhind's History of the Vegetable Kingdom. Blackie.
Inchbald's British Theatre Complete.

Wanted by *Mr. Hiscoke*, Bookseller, Richmond, Surrey.

Quarterly Review. Nos. 79, 80, 83, 85, 86, 87, 88, 89, 90, 91, 92, 93, 119, 120, 130, 133, 135, 136, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 184, 185, 186, 187, 188, 190.

Wanted by *H. Martin*, Bookseller, Halifax.

Atthill's Church of Middleham. (Camden Society.)
Jewel's Works. The 4to. portion, uncut. (Parker Society Edition.)

Wanted by *Rev. Canon Kersley*, the Deanery, Middleham.

The Holy or Passion Week before Easter; in Meditations, Ejaculations and Prayers upon the last sufferings of our Saviour Jesus Christ. By the author of the "Old Week's Preparation." Samuel Reble. London.
S. Barradii, Commentaria in quatuor Sanita Evangelia. The whole or any odd Volumes.
Collier's Ecclesiastical History. Vol. II. Folio Edition.
The Christian Remembrancer. No. 85., for July, 1851.

Wanted by *Rev. W. Fraser, B.C.L.*, Alton Vicarage, Cheadle, Staffordshire.

Rules for the Compilation of the Catalogue [of Printed Books in the British Museum] — the separate impression.
Parliamentary Papers, viz. the Annual Accounts of the British Museum, 1841 to 1844, both inclusive.
Estimates, Civil Services — Education, Science, and Art, for the year ending March 31, 1851.
Report from the Board of Works of the New Palace of Westminster. Session 1834-5. No. 333.

Wanted by *Bolton Corney*, Barnes, Surrey.

Franklin's Shooting Disasters. Cambridge, 1813.
Chesterfield's Letters. Vol. III. 5th Edition. (4 Vols. Dodsley, 1774.)
Crabbe's Poems. Vol. V. (8 Vols. 12mo. 1838.)
Hare's Mission of the Comforter. Vol. I. (2 Vols. 1846.)
Southey's Works. Vol. III. (10 Vols. 12mo. 1838.)
Southey's Colloquies. Vol. I. (2 Vols. 1829.)
Sterne's Works. Vol. I. (4 Vols. Sharpe. 1819.)

Wanted by *E. Johnson*, Bookseller, Cambridge.

Grose's Antiquities of England and Wales. 8 Vols. 4to. Vol. I.

Wanted by *Thos. Wilson*, New and Second-hand Bookseller, &c., 83. Mill Street, Macclesfield, Cheshire.

The Gentleman's Magazine for 1800. Either bound or in parts.

Wanted by *G. B. Webb*, 6. Southampton Street, Covent Garden.

Miller's (George, D.D.) Two Letters to Dr. Pusey. 8vo. Lond. 1840-1.
The Book of Common Prayer. 12mo. Barker. Lond. 1631.
Worcester's (Marquis of) Century of Inventions. The original Edition, or a reprint.
Eachard's (Laurence) Exact Description of Ireland. 18mo. Lond. 1691.
Derrick's (Samuel) Letters from Leverpoole, Chester, Corke, Killarney, Dublin, &c. 2 Vols. 12mo. Lond. 1767.
Alphabet Irlandais, précédé d'une Notice Historique, Littéraire et Typographique, par J. J. Marcel. 8vo. Paris, Nivose an XII.
The Montgomery Manuscripts. 12mo. Belfast, 1830.

Wanted by *Rev. B. H. Blacker*, 11. Pembroke Road, Dublin.

Notices to Correspondents.

Want of space has compelled us to omit many interesting articles which are in type. Our Volume being about to close, we are, it will be seen, just now giving precedence to Replies.

Waverley Novels. *We regret that* Mr. Fitz-Patrick *should feel we do him injustice in closing this subject before admitting his reply. His silence in our columns will not, we trust, after our explanation, be misconstrued. There can be little doubt that the pamphlet which he is preparing on this question will receive the attention of all who are of opinion that the subject is one deserving of further investigation.*

Queensbury. *Cunningham, in his* Hand Book of London, p. 61., *under Bond Street, says, "L. Sterne died March 18th, 1766, at the 'silk-bag-shop' (No. 41., now a cheesemonger's), on the west side."*

E. C. H. *The two articles on* Book-worms, *printed in the present No., were in type before we received your "present of game."*

R. J. *The Rev. H. Creswell, Vicar of Creech, died in* 1849.

Replies to other Correspondents in our next.

R. D. Webb; G. E. R. (Kidderminster); Stylites; Meton. *We have letters for these Correspondents. How shall we forward them?*

Errata. — Vol. xii., p. 428. col. 2. l. 13., *for* "Senensis," *read* "Sienna;" p. 446. col. 2. l. ult., *for* "Cantuariensis," *read* "Cantuarensi;" p. 447. col. 1. l. 1., *for* "Eboracensis," *read* "Eboracensi; l. 17., *for* "reliqueæ," *read* "reliquæ."

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In one of the earlier numbers of "N. & Q." I recollect, though I cannot at present refer to it, an inquiry respecting a publication containing an account of the parish of Aberystruth in the above county. A mutilated copy of it has fallen in my way; and for the satisfaction of the inquirer, and of such readers as take an interest in folk lore, I venture to offer a notice of this singular performance, and an extract of some of that part of it which relates to the apparitions and fairies of that country. Whatever may be now the case, they had held there ancient domain in hill and dale, by grove and fountain, from the earliest times to those of the writer, among the natives of Monmouthshire; which, though severed from Wales by act of parliament, remained united to it in popular feeling, and continues such in many respects to this day. The same may be said of the whole of the principality. Omens, witches, apparitions, and fairies have, however, at no period, found a more zealous advocate than the author of this treatise; and the serious and conscientious manner in which, after the school of Baxter and Cotton Mather, he supports his reasonings in their behalf by proofs from Scripture, shows how deeply the belief of all traditions and relations of this kind had taken root in his confiding mind; and how honestly he endeavoured to employ what he himself believed, in the refutation of infidelity, and confirmation of religion among his own countrymen: for he appears to have been as generous a lover of his country as ever breathed her mountain air.

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In the Preface (p. vi.) he gives this explanation of the origin of his attempt at parochial history, and a defence of the marvellous portion of it:

"I remember, long time, seeing a letter in the *Gentleman's Magazine*, in April, 1755, from a gentleman who desired such accounts from parishes as I have given of the parish of Aberystruth. If this gentleman is now alive, he would be glad to read this account, especially as I can tell him that his letter did in some measure influence me to write it.

"But I am aware of it, if this book comes into the hands of gross unbelievers, the account of apparitions contained in it will be matter of ridicule to them; who, from a certain kind of pride, affectedly run down accounts of apparitions. But is it not an unreasonable kind of unbelief, which belies the testimony and experience of millions of men in the world — and, it may be in Wales, from the first to the last? Most of them under no temptation to deceive with false stories of this nature. Besides, those spirits more properly belong to eternity; yet they are also, in some measure, the subjects of God's providence, which governs the world. Providence hath a two-fold concern with them. On one hand tolerating their appearance and agency in some measure, and on the other hand in restraining and limiting their appearances and evil agencies. These spirits also have a concern with mankind more than being fellow-creatures in the creation; with the wicked, who surely are in alliance with hell, and under Satan's government — who is the God of this world (Eph. ii. 2.). With the people of God they are concern'd as enemies, and in respect of them he is more properly called the Enemy."

His division of the work into chapters is as follows:

"1. Of the Name of the Parish.
2. Of its Boundaries and Limits.
3. Of its Measure and Extent.
4. Of the Parts, Form, and Surface of its Grounds, and Mountains, and Valleys.
5. Of the Rivers, Rivulets, and Waters.
6. The Natural Curiosities and Remarkable Things in the Mountains, Valleys, and Waters.
7. Of the Air.
8. Of the Soil and Product of the Earth, Internal and External.
9. Inferences and several Moral Instructions deduced therefrom.
10. Of the Building, Ordinary and Extraordinary.
11. Of the Pleasant Places in the Parish.
12. Of the Population and Inhabitants.
13. Of Five Remarkable and Extraordinary Things that came to pass in the Parish.
14. Of Apparitions and Agencies of the Fairies, &c.
15. Of Religion in Times Past and Present.

Lastly, Memoirs of Religious Persons of some Note of both Sexes."

These memoirs are very brief, and somewhat after the manner of Melchior Adamus, the biographer of the reformed divines of Germany; but they contain touches of very effective *naïveté*. The chapter which concerns folk lore is, however, perhaps the most curious of the whole production, and sorry I am that it cannot be given entire.

Chap. XIV. p. 68. "Of Apparitions, and Agencies of Spirits in the Parish of Aberystruth."

"The sons of infidelity seem much averse unto, and affect to speak with levity and ridicule of, apparitions, as if they were the posterity and scholars of the ancient Sadducees, against whom the Scripture speaks. But in the name of truth, why is it that these men can give no sober attention to great numbers of honest men, who have their wits about them as well as they; are as far from lying and falsehood as themselves can be, who attest these things; and have no selfish ends to serve by such relations? Why should these men think that because themselves have not seen and experienced such things, that none else have? Would it not be sufficient for them to say, we indeed have no experience of such things, but it may be others have; and since many persons of probity and sense do attest it, it is likely there is something in it, more likely than that there is not; and therefore it will not become us to scoff at such relations. Men of no experience in this case are in no proper condition to confute them, and it becomes them not to attempt to confute matters of fact, of which there are abundant certainties to a sober wit. But nothing will satisfy unreasonable, proud Infidelity.

"In former times, more than at present, there were frequent appearances of the fairies in Wales; I think as much in the parish of Aberystruth as in any other, and more than in some. They are no doubt evil spirits belonging to the kingdom of darkness. They were seen in former times, and heard by some persons or other continually, and sometimes by several persons together at all hours of the night, and all hours of the day. In the night more than in the day, in the morning and evening of the day more than about noon. Abundance of people saw them, and heard their music, which every one said was low and pleasant, but none could ever learn the tune; heard their talking like that of many talking together, but the words seldom heard. But to those who did hear, they seemed to dispute much about future events, and about what they were to do; whence it came to a proverb in the parish concerning disagreeing persons, '*Ni Chydunant hwy mwy na Bendith eu Mammau*,' *i. e.* 'They will no more agree than the fairies.'

"They appeared diverse ways, but their most frequent way of appearing was like dancing-companies with musick, and in the form of funerals. When they appeared like dancing-companies, they were desirous to entice persons into their company, and some were drawn among them and remained among them some time, usually a whole year; as did Edmund William Rees, a man whom I well knew, and was a neighbour, who came back at the year's end, and looked very bad. But either they were not able to give much account of themselves, or they durst not give it, only said they had been dancing, and that the time was short. But there were some others who went with them at night, and returned sometimes at night, and sometimes the next morning; especially those persons who took upon them to cure the hurts received from the fairies, as Charles Hugh of Coed yr Pame, in Langybi parish, and Rissiart Cap Dee, of Aberystruth; for the former of these must certainly converse with them, for how else could he declare the words which his visitors had spoken a day or days before they came to him, to their great surprise and wonder?

"And as for Rissiart Cap Dee, so called because he wore a black cap, it is said of him that when he lodged in some houses to cure those who were hurt by the fairies, he would suddenly rise up in the night, and make a very hasty preparation to go down stairs; which when one person observ'd, he said, 'Go softly, Uncle Richard, least you fall:' he made answer, 'O, here are some to receive me.' But when he was called to one person, who had inadvertently fallen among the fairies, and had been greatly hurt by them, and kept his bed upon it, whose relations had sent for the said Rissiart Cap Dee to cure him; who, when he came up to the sick man's chamber, the sick man took up a pound-weight stone, which was by the bed-side, and threw it at the infernal charmer with all his might, with this saying, 'Thou, old villain, wast one of the worst of them to hurt me!' for he had seen him among them acting his part against him; upon which the old charmer went away muttering some words of malevolence against him. He lived at the foot of Rhyw Coelbren, and there was a large hole in the side of the thatch of his house, thro' which the people believed he went out at night to the fairies, and came in from them at night; but he pretended it was that he might see the stars at night. The house is down long ago. He lived by himself, as did the before-mentioned Charles Hugh, who was very famous in the country for his cures, and knowledge of things at a distance; which he could not possibly know without conversing with evil spirits, who walked the earth to and fro. He is yet said to be an affable, friendly man, and cheerful; 'tis then a pity he should be in alliance with hell, and an agent in the kingdom of darkness.

"I will only give one instance of his knowledge of things at a distance, and of secret things. Henry John Thomas, of the parish of Aberystruth, a relation of mine, an honest man, went with the water of a young woman whom he courted, and was sick, to the said Charles Hugh, who, as soon as he saw Henry John, pleasantly told him, 'Ho! you come with your sweetheart's water to me.' And he told him the very words which they had spoken together in a secret place, and described the place where they spoke. It was the general opinion in times past, when these things were very frequent, that the fairies knew whatever was spoken in the air without the houses, not so much what was spoken in the houses. I suppose they chiefly knew what was spoken in the air at night. It was also said that they rather appeared to an uneven number of persons, to one, three, five, &c.; and oftener to men than to women. Thomas William Edmund, of Havodavel, an honest, pious man, who often saw them, declared that they appeared with one bigger than the rest, going before them in the company.

"But they very often appeared in the form of a funeral before the death of many persons, with a bier and a black cloth, in the midst of a company about it, on every side, before and after it. The instances of this were so numerous, that it is plain, and past all dispute, that they infallibly foreknew the time of men's death: the difficulty is, whence they had this knowledge. It cannot be supposed that either God Himself, or His angels, discovered this to these spirits of darkness. For *the secrets of the Lord are with those that fear Him*, not with His enemies. Psalm xxv. 14. They must therefore have this knowledge from the position of the stars at the time of birth, and their influence, which they perfectly understand beyond what mortal men can do. We have a constant proof of this in the corps candles, whose appearance is an infallible sign that death will follow, and they never fail going the way that the corps will go to be buried, be the way ever so unlikely that it should go through. But to give some instances in Aberystruth Parish."

John Webb.

(To be concluded in our next.)

THE PRINCE'S MASQUE.

I beg to hand you, as appropriate to the present season, an account of the expenses of a masque performed at Court in 1620. The original is one of the Exchequer documents ordered to be destroyed. Perhaps Mr. Collier, Mr. P. Cunningham, or some other of your correspondents versed in dramatic lore, may be able to furnish particulars of the masque for which these expenses were incurred.

Hugh W. Diamond.

Ffor the Prince's Maske.

Tooth Drewer, 1.	£	s.	d.
Item, for fusten to line the tooth drewer's suit, 6 yardes at xij*d.* the yard	00	06	00
For baise for it	00	04	00
For canvis and styffeninge for it	00	03	04
For callycoe to face his dublyt and to line his cassacke	00	05	00
For buttons and sylke and loope leace for his dublyt and cassacke	00	08	00
For a paire of baces for him	00	03	00
For xij yardes of coper leace to leace the trapinges of the hobby horse	00	16	00
For fine buckeram to make the trapinges	00	02	00
	02	07	04

Judgler, 2.			
For fusten to line his suite	00	06	00
For canvis and styffening for it	00	03	04
For baise for it	00	04	00
For buttons and sylke for it	00	01	06
For callycoe to face it and to line the cassacke	00	04	00
For haire to stuffe his hose	00	01	00
For coper fringe for his dublyt	00	02	00
	01	01	10

Prophet, 3.			
For fringe for his robe and cloocke, 7 yardes, at xvj*d.* the yarde	00	09	04
For styffeninge for the ceape	00	00	03
	*00	09	07

Clocke Keeper, 4.			
For fusten to line his breeches	00	03	00
For baise	00	02	08
For furr to edge it, and for the ceap	00	04	00
	00	09	08

Clarke, 5.			
For fusten to line his suite	00	06	00
For baise to line it	00	04	00
For canvis and styffeninge for it	00	03	04
For buttons and sylke for it	00	02	04
For buttons for his gowne	00	06	00
For russett fusten to make the slease of the gowne, and sylke	00	02	00
	01	03	08

For lineinges for his suite	00	06	00
For baise for it	00	04	00
For canvis and styffeninge for it	00	03	04
For buttons and sylke for it	00	01	00
For callycoe to face it	00	01	00
And for the tinder-box man as much, and for the mowse-trap man as much, and for the bellowse mender as much, and for the tincker as much — as hich comes to for these five, at 15*s.* 4*d.* a peece	03	16	08
For leace for the corne cutter's suite	00	07	00
For stuffe for a boot hose tope	00	00	09
For a tincker's budgett	00	04	00
For poyntes and teape	00	02	00
For bandes	00	03	00
For green leace for the tincker's suite	00	02	00
For makeinge them ten suites, and the hobbye horse a suite	06	13	04
	*07	12	01

Ffor the Ffencer.			
A ruffe band and cuffes	01	06	00
A bl' silke wrought waistcoate	03	00	00
A white leather jerkin	00	12	00
A paire of pumpes	00	02	06
	05	00	06

Ffor the Bellowes Mender.			
6 bl' Spanish leather skinns for doublett and hose, att 5*s.*	01	10	00
A paire of bellowes	00	01	00
A budgett	00	04	00
A hammer	00	01	00
A girdle	00	01	00
	01	17	00

Ffor the Tinker.			
4 white leather skinns for a doublett, att 2*s.* 8*d.*	00	10	08
A budgett of rough haire	00	04	00
A kettle	00	03	06
A hammer	00	01	00
A broad leather belt sett with studdes and a great guilt bosse	00	04	00
A girdle	00	01	00
	01	04	02

Ffor the Mouse Trappman.			
6 yardes of copper lace to lace is cloake, att 1*s.* 8*d.*	00	10	00
6 mousetrappes	00	02	06
12 brushes to scoure pottes	00	00	06
A paire of bl' bastians	00	04	00
A leather belt	00	02	00
	00	19	00

Ffor the Jugler.			
4 juglinge cuppes	00	03	00
A sticke	00	00	02
A glasse chaine	00	05	00
A dozen of great meddles †	00	00	06
6 great ringes	00	00	06
A girdle	00	01	00
	00	10	02

Ffor the Cornecutter.			
A bl' leather pouch	00	03	00
A hone	00	00	06
2 knives	00	01	06
	00	05	00

* The adding up of this was at first wrongly made, standing "00*l.* 10*s.* 07*d.*"

* The sum is 12*l.* 4*s.* 1*d.*

† "Counters" was first written.

	£	s.	d.
Ffor the Tinder-box Man.			
For 3 tinder-boxes w^th^ steeles to them -	00	02	06
A leather girdle - - - -	00	01	00
	00	03	06
Ffor the Clocke Keeper.			
A bunch of keeyes - - - -	00	02	00
A bell - - - - -	00	00	06
A sunne diall - - - - -	00	03	00
A girdle - - - - -	00	01	00
	00	06	06
*Ffor the Scribe.**			
A penne and inkehorne - - -	00	00	04
A paire of spectacles - - - -	00	00	10
A paper booke - - - -	00	00	08
A girdle - - - - -	00	01	00
	00	02	10
Ffor the Prophett.			
A paire of sheeres - - - -	00	02	00
A taylor's yard - - - -	00	00	04
	00	02	04
To two porters for goeinge of busines between Westm' and Bl' ffriers - - -	00	02	00
Somma - - - - - -	10	13	00
Paid to Taylor.			
For a curld white haire and a longe beard -	00	06	00
For lyninge to the hose - - -	00	03	00
For makeinge the cop - - -	00	02	00
For silke, rybbon, and makeinge y^e^ hose -	00	06	00
For makeinge the scarfes - - -	00	02	00
Totall som - - - - - -	11	12	00
Y^e^ taylor - - - - -	17	00	10
For vizardes - - - - -	06	10	00
Two ruffes and cuffes for Mr. Bowy and Mr. Paulmer - - - - -	03	10	00
	38	12	10

£	s.	d.
11	12	0
17	0	10
6	10	0
3	10	0
38	12	10

For the Antick Maske at Xmas, 1620.

£	s.	d.
34	10	00
3	10	00
38	00	00

Watsones Bill.

For the antick mask - - £38 12 10.

NORFOLK LEGEND IN STONE.

In the chancel of Wickhampton Church, Norfolk, are the canopied tombs of Sir W. Gerbrygge, or Gerbridge, and his wife. The inscription now is gone, and though still beautiful, the tombs are sadly mutilated; some of the stones, it is said, have been taken to decorate a neighbouring church! The recumbent effigies of the knight and his lady have the hands placed in the attitude of prayer; and in them, till very recently, were small heart-shaped, or, if I recollect aright, oral pieces of stone. When a child, having had an infantine quarrel with my brother, we were taken by our nurse to see these figures; and were informed that they were two brothers named Hampton, who had quarrelled, and fought, and *torn each other's hearts out.* After this Kilkenny-cat proceeding, Divine vengeance turned their bodies to stone; and, with the hearts in their hands, they were placed in the church as a monument of their wickedness. The parish too, which had been the scene of the unnatural conflict, had its name changed; and, from that time, bore the name of Wicked-Hampton, since contracted into Wickhampton. The shields of arms over the tombs were those with which the brothers fought; and the actual locality of the combat is marked by a piece of flint masonry, let into the side of a ditch. This, I have since ascertained, is the boundary of Halvergate and Wickhampton. I need hardly say, that the legend, combined with the due recital of—

> "Let dogs delight
> To bark and bite," &c.,

produced a very salutary effect upon us, and fully convinced us that—

> "Our little hands were never made
> To tear each other's eyes,"

or hearts out. But I always gave the nurse the credit of having invented the story, until, a few years ago, I happened to be in the church, inspecting it, when a nurse-maid took the opportunity of the doors being open to enter with her charge, and recounted the tale, to the no small horror of a little girl and boy who accompanied her, and, by the evidence of their countenances, gave implicit credence to it. Upon inquiry, I found that all the elderly people of the parish were acquainted with the legend, and added, that the subject of dispute was the boundary of the parishes, which respectively belonged to the brothers. And as the one was punished for not interfering, by having the name of Wicked-Hampton given it, so the other, which had been by far the worst in the dispute, had the name of Hell-fire-gate, since corrupted (shall I say?), or changed, into Halvergate, attached to it. The inhabitants of the former parish, naturally wishing to get rid, as far as possible, of their disgraceful name, call it Wickenton or Wickington.

To any ecclesiologist visiting Lowestoft or Yarmouth, I would recommend a visit to this church, which is barely two miles from the Reed-

* "Prophett" was first written.

ham Station. There are some curious frescoes on the walls. One, I imagine, of St. Catharine; and another representing a figure of a man with two greyhounds and a hare. In particular, I would feel obliged to any such visitor who would, through the medium of "N. & Q.," explain to me the use of the quatrefoiled and cruciform holes in the screen. They are cut with too much regularity to have been the work of mischief.

A recent writer in *The Athenæum* controverts the derivation of Bromwych-ham for Birmingham; because, he says, there is no instance of the Saxon termination, *-wic*, having the termination *-ham* annexed to it. Not to mention various Wickhams and Witchams, formerly spelt Wycham, in England, here we seem to have three usual terminations united in one name, Wic-ham-tune."

E. G. R.

FOLK LORE.

Callow Pit.—On the boundary of the parishes of Southwood and Moulton, Norfolk, is a pit called, in the act of parliament for enclosing the parishes, "Callow Pit;" but, by the inhabitants, Caller Pit. Its antiquity is evidenced by the fact, that a hollow tree, evidently of some centuries' growth, is still growing in it. Formerly, it was constantly full of water; but since the extension of drainage, in dry summers, its waters frequently fail. The village tradition states, that an iron chest, filled with gold, is engulfed in Callow Pit. Many years ago, two adventurous men, availing themselves of an unusually low state of the water, determined to obtain the treasure. Having formed a platform of ladders across the pit, they were so far successful, that they inserted a staff through the "ringle" (in plain English, the ring), in the lid of the chest, and bore it up from the waters; and placed the staff on their shoulders, preparatory to bearing off their prize on their temporary bridge. Unluckily, however, one of them triumphantly exclaimed: "We've got it safe, and the Devil himself can't get it from us." Instantly the pit was enveloped in a "roke" (reek, or cloud of steam,) of a strong sulphurous smell; and a black hand and arm—no doubt belonging to the personage thus gratuitously challenged—emerged from the water, and grasped the chest. A terrific struggle ensued: one party tugging to secure, the other to recover, the prize. At last the contest ended by its subject parting, being unable to bear the enormous strain on it. The chest, with the treasure, sank beneath the water, never again to be seen by mortal eye; while the bold adventurers—who had not indeed met with the reward due to their daring—carried off nothing but the "ringle," which they placed on Southwood Church door, which it still serves to close; and where the incredulous may convince himself of the truth of the legend, by beholding it.

A legend, in many particulars agreeing with this, is told of a "silver well" in Shouldham, in West Norfolk. A "headless horseman" still rides at midnight from Callow Pit to a place called Cantley Spong, distant about a mile.

It would be very interesting to ascertain if any former proprietor of Southwood, Cantley, or Moulton, in turbulent times, lost his head, as is not unlikely, and so gave rise to the tradition.

E. G. R.

Naval Folk Lore (Vol. x., p. 26.).—In the autumn of 1853, during a tedious voyage from Rangoon to Calcutta, in the ship "Lahore," the wind was very light and variable. There were a number of camp and other followers on board, who, being extremely anxious for the speedy termination of the voyage, collected amongst themselves a sum of money, and had the same deposited on the main truck, in order to propitiate a favourable and stronger breeze. Such an incident, of course, became the topic of conversation, when one of the officers of the vessel, who had been engaged in the conveyance of Coolies to the Mauritius, mentioned the custom as of frequent occurrence among the natives of India. Perhaps some of your Oriental readers could explain and illustrate this and other cognate customs of the East.

J. S.

Charms: Selections from the "Frogs," a new Translation!—Inquiring of a poor countrywoman for a sick relative, I naturally asked to be informed of the nature of the disorder, and the remedies employed for the patient's restoration: she had been long suffering from a succession of abscesses, the previous cure of which, however, she was evidently unwilling to admit as the result of professional treatment. Notwithstanding that the disorder had assumed so serious and aggravated a form as to render recovery exceedingly questionable, if not hopeless, the poor woman expressed the calmest confidence in her own medical expedients, telling me she knew of a *sartin cure!* The infallible remedy I ascertained to be neither more nor less than the local application of a bag containing legs of sundry frogs, to be worn about the patient's person, the chest, or some other prescribed region, without removal. The maiming of this reptile family was to be restricted to various counties, the contiguity of which would, however, seriously impair, if it did not destroy, the efficacy of the application: whether any particular localities were specified for these experiments in *un*natural science, I do not clearly recollect. I protested strongly against so reckless and cruel a dismemberment of the Batrachian kingdom, but she only insisted the more gravely on the infallibility of her cure. The impression that my informant was herself a bit of a "croaker" (a class

of imaginary martyrs, who usually exhibit the coldest sympathy for real suffering), convinced me that a rigorous impressment of her reptile pensioners would be speedily commenced. I left her contemplating the experiment as an act of "faith," and no doubt its success, too, as a complete triumph of that principle. I confess my ignorance of the origin of, or meaning attached to, so superstitious a notion, —

"Ranarum viscera nunquam inspexi,"

aut crura; but if I may be allowed to append a Query to the above, can any of your correspondents, versed in the *spell*ing, inform me what peculiar significance, or inherent virtue, there is in these *excerpta* of frogs, that a symbol of impurity should be so valued for any sanative or phylacteric quality? Can this be a relic of an ancient superstition, or is it a mere provincial nostrum of modern times? F. Phillott.

Greenock Folk Lore. — The following bits of local folk lore are waiting for record in "N. & Q.":

1. *Fly lucky.* — Amongst our deep sea fishermen there is a most comical idea, that if a fly falls into the glass from which any one has been drinking, or is about to drink, it is considered a sure and true omen of good luck to the drinker, and is always noticed as such by the company. Where can this odd idea have come from, and what can be the meaning of it?

2. *Deaf and Dumb Fortune-tellers.* — It is generally held, by country folk hereabout, that if a fortune be *spae'd* by a person who is deaf and dumb, and written with a stick on the ground, it *must* come true. Consequently such fortune-tellers (forgive the bull) are in high request amongst the lads and lassies. Anon.

Greenock.

Useful Superstitions. — An agricultural friend, in reference to a former communication of mine to "N. & Q." ("Drills presaging Death," Vol. vii. p. 353.), remarked that he wished his labourers believed it; as then, probably, they would be more attentive in using the drill. This has suggested to me the thought, that many omens, so absurdly credited by the superstitious, may have a useful tendency. I will adduce a few examples — not doubting that many others may be contributed to "N. & Q." Have any of my readers remarked how very rarely, considering their fragile nature, looking-glasses are broken. Much of this immunity, beyond doubt, may be attributed to the remarkable fatality attached to such a calamity. If a cat break a looking-glass — and it is well known that cats, somehow, contrive to break four-fifths, at least, of every thing fractured in a family — one of the cats belonging to the house must pay the penalty, with all its nine lives. If a child break one, some one of the children — or if a servant, one of the servants — must die within the year. So implicitly is this believed, that I have heard of a case where a servant gave her mistress a "month's warning," because a fellow-servant had thus damaged a valuable mirror. Looking-glass manufacturers, indeed, but none else, I imagine, may question the utility of this belief. Indeed, what would become of the craft of Messrs. Spode & Copeland, could such a protection be extended to crockery?

A similar capital penalty is attached to leaving a lighted candle or lamp in a room by itself, and allowing it to burn out in utter forgetfulness that it has been so neglected. If, instead of in a room, it be shut up in a closet, the penalty then is almost sure to attach itself to the perpetrator of this careless deed. If he do not die, at least he will have a serious illness, or a severe accident, within a year and a day. Many a devastating fire has, I doubt not, been prevented by this wide-spread belief.

My third instance only enforces good manners. Nothing more surely presages a death in the family, than for a labourer to enter his cottage with a mattock, shovel, or spade (the sexton's implements) on his shoulder. A remarkable case, in illustration of this, has occurred within my knowledge. A man entered his cottage with his spade on his shoulder; and a credulous neighbour forthwith informed him of the ominous consequences of the act, at which he was greatly alarmed. A few days afterwards, he confessed to a fellow-labourer, that on the previous anniversary of that day he had set fire to a neighbour's hovel; detailed the artifices by which he had evaded detection, which were very ingenious, although he was a person of limited intellect; and after inquiring of him whether he thought he would ever be detected and transported, left the barn in which they were both at work, and hanged himself. Perhaps in this case, the omen acting on the morbid state of his mind, may have contributed to its own fulfilment. E. G. R.

Bees at the Mote at Ightham. — At that fine specimen of old domestic architecture, "The Mote," at Ightham, in Kent, a hive of bees have for many years established themselves beneath the flooring of the ancient chapel. On the day of the death of the last proprietress of the Mote, they all disappeared, and, on the same afternoon on which the next occupant (the fair daughter of the devisee) arrived to take possession, the swarm returned to welcome her to her home, and fixed themselves at once in their old quarters. Last winter was, unhappily, too severe for them, and they all perished; but, on the first sunny day in the spring, some of the family roaming among the beautiful deep-wooded dells which surrounded

the Mote, observed a very large swarm of bees sweeping along the gorge, and never checking their flight till they reached the mansion, when they at once fixed themselves in the old quarters beneath the chapel floor, flying straight to the entrance-hole, as if well known and familiar to them. L. B. L.

Sanitary Superstition. — The following scene occurred within this last month at a farm-house in Worcestershire. It is one of the latest passages from the Farce of Folly :

Scene. *The back premises of a Farm-house. Female domestic discovered sitting, and plucking the feathers from a half-killed hen, which is writhing with pain. Enter Mistress; she expresses disgust at the* foul *proceeding.*

Mistress. "Good gracious, girl! how *can* you be so cruel? Why, the hen is'nt dead!"

Domestic. "No, mum! I'm very sorry, mum, but (*as though answering a question*) I was in a hurry to come down, and I *didn't* wash my face this morning."

Mistress (*with rising doubts as to the girl's sanity in reference to her sanitary proceedings*). "Wash your face! whatever does the girl mean? I did not say anything about washing your face; I said (*shouting to her, on the sudden supposition that she may be deaf*) that you were very cruel to pluck a hen that you've only half killed."

Domestic (*placidly*). "Yes, mum. I'll go and wash my face directly."

Mistress (*bothered*). "Wash your face! yes, you dirty slut, it wants washing. But first kill this poor thing, and put it out of its misery."

Domestic (*confidentially*). "I can't mum, 'till I've washed my face."

Mistress (*repressing an inclination to use bad language*). "Why not?"

Domestic (*with the tone of an instructor*). "La, bless me, mum! why, don't you know as you can't kill any living thing, unless you've washed your face first? I'm sure that I tried for full ten minutes to wring this 'en's neck, and I could'nt kill her; and all because I had'nt time to wash my face this morning!"

[*The Mistress administers a homily to the Domestic; the hen is put out of its misery; and the Scene closes upon the Domestic's ablutions.*]

I was told of this same superstition being brought to bear, about thirty years ago, on the killing of pigs. CUTHBERT BEDE, B.A.

Norfolk Folk Lore: "Led Will," or "Will Led" (probably from "Way laid").—When about ten years old, I remember one Winsen, our old washerwoman (whose habit it was to come early on those *waterholie* days, that she might make a long day at the tub), astonishing the servant at breakfast, by relating a circumstance that happened to her that morning. The distance from her house to my father's was about half a mile, and in a meadow, across which the footpath lays, is a hollow place about four feet deep, and ten or twelve yards wide. She stated that each time she attempted to cross this place she was irresistibly, and against her will, prevented by some invisible power; or, as she said, was "Will led," and was obliged to go round another and a longer way.

She did not appear to be stating what she did not fully believe in, as there was really no reason whatever for her using it for any purpose of deception; and I believe such a superstition still exists amongst the illiterate of this county.

Perhaps some of your readers in other counties have heard of a similar belief. RUSTICUS.

Norwich.

The Wren Song in Ireland. — In the first volume of Hall's *Ireland*, will be found an account of the parading the streets of Cork, on St. Stephen's Day annually, by the humbler classes, with holly-boughs dressed with ribands, each holly-bough having a dead wren. The song of the wren-boys, with a musical score, is also given. A similar custom is observed in the town of Youghal; but the words of the *chanson* there are somewhat different. Here is the Youghal version. It may find a nook in your Christmas Number :

"SONG OF THE YOUGHAL WREN-BOYS."

"*Introduction.*

"To Mr. * * * we've brought the wran,
He is the best gentleman in the land:
Put in your hand, pull out your purse,
And give us something for the poor wran!

"*First verse.*

"The wran! the wran! the king of all birds,
St. Stephen's Day was caught in the furze;
Altho' he's little, his family's great —
I pray, young landlady, you'll fill us a treat.

"*Chorus.*

"Sing, overem, overem, droleen;
Sing, overem, overem, droleen;
Sing, overem, overem, chitimicore, hebemegola tambereen.

"*Second verse.*

"If you fill it of the small,
It won't agree with our boys at all;
But if you fill it of the best,
I hope in heaven your soul may rest.

"*Chorus.*

"Sing, overem, overem, droleen, &c.

"*Third verse.*

"It is the wran, as you may see,
'Tis guarded in a holly-tree;
A bunch of ribands by his side,
And the * * * boys to be his guide.

"*Chorus.*

"Sing, overem, overem, droleen;
Sing, overem, overem, droleen;
Sing, overem, overem, chitimicore, hebemegola tambereen."

The asterisks in the first verse denote the place where the name of the individual visited, and from whom a dole is expected, is to come in; and those in the last verse are supplied by the locality

(street, lane, or court) to which the wren-boys themselves belong, being inserted. The boys are generally from ten to fifteen years of age. They commence their visits at eight in the morning, and generally conclude at two or three P. M. The money received is spent the same evening in cakes, apples, nuts, and such-like boyish treats.

SAMUEL HAYMAN, Clk.

Christmas Weather Proverb. — The prognostication of the following weather proverb, current in Kent, is firmly believed:

"Light Christmas, light wheatsheaf.
Dark Christmas, heavy wheatsheaf."

Meaning, that if there be a full moon, as it is this year, about Christmas Day, the next year will have a light harvest. A clerical friend, to whom we are indebted for this communication, adds, "Old W——, now cutting my wood, tells me when he got from church yesterday, he pondered deeply *the* text (not *my* text), 'Light Christmas, light wheatsheaf,' and wondered whether he should be able to fatten a pig, for he never knew the saying to fail, in sixty years' experience."

SWIFT, POPE, BENJAMIN MOTTE, AND MIDDLE TEMPLE GATE.

Being a gate of some position, leading to one of our principal seats of legal learning — a gate, nevertheless, against whose portals certain irreverent laymen (not lawyers) have suggested should be inscribed Dante's memorable lines, from the *Inferno*, "All hope abandon ye who enter here," I have noticed, with some interest, the series of letters which have appeared in the *Gentleman's Magazine* for the several months of February, March, July, September, and October of the present year, addressed by Pope and Swift to Mr. Benjamin Motte, bookseller, at the Middle Temple Gate, in Fleet Street, London, with reference, more particularly, to the forthcoming *Miscellanies in Prose and Verse*, and *Gulliver's Travels*. These letters range in date from 1726 to 1735, and are invariably addressed to Mr. Motte, either at the Middle Temple Gate, or in a few instances, by Pope, at Temple Bar, Fleet Street, London; in fact, the third volume of the *Miscellanies* above mentioned, appeared in 1732, with the imprint, "London: printed by Benj. Motte, at the Middle Temple Gate; and Lawton Gilliver, at Homer's Head, against St. Dunstan's Church, in Fleet Street." Judge then of my surprise at the communication of Mr. C. B. Woodman, dated Edgbaston, Birmingham, appearing in your publication of the 10th instant, wherein, amongst other matters, he says:

"He is requested, for the information of your readers who are interested in literary localities, to state that the house from which issued the works of Swift, &c., is that occupied by Mr. Painter, No. 27. Fleet Street; he further remarks, that in some old title-pages it is mentioned as the Cross Keys, opposite St. Dunstan's Church. The present shop-windows and entrance in Fleet Street were introduced when the premises were afterwards devoted to other purposes; the original entrance was by a door in the adjoining passage; at the head of this passage still stands the house, No. 26. which was formerly the private residence. In this house, Pope, Swift, and the literati of those days were accustomed to visit."

From the fact of your own publication issuing in the immediate locality, you will at once appreciate the suggestion, when I point out how far distant is No. 27. from Middle Temple Gate; whilst opposing evidences, in defiance of Mr. Woodman, go to prove, that from 1726, the date of Swift's first letter to Motte, under the signature R. Sympson, with reference to *Gulliver's Travels*, down to 1735, when their correspondence finally ceased, Mr. Benjamin Motte lived at the Middle Temple Gate. Three years afterwards, as Mr. Woodman points out in your columns, in correction of Nichols's *Literary Anecdotes*, vol. i. p. 213., Mr. Motte died.

Having thus endeavoured to show that Motte, at all events, did not reside at No. 27. Fleet Street, but rather at the Middle Temple Gate, let me next venture to correct the assertion of Mr. Woodman, that No. 27. was the original Cross Keys, in Fleet Street, as stated by him. In doing so, I purposely refrain, as before, from relying on any "grey-beard reminiscences" I may be presumed to possess, as a gate (to use legal phraseology) "of many years' standing;" because it is a question in which, in a literary point of view, I have a maternal interest. On reference, then, to Cunningham's *London*, 1850, p. 188., I find the Cross Keys described as being "between the Temple Gates" (Inner and Middle), at the house now numbered 16., and tenanted by Mr. Groom, pastrycook; here, it appears, lived Bernard Lintot, at all events between the years 1717 and 1736, and here was published by him Pope's translation of Homer.

With regard to the whereabouts of the shop of Benjamin Motte, at the Middle Temple Gate, has it never occurred to Mr. Woodman, that long ago there existed under my very portals, a bookseller's shop, — in later years, I lament to say, degraded from its literary estate to unworthy uses, until, some thirty-five years since, when it had been last tenanted by a tinman and brazier, it was finally removed by the Society of the Middle Temple to widen my approaches? This shop, I believe, I may safely conjecture was Benjamin Motte's, and, when signs were removed, was called No. 6. Fleet Street. I am particular in mentioning this special number, to distinguish it from my neighbour, No. 7., formerly the "Hand and Star," the place of business of Richard Tottel, law

printer to Henry VIII., Edward VI., Mary, and Elizabeth, the printer of the Year-Books, and, in miscellaneous literature, of the translation of Bandello's *Tragicall Historye of Romeus and Juliet*, from which source Shakspeare derived his tragedy. No. 7. was subsequently occupied by Jaggard and Joel Stephens, both eminent law printers, *temp.* James I., Geo. I.–III.; and at the present day (I may perhaps be permitted a word for my neighbours, and remark) it is very legitimately occupied by Messrs. Butterworth, law publishers to Queen Victoria. But I am warned I must have done, — long silence has made me garrulous; but there are times when "even the very stones would speak." My grim neighbour, Temple Bar, armed with a long line of gloomy memories, treasures as its brightest moment its connecting link with Johnson and Goldsmith, in the conversation between them beneath its arches, which has been traditionally handed down. Surely, then, as I have met this aggression on my presumed literary claims to regard, with no fretful grating of a rusty hinge, "to fright the souls of fearful adversaries," but rather, by a well-tempered presentment of the testimonies in my favour, leaving you and such of your readers as feel an interest in the literary reminiscences of the locality to judge between us, I pray, therefore, with you at all events, I may stand excused. The literary history of Fleet Street and its neighbourhood (perhaps the most fertile field existent in London) remains to be written. There are those who are well competent for the task; it would be an interesting and instructive book. Why does not Mr. Cunningham attempt it? — his *Hand Book of London* tells us he has a store of material; I will even venture to presume he has the inclination. Has he the opportunity? I hope that by whomsoever the task is undertaken, my humble claims to note may therein be remembered.

MIDDLE TEMPLE GATE.

CHRISTMAS IN CHESHIRE.

The streets of Chester, and the villages around, are paraded on Christmas Eve by numerous parties of singers; for whom, at many private houses, entertainment is provided in the good old-fashioned style of Cheshire hospitality. The houses of rich and poor are decked for fourteen days with the sacred holly, and its attendant mistletoe; and, under the shade of the latter, many a sly kiss is given or stolen at this privileged season, which would at other times be deemed to be "forbidden fruit." The farmers of Cheshire pass Christmas more gloomily, perhaps, than any other class: for, by an ancient custom, which almost universally prevails, agricultural servants engage themselves from New Year's Eve to Christmas Day; by virtue of which agreement, they leave the families of their employers to shift for themselves for some five or six days, while they resort to the principal towns and keep holiday. On the morning after Christmas Day, hundreds of these farm-servants, male and female (every Jack with his Gill), crowd the streets of Chester, dressed out in their holiday clothes; which, by the way, are sometimes of the most grotesque character, and varied in colours as the brightest rainbow. It is amusing to mix in the throng on such occasions, and to watch these children of "nature unadorned" — their straggling gait, their fanciful apparel — to hear their quaint exclamations, and their outlandish dialects, which few, even educated natives, could understand without a glossary. They have just received their year's wages; and speedily invest great part of it in smock frocks or cotton dresses, plush waistcoats, or woollen shawls, all of the gayest and most showy colours and patterns. It is high carnival then with the small shop and tavern keepers; and to the latter numbers of both sexes resort, and "trip the *heavy* fantastic toe" to the tune of "Haste to the Wedding," and other similarly invigorating strains. An *habitué* of modern ball-rooms, were he to look in upon our country cousins at such moments as these, would be paralysed with astonishment at their spirit-stirring movements: none of your stiff formal quadrille steps for them, theirs are enjoyments of a far livelier turn!

The afternoon service at Chester Cathedral is crowded to excess on Christmas Day by persons anxious to hear its admirable choir, in "For unto us a Child is born," or some other sublime portion of Handel's glorious "Messiah."

T. HUGHES.

Chester.

Minor Notes.

A very extraordinary Phase of Matter. — In Mr. Kemp's *Phasis of Matter*, I read the following surprising announcement:

"The solid part of almost all vegetable oils, and of man, the goose, and other animals, is a white, hard, brittle substance, that melts at 118°. It is called Margarine."

Of course Mr. Kemp knows what he means, and says what he says. It is therefore evident "that the solid part of myself and of every goose" is what he describes.

L–NDL–Y M–RR–Y.

Descendants of John Bunyan. — The following paragraph, under the heading of "Lincoln," is extracted from *The Lincolnshire Chronicle* of November 30, 1855:

"*The Death of Robert Bunyan, Esq.* — Our obituary this day records the death of Mr. Robert Bunyan, a gentleman who, for many years, held the office of coroner for this division of the county, as well as for the city of

Lincoln. Mr. Bunyan was, to a great extent, the architect of his own fortune; and he has died possessed of considerable wealth, and a character for sterling honesty and iron firmness of purpose. It may not be known to many of our readers, that Mr. Bunyan was the last male descendant, in a direct line, from the famous John Bunyan, the author of *The Pilgrim's Progress, &c.* This celebrated man married his first wife, Mary, in 1646, and by her had issue: Thomas, the eldest son, born 1646, died 1718; his eldest son, John, was born 1670, and married in 1692, having issue, Robert, the eldest son, born 1693, married 1713. Robert (1st) had five children: John, the eldest, died soon after birth; and the second son, Robert, was born 1715, and died in 1794. Robert (2nd) had issue: Susannah, born 1743, died 1771; Robert (3rd), born 1745, died 1825; Henry, born 1748, died at Lincoln 1813; John, who died at Nottingham; and Samuel, who died at Wisbech. Robert (3rd) had issue: Elizabeth Bunyan, born 1769, died 1800. Robert (4th), born 1775, and now dead; Susannah, born 1773, died 1839. The late Mr. Bunyan had only one child, Elizabeth; who is the wife of our respected neighbour, T. M. Keyworth, Esq. Our subscribers cannot do better than copy the above pedigree upon the blank leaf of their *Pilgrim's Progress*, as we can vouch for the authenticity of the document."

CUTHBERT BEDE.

[Having always some doubt of the accuracy of genealogical cuttings from newspapers, we submitted the above to John Bunyan's last editor, GEORGE OFFOR, Esq., who has favoured us with the following remarks:—"My worthy friend Mr. Cresswell has made indefatigable exertions to obtain a correct pedigree of the venerable Bunyan. The result of his researches confirms in every respect that given by CUTHBERT BEDE. The late Robert Bunyan, Esq., with whom I had a very friendly and interesting correspondence, possessed a Bible given by the great John Bunyan to his son, with many entries of the births and deaths of his descendants. It has on the fly-leaf the following inscription: 'Chas. Robinson, Welford, co. Notts., a maternal grandson of the Robert Bunyan who was born A.D. 1745, and died at Lincoln, 1825, in the eightieth year of his age. The gift, in 1839, of my uncle Robert Bunyan, of Lincoln, only son of the above, and born A.D. 1775 at Lincoln.' Mr. Robinson died in 1852, and the Bible, with sundry other reliques of the venerable Bunyan, were bought for me, and will, I trust, after my decease, be deposited in some safe museum properly open to the public. The late Mr. R. Bunyan left a daughter, the wife of T. M. Keyworth, Esq., who has three children.—GEORGE OFFOR."]

Parallel Passage. —

"Dog won't eat dog." — *Old Saying.*

". . . . parcit
Cognatis maculis similis fera." — *Juvenal.*

"The hunting tribes of air and earth
Respect the brethren of their birth;
* * * * * *
E'en tiger fell, and sullen bear,
Their likeness and their lineage spare."
Sir Walter Scott's *Rokeby.*

N. L. T.

A lapsed Pun.—Among all the witticisms that were made on the University of London (University College), when it was founded, with reference to the separation of religious and secular education, which so many pronounced an *infidel* principle, I never remember to have seen it remarked—and it is a remark that must be seen and not heard—that the building was in *Giaour* Street. Can any of your readers prove, by reference, that this apparently obvious play on words was ever printed? M.

Queries.

BALLAD OF LORD DERWENTWATER.

Can you or any of your readers give a correct and complete copy of this ballad? I enclose the time also. I learned it some forty-five years ago from an old gentleman, who in his youth, somewhere about 1773, got it by heart from hearing an old washerwoman sing it while she was busy at the wash-tub. It is evidently a contemporary production, and the old woman was doubtless one of the original hearers of the ballad when published soon after 1745, in the rebellion of which year Mr. Ratcliffe (the titular Earl of Derwentwater) took part, and was therefore beheaded. It might form, perhaps, an interesting article in one of your Numbers, if, as I suppose, it is a scarce production. No JACOBITE.

"The king he wrote a love-letter,
And he sealed it up with gold,
And he sent it to Lord Derwentwater,
For to read it if he could.

"The first two lines that he did read,
They made him for to smile;
But the next two lines he looked upon,
Made the tears from his eyes to fall.

"'Oh!' then cried out his lady fair,
As she in child-bed lay,
'Make your will, make your will, Lord Derwentwater,
Before that you go away.'

"'Then here's for thee my lady fair,
. . . . . .
A thousand pounds of beaten gold,
To lead you a lady's life.'

". . . . . .
. . . . his milk-white steed,
The ring dropt from his little finger,*
And his nose it began to bleed.

"He rode, and he rode, and he rode along,
Till he came to Westminster Hall,
Where all the lords of England's court,
A traitor did him call.

"'Oh! why am I a traitor?' said he,
'Indeed I am no such thing,
I have fought the battles valiantly,
Of James †, our noble king.'

"O then stood up an old gray-headed man,
With a poleaxe in his hand;
''Tis your head, 'tis your head, Lord Derwentwater,
'Tis your head that I demand.'

". . . . . .
His eyes with weeping sore,
He laid his head upon the block,
And words spake never more."

* These were evil omens.
† The Pretender.

CHRISTMAS CAROL FORMERLY SUNG AT CHRIST'S HOSPITAL.

Perhaps some of your readers will kindly assist me to complete the following fragment of a Christmas Carol. It used to be sung, fifty years ago, by the boys of Christ's Hospital, but its use has ceased; and it is likely to be forgotten, if not rescued by your valuable drag-net. I have once or twice of late years made inquiry among the present race of Blueeoat Boys, but without finding any knowledge of it whatever. We had an original tune to it also, a tune that varied in some of its parts. I should be happy to send the notes of so mueh as I ean remember to any one who could help me to eomplete the air as well.

"Carol.

1.

"Hail! happy morn, when to the earth did come,
Our Saviour Christ from his most glorious home;
And all the cherubs in the sky did sing,
Loud hallelujah to their Eternal King."

2nd or 3rd.

"The wisc men of the *East a globe* * did spy,
A blazing star in the bright glittering sky;
And well they knew *yet fully did pretend*,†
Christ eame to the earth for some great end."

4th or 5th.

"A far more glorious star, and more serenc,
Than ever mortal eye before had seen,
Did at the birth of this blest babe appear,
To show the Saviour of Mankind was near."

Here follow several forgotten verses.

"Peace flows from Christ, the Prince of Peace,
Peace and its blessedness, still to increase;
The blessings of Immanuel,
. . . . . ."

"Unto the high and lofty One,
Who to eternity reigns alone,
All glory from our songs resound;
As in the heavenly quire,
Let all the earth conspire,
Since his Eternal Son reigns King over Zion — Zion — crown'd!"

An old "Crug."

LEGEND OF THE GOLDEN TABLE, ETC.

On recently examining the painted windows of King's College Chapel, at Cambridge, with a view to publication, I was struck with the resemblanee that one subject bears to a woodcut in the block-book ealled the *Speculum Humanæ Salvationis*. Many other subjeets among these windows appear also to have been suggested by the block-books of the fifteenth eentury, but in this instance the figures and composition have been literally adopted. The subject is "The offering a Golden Table in the Temple of the Sun," and forms one eompartment of the window over the north entrance. Each page of the block-book above referred to, contains two pictures placed side by side, whieh are supposed to possess relation or parallel to one another. Thus "The Resurrection," where Christ leaves the tomb on the third day, is placed by the side of a picture of "Jonah delivered from the Whale." In the *Biblia Pauperum*, another block-book, this illustration is extended by a third subject, in which Samson is seen carrying away the gates of Gaza.

In the *Speculum*, however, only each alternate page contains a subject from the New Testament; the intervening ones are occupied with parallels from the Old Testament, or from pagan history, as "Codrus saerificing himself for the welfare of his eountry," by the side of "Eleazar slaying the elephant."

The immediate subject, however, of the present Query, "The offering of the Golden Table," is made a parallel to the Presentation of the Virgin Mary. As in the paintings by Giotto, Gaddi, and most early Italian masters, the youthful figure of the Virgin is seen ascending the steps of the temple. In this respeet the Cambridge window differs from the old wood-engraving. My present objeet, however, is to obtain information on a point that I have not opportunity to investigate, and submit to others in the hope that some gratification may be connected with the pursuit.

Where does the legend of the Golden Table and the Temple of the Sun come from?

I gather from the text, both of MSS. and the block-book, that two fishermen caught a massive gold table in their net, and having carried it to a neighbouring temple on the eoast, there dedicated it as an offering to the sun.

In one MS., marked Harl. 4996., is a reference to chap. v. of the *Scholastica Historia*, but I do not find the narrative in Petrus Comestor. How the subject eame to be adopted as a parallel to the Presentation of the Virgin, is also remarkable. The following lines from the text beneath the pietures should not be omitted:

"Pulchra Maria est per mensam solis prefigurata,
Quia per eam celestis esca nobis est collata;
Nam ipsa filium Dei Ihesum Christum generavit,
Qui nos suo corpore et sanguine refocillavit.
Benedicta sit ista beatissima mensa,
Per quam collata est nobis esca tam salubris et tam immensa!"

George Scharf, Jun.

1. Torrington Squarc.

* Eastern globe?

† It fully did portend?

Minor Queries.

Westminster Plays. — How long have the seholars on the foundation of Westminster School been in the habit of performing the plays of Terenee exclusively? In a *Life of Barton Booth*,

the celebrated actor, who was educated at Westminster (he was in the fourth form in 1693), it is stated that while there, he distinguished himself by his performance of a character in one of Seneca's tragedies. Can any one versed in the history of Westminster School say what authority there is for this statement? and when any play of Seneca was last performed there? Westmon.

County Magistrates. — I have heard there are two counties in England in which there is not a single clergyman in the commission of the peace. Sussex, I have heard, is one. Can any of your correspondents inform me if this is true with regard to Sussex, and which is the other county?

Geo. E. Frere.

Royden Hall, Diss.

Value of Money in Past Times. — What would 10,000*l.*, in the reign of Queen Elizabeth, be equal to in the present day? Are there any rules or data whereby the value of money in England several centuries ago may be determined? L.

Manchester.

Anti-Mendicity Societies. — Can any of your correspondents inform me in what towns anti-mendicity societies have been established? There is an interesting account of the fiftieth anniversary of the Bath Society in the *Oxford Herald* of Dec. 1., the parent society of all such institutions; and the Archbishop, in his *Records of Creation*, mentions similar societies as in existence in Oxford and Bristol more than forty years ago. These are still in operation, but I do not know of any other exeept one, which was established in Hastings at the beginning of the year, and has been found to answer well, the London Society, and one on a small scale in Brighton. E. M.

Hastings.

Brunet, "Manuel du Libraire," &c. — I was surprised to find, when recently looking into this very useful work, that no mention is made in it of Robert Brown's *Prodromus Floræ Novæ Hollandiæ*, a work which forms an era in the history of botany, and which is now so very rare. It is Baron A. Humboldt, I believe, who styles the author "Botanicorum facile princeps." Can any of your botanical readers state what has become of Morison's *Plantarum Historia Universalis Oxoniensis*, part i., which, it is said, was left by the author in MS., but was never published?

Indagator.

Mainhardt Frederick Darcy. — Dr. Whitaker, in his *History of Richmondshire*, mentions in his Darcy pedigree that Mainhardt Frederick Darcy, eldest son of Robert, third Earl of Holdernesse (who married Frederica, daughter and co-heiress of Meinhardt, Duke of Schomberg), died young, and that Robert Darcy, the second son (born May 18, 1718), succeeded his father in the earldom. No doubt Robert had an elder brother, who died young; but if he had an elder brother of the above names, he must have had two elder brothers, for in the Hornby register is the following entry:

"1716. George Schonbergh, son to Robert, Earl of Holdernes, was born in London, in the parish of St. James, on the fourteenth day of Aprill, and was baptized May 10th."

This entry is confirmed by one in St. James's register, which runs as follows:

"Bap. 1716, May 10, George Schonbergh darcy, of Robert, Earl of Holdernesse and Lady Frederic, born 14 (April)."

Query whether there were two elder sons, or whether Dr. Whitaker made a mistake in the names of the first son? Also query the date of the third earl's marriage with Lady Frederica, daughter of Meinhardt, Duke of Schomberg?

Patonce.

"*Those days were never,*" *&c.* — Can any of your readers tell me where to find the following:

> "Those days were never: airy nothings
> Sat for the picture; and the poet's hand,
> Imparting substance to an empty shade,
> Imposed a gay delirium for a truth.
> Grant it — I still must envy then an age
> That favoured such a dream!"

C. H.

Queen of Bohemia's Jewels. — Is anything known of the Queen of Bohemia (daughter of James I. of Great Britain) having, in her necessities, pawned or sold her jewels and plate? Many years ago, I took a copy from the record of a curious confirmed testament, in which there is an enumeration and description of silver plate and jewels; some of them having the queen's arms, and the ciphers of herself and her unfortunate husband. They belonged to Colonel Alexander Conyngham; the inventory of whose effects are given in by an executor creditor, John Ramsay, agent for the Scottish Burghs. R. R.

Inscriptions in Cardigan Bay. — I make the following extracts from a note to Southey's *Madoc* (vol. ii. p. 160., edit. 1807):

"A large track of fenny country, called Cantrev y Gwaelod, the Lowland Canton, was, about the year 500 inundated by the sea; for Seithenyn, in a fit of drunkenness, let the sea through the dams which secured it. This district, which forms the present Cardigan Bay. . . . There were lately (and, I believe, says Edmund Williams, are still,) to be seen in the sands of this bay, large stones with inscriptions on them; the characters Roman, but the language unknown." — E. Williams's *Poems*.

Do these inscriptions still exist? and if so, can any reader of "N. & Q." furnish a copy? When we remember that the Silures, the ancient inhabitants of those parts, came from Spain, we

cannot doubt that this "unknown language" is the Iberic. It would not therefore be, perhaps, very difficult to explain the inscriptions through the medium of the still-spoken Basque. ANON.

Bear's Liver. — In the Hakluyt Society *Collection of Documents on Spitzbergen and Greenland*, p. 279., there is the following passage:

"And upon this beare we fed some twenty dayes, for shee was very good flesh, and better than our venison. This onely mischance we had with her, that upon the eating of her liver our very skinnes peeled off; for mine owne part, I being sicke before, by eating of that liver, though I lost my skinne, yet recovered I my health upon it."

Is this detrimental or medicinal property of the bear's liver an established fact? Or was this an exceptional case? J. H. A. BONE.

Cleveland, U. S.

Oxy-hydrogen Microscope, &c. — I am desirous of adding, to an oxy-hydrogen microscope, the arrangements for exhibiting opaque objects and the physioscope. Will any of your readers, who are acquainted with the subject, kindly inform me the best means of so doing? C. S. J.

Translator of Madame Dunois's "Court of England." — In 1707, there appeared *Memoirs of the Court of England*, in two parts, by the Countess of Dunois, "now made English." The dedication to Thomas Boucher, Esq., is signed J. C. Who may this be? As Mr. Boucher is a real personage, it is to be presumed that these initials are those of the translator. There is an appendix, called "The Lady's Pacquet broke open," being a collection of letters said to be taken from an English lady. One of these contains a singular account of Beau Wilson, who was killed by Law, afterwards so famous; from which it would seem that Wilson's riches were derived from a lady of high rank at court; probably this is just one of the speculations of the time on the subject, resting on no solid foundation. If the letters published under his name are genuine, his money came from a very different source. J. M. (2.)

Incense. — What are the particulars of the composition of the incense now used in the Church of Rome? Is it necessary that it should be entirely composed of vegetable substances? R. H. S.

Copyright in privately printed Books. — What is the law on this point? Are all works *unpublished* entitled to perpetual copyright, or may they be safely reprinted after the ordinary term has transpired? Can any printed work, however limited the impression, be strictly said to be unpublished? It frequently happens that a successor or executor sells the copies that may be left to a bookseller. Would this constitute publication? V. S.

Minor Queries with Answers.

Inscription in Soham Churchyard, Cambridgeshire. — At the east end of the nave of this church, and on the south side of the chancel, is an upright gravestone with this inscription:

"Anno Domini, 1643.
Ætatis suæ, 125.

Here lieth Doctor Ward, whom
you knew well before;
he was kind to his neighbour,
and good to the poor."

It is inscribed as I have written it, the second, third, and fourth lines do not begin with capital letters. On the other side of the stone is a more recent inscription to a different person. Is anything known of Dr. Ward and his immense age, or is there anything concerning him in the registers of Soham? The stone has a most suspiciously modern look, which may perhaps be partly accounted for if, as the parish clerk assured me, the inscriptions have been recently renewed. E. G. R.

[It is stated in *The Beauties of England and Wales*, vol. ii. p. 150., that the entry in the register concerning this remarkable instance of longevity, being nearly obliterated from age, was re-written by the late vicar, and now stands thus: "March 26, 1640, Doc. John Ward, aged 125. Thomas Wilson, Contestor, Vicar, 1795." But, according to Cole's MS. Cambridge Collections, vol. ix. p. 99. *b*, part of the inscription is obliterated. He says, "When I was at Soham, I overlooked a curious old monument in the churchyard, which Mr. Cockaine was so kind to send me:

"'Anno Dom̃, 1643,
Ætatis suæ 125.

Here lies Dr. Ward, whom you knew well before;
He was kind to his neighbours, good to the poor.
To God, to Prince, Wife, kindred, friend, the poor,
Religious, loyal, true, kind, steadfast, dear,
In zeal, faith, love, blood, amity, and store,
He hath so liv'd, and so deceas'd lies here.'

This Dr. Ward, as tradition says, was a quack doctor, and, as the people conceited, a conjuror. However, it is a curious epitaph, both on account of the whimsicalness of the verses, and the great age of the subject; which puts me in mind of a curious anecdote in relation to this parish, which is, that in 1644 there lived at Soham a man of the age of 150 years, who had been married six times, had had thirty-two children, and very lately carried two combs of peas two furlongs, and eight bushels a quarter of a mile. This particular I had from an old MS. Diary of one Ralph Josceline, vicar of Earls Colne, in Essex. Dr. Ward's monument was repaired in 1764, as Mr. Tyson observed to me."]

Fragment of Solon. — Can any of your correspondents favour me with the fragment of Solon, of which Dodd gives an English translation in his note on the famous passage in *As You Like It*, beginning, "All the world's a stage?" I should also be glad to see Archbishop Markham's imitation of this passage in Latin verse, of which I

have heard much without being able to meet with it. Lio.

[We have not at present sufficient margin to give these extracts *in extenso*; but our correspondent will find them in the following works: The fragment of Solon is preserved in Clemens Alexandrinus, *Opera*, Oxonii, 1715, tom. ii. p. 814.; and in *Solonis Atheniensis Carminum quæ supersunt*. Edente Nicolaus Baehius. Bonn. 1825, p. 64. Dr. Markham's imitation in *Carmina Quadragesimalia*, &c. Auctore Gul. Markham. Edente Rev. F. Wrangham. Privately printed, 1820. p. 10.]

"*Gloria in Excelsis*." — The doxology in the Communion Service of the Church of England (beginning "Glory be to God on high"), and which the rubric directs shall be either "said or sung," is, as far as my knowledge extends, always "said" by the officiating clergy and celebrants, and *not* "sung." Can any of your correspondents inform me of any churches in which it is regularly "sung"? and, if so, where the music may be obtained? Sigma.

[The earliest music to the *Gloria in Excelsis* is that given by Marbeck in his *Boke of Common Praier Noted*. That by Tallis may be considered the next, and is still in use. The hymn has been frequently set to four-part music, and where there are quires there will be no difficulty in finding examples for selection. Several settings are given in Drs. Boyce's and Arnold's *Cathedral Music*. It is sung, we believe, at the Temple Church, Gray's Inn, St. Barnabas, Pimlico, and St. Andrew's, Wells Street, Oxford Street. Consult Jebb on the *Choral Service*.]

Miss Nightingale. — What is the title of the work to which Mr. Jewitt alludes, at p. 22. of his *Stroll to Lea Hurst, the Home of Florence Nightingale?* —

"And ably has she given the world the result of some of her experiences and observations in a well-written work of which she is the authoress."

Your Querist is proud of being able to claim relationship, however distant, with this truly admirable lady through her maternal grandmother (Miss Frances Coope, wife of Will. Smith, Esq., M.P. for Norwich), and is very desirous of perusing what he is sure must possess much interest.

E. H. A.

[We have been informed that the following is the title of the work from the pen of this estimable lady: *The Institution of Kaiserwerth on the Rhine, for the Practical Training of Deaconesses*. London, printed by the Inmates of the Ragged Colonial Training School, 28. St. Ann's Street, Westminster. To be had at Hookham's, Bond Street.]

Burt's "Letters from Scotland." — What evidence is there that *Letters from a Gentleman in the North of Scotland* were written by Burt? Who was Burt, and where is there an account of him? X. O. B.

[The best edition of these *Letters* is the one edited by Mr. Robert Jamieson, enriched with some curious contributions from the pen of Sir Walter Scott. London, 2 vols. 8vo., 1818. The editor states, that "the author of these *Letters* (the genuineness of which has never been questioned in the country where the accuracy of his delineations may best be appreciated) is commonly understood to have been Captain Burt, an officer of engineers, who, about 1730, was sent into Scotland as a contractor, &c." Gough, in his *British Topography*, vol. ii. p. 573., farther informs us, that "some say this was written, or at least revised, by Major Caulfield, fort-major at Fort Augustus, who superintended the finishing of Gen. Wade's military roads through the Highlands, and resided at Inverness, where he afterwards came to an unhappy end. By others it is ascribed to one Burt, a sutler or contractor under Gen. Wade, a poor, illiterate, hireling scribbler, who is reported to have afterwards hanged himself at his lodgings at Charing Cross." It is right to state, that in the copy of Gough before us, there is a duplicate leaf of pp. 573-4., in one of which the passage attributing it to Major Caulfield is omitted.]

Replies.

THE BALLAD OF SIR HUGH.

In Vol. viii., p. 614., six verses of this ballad will be found contributed by myself. In reply to inquiries since made, I have received six verses and a half additional. I copy these from the original MS. of "an old lacemaker, who obliged me with these lines," as my informant says. I have corrected errors of orthography and arrangement. For the sake of the variations I copy the whole:

"It rains, it rains in merry Scotland,
Both little, great and small;
And all the schoolfellows in merry Scotland
Must needs go play at ball.

"They toss'd the ball so high, so high,
With that it came down so low;
They tossed it over the old Jew's gates,
And broke the old Jew's window.

"The old Jew's daughter she came out,
Was clothed all in green.
'Come hither, come hither, you young Sir Hugh,
And feteh your ball again.'

"'I dare not come, nor I will not come,
Without my schoolfellows come all;
For I shall be beaten when I go home
For losing of my ball.'

"She 'tieed him with an apple so red,
And likewise with a fig;
She threw him over the dresser board,
And sticked him like a pig.

"The first came out the thickest of blood,
The second came out so thin,
The third came out the child's heart-blood,
Where'er his life lay in.

"'O spare my life! O spare my life!
O spare my life!' said he:
'If ever I live to be a young man,
I'll do as good chare for thee.

"'I'll do as good chare for thy true love
As ever I did for the King;
I will scour a basin as bright as silver,
To let your heart-blood run in.'

"When eleven o'clock was past and gone,
And all the schoolfellows came home,
Every mother had her own child,
But young Sir Hugh's mother had none.

"She went up Lincoln and down Lincoln,
And all about Lincoln street,
With her small wand in her right hand,
Thinking of her child to meet.

"She went till she came to the old Jew's gate,
She knockéd with the ring;
Who should be so ready as th' old Jew herself
To rise and let her in.

"'What news, fair maid? what news, fair maid?
What news have you brought to me?'
. . . . . .
. . . . . .

"'Have you seen any of my child to-day,
Or any of the rest of my kin?'
'No, I've seen none of your child to-day,
Nor none of the rest of your kin.'"
. . . . . .

I am very anxious to complete this ballad from Northamptonshire; and I again renew my request that some of your correspondents will endeavour to supply what is deficient. The "old lacemaker" would have given more, but she could not. The pure Saxon of this ballad is beautiful. B. H. C.

DR. DODD'S "SERMON ON MALT."

(Vol. xii., p. 383.)

The following version of the story alluded to by your correspondent Y. B. N. J. is to be found in the *Penny Magazine*, vol. i. p. 7. It is given without any authority, but as he may not have the work at hand I give the extract entire:

"*A Quaint Sermon.*

"Mr. Dodd was a minister who lived, many years ago, a few miles from Cambridge; and having several times been preaching against drunkenness, some of the Cambridge scholars (conscience, which is sharper than ten thousand witnesses, being their monitor) were very much offended, and thought he made reflections on them. Some time after, Mr. Dodd was walking towards Cambridge, and met some of the gownsmen, who, as soon as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up, they accosted him with 'Your servant, Sir!' He replied, 'Your servant, gentlemen.' They asked him if he had not been preaching very much against drunkenness of late? He answered in the affirmative. They then told him they had a favour to beg of him, and it was that he would preach a sermon to them *there*, from a text they should choose. He argued that it was an imposition, for a man ought to have some consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow tree which stood by the road side) from the word MALT. He then began: 'Beloved, let me crave your attention. I am a little man — come at a short notice — to preach a short sermon — from a short text — to a thin congregation — in an unworthy pulpit. Beloved, my text is *Malt*. I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters, which I find in my text to be these four — M. A. L. T. M. is moral, A. is allegorical, L. is literal, T. is theological. The moral is to teach you rustics good manners; therefore, M., my masters, A., all of you, L., leave off, T., tippling. The allegorical is, when one thing is spoken of, and another meant. The thing spoken of is malt. The thing meant is the spirit of malt, which you rustics make, M., your meat, A., your apparel, L., your liberty, and T., your trust. The literal is, according to the letters, M., much, A., ale, L., little, T., trust. The theological is, according to the effects it works in some, M., murder; in others, A., adultery; in all, L., looseness of life; and in many, T., treachery. I shall conclude the subject, first, by way of exhortation. M., my masters, A., all of you, L., listen, T., to my text. Second, by way of caution. M., my masters, A., all of you, L., look for, T., the truth. Third, by way of communicating the truth, which is this: a drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the alehouse's benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbour's scoff; a walking swill-bowl; the picture of a beast; the monster of a man!"

It seems very improbable that the *Mr.* Dodd, the author of the above impromptu sermon, should be the *Dr.* Dodd so notorious for his forgeries and death.* ADVENA.

Maidenhead.

If your correspondent wishes to refresh his memory by a reperusal of this quaint sermon, I beg to refer him to the *Penny Magazine*, O. S. vol. i. p. 6. Of its author I am not able to give any particulars; he is there described as "a minister who lived many years ago a few miles from Cambridge," and was a different personage, I should imagine, from the unfortunate minister of the same name.

The mention of this humorous discourse reminds me of a congenial piece of wit, which I extract from *Edinburgh Fugitive Pieces*, by W. Creech, F.R.S., 1815, p. 226.:

"Abridgment of a sermon, which took up an hour in delivering, from these words: — 'Man is born to trouble.'

'My Friends,

'The subject falls naturally to be divided into four heads:

1. Man's entrance into the world.
2. His progress through the world.

[* Two versions of this sermon are preserved in the Sloane MSS., kindly forwarded to us by MR. HOPPER, who states that "neither of them indicates the name of the preacher." The preacher, however, was John Dod, generally styled the Decalogist, from his celebrated *Exposition of the Ten Commandments*, born at Shocklach in Cheshire in 1555; educated at Jesus College, Cambridge, of which he was elected Fellow in 1585. He was successively minister of Hanwell in Oxfordshire, Fenny Drayton in Leicestershire, and Canons Ashby and Fawsley in Northamptonshire; though occasionally silenced for nonconformity at each of them. He died at the advanced age of ninety years, and was buried at Fawsley, Aug. 19, 1645. Fuller characterises him as "by nature a witty, by industry a learned, by grace a godly divine." His life was written by Samuel Clarke, and there is a scarce portrait of him, æt. ninety, with four English verses, engraved by T. Cross. Consult Clarke's *Martyrology*; Fuller's *Worthies* and *Church History*; Neal's *History of the Puritans*; and Baker's *Northamptonshire*, vol. i. p. 388.]

3. His exit from the world; and
4. Practical reflections from what may be said.

First, then:

1. Man came into the world naked and bare,
2. His progress through it is trouble and care,
3. His exit from it, none can tell where,
4. But if he does well here, he'll be well there.

Now I can say no more, my brethren dear,
Should I preach on this subject from this time to next year. Amen.'"

O si sic — plurima! A not incurious chapter, or even volume, might be composed of selected specimens of pulpit eccentricity; such, for instance, as one entitled *The Virgin Mary; preached in St. Mary's College, Oxford, on Lady Day*, 1641, by the learned Thomas Master, B.D., of which an analysis is given in Collet's *Relics of Literature*, p. 391. Such, again, as the persuasive reminder, preached by a curate named *Joseph*, at Dublin Cathedral, by the permission of Swift, before an oblivious great man, *Butler*, Duke of Ormond, from the significant text, "Yet did not the chief *Butler* remember *Joseph*, but forgot him." Then there was the curious specimen of electioneering zeal, preached by a clergyman of the established church, at Bradford, from the text, "Are not two *sparrows* sold for one farthing?" when Mr. Whitbread and Howard the philanthropist were candidates for the representation of that town, in opposition to Sir W. Wake, and a *Mr. Sparrow*; the comforting encouragement to the former pair being deduced: "Fear ye not, therefore, ye are of more value than many *sparrows*." In another sermon which I have seen noticed (I think by a German divine), something like the following enigmatical questions are proposed: Who is it that was *not born*, but *died?* Who was *born*, but did not *die?* Who went through both *birth* and *death*, but knew no corruption? The respective answers being *Adam*, *Enoch*, and *Lot's wife*. Lastly, a curious list might be formed of those eccentric titles, which it became the fashion in the seventeenth century to bestow upon printed sermons, such as *The White Wolfe; Two Sticks made one; Spiritual Salt; The Divine Lanthorn; The Spiritual Nursery Deciphered;* and a host of such like, "quæ nunc perscribere longum est."

WILLIAM BATES.

Birmingham.

Replies to Minor Queries.

"*Oh! go from the window*" (Vol. vi., pp. 75. 112. 153. 227.). — My old father has frequently sung a portion of this ballad in my presence, yet I confess that but little of it is impressed upon my memory. However, that little may, perhaps, serve to supply the *hiatus* which exists in all the versions sent you. A collier's wife had made an assignation with her paramour for an evening when her husband would be in the pit; but it happened, through some cause or other, that he did not go to the pit as expected. The signal was a rap at the window, which being given, the wife, who had the child on her knee, began, —

"The wind is in the west,
And the cuckoo's in his nest,
And the coal-pit is *to-morrow.*
[*Wife nursing*] *Uz, uz, uz, uz.*
[*Rapping continued.*]

"The wind and the rain,
Have driv'n him back again,
And the coal-pit is *to-morrow.*
Uz, uz, uz, uz.
[*Rapping continued.*]

"And is the foo' so fond,
That he cannot understond
That the coal-pit is *to-morrow?*
Uz, uz, uz, uz."

The last verse being given with emphasis, the paramour departed, and further my information goeth not. J. C. G.

Liverpool.

Are the "Souvenirs de la Marquise de Crequy" genuine or spurious (Vol. xii., p. 471.)? — Not only spurious, but one of the most ridiculously impudent forgeries that ever was attempted. The fabricator has formed *his* Marquise de Crequi out of two different ladies — *Anne Lefevre d'Auxy*, born in 1700, and married in 1720, to *James*, Marquis de Crequi, and *Renée Charlotte de Froulay*, born in 1715, married in 1737, to *Charles*, Marquis d'Heymont, who succeeded, later in life, on the death of his great uncle, to the title of Crequi. By running the lives of these two ladies into one, the fabricator invented a *Madame de Crequi*, of above one hundred years old, who had been at the courts of Louis XIV. and of Buonaparte. X. O. B. will find the whole affair unravelled in the *Quarterly Review* for June, 1834.

C.

De Laune (Vol. xii., p. 166.). — Gideon De Laune, the eccentric but munificent apothecary to King James I., had, with two sisters, Mrs. Vancourt and Mrs. Chamberlan, three brothers, viz. Peter De Laune, D.D., Paul De Laune, M.D., and Nathaniel De Laune. The latter had, by his wife Catharine, three sons, Nathaniel, John, and Gideon. John may possibly be the "Jean" inquired for by A. H., of Stoke Newington. If so, Jean's relationship to a William, of Sharsted, would be that of first cousin once removed, deduced as follows: —

The apothecary, Gideon De Laune (who died in 1659, at the age of ninety-one, possessed of extensive property at Sharsted in Kent, at Roxton in Bedfordshire, and also in Virginia and the Bermudas), had, as far as it appears, an only son, Abraham, who married Anne, daughter of Sir Richard Sandys, of Northbourne Court, co. Kent, Knt., and a daughter, Anne, married to Sir

Richard Sprignell of Coppenthorpe, co. York, Bart. Abraham died before his father, and left issue, William, who succeeded to his grandfather's estates, George, second son, Michael, third son, and Gideon, fourth son. Of William I know nothing further; but it is not at all improbable that he received the honour of knighthood, and was the "Sir William" mentioned by A. H. as of Sharsted, &c. George, a London merchant, married to a daughter of Sir Thomas Allen, of Finchley, was, with his pregnant wife and all their family, burnt to death in their house in Lothbury.

A. H. will find a larger account of the De Launcs in the *Gentleman's Magazine* for November, 1847, from which the above sketch is chiefly made. See S. S. XII. 29 PATONCE.

National Education and Reformation (Vol. xii., pp. 244, 374.). — Your correspondent will find in *National Education in Europe*, by Henry Barnard, LL.D., published in Hartford, Conn., U. S., an account of the educational systems of the principal states of Europe. A similar work is announced, by the same author, on the systems of the States of the American Union, but it is not yet published. In the British American provinces, Upper Canada has taken the lead, and has a splendid system of Normal, grammar, and common school education, reports of which, and of education in Lower Canada, and the other provinces (so far as I can obtain copies), I will send in a week or two; and in the mean time would refer MR. WHITAKER to Mr. Tremenheere's *Notes on Public Subjects in the United States and Canada*, and to the Hon. Captain Murray's *Lands of the Slave and the Free*, in which he will find much valuable and correct information.

The Rev. Dr. Ryerson, the educational officer for Upper Canada, and the founder of her educational system, is at present in London or Paris, on business of his department, and will, I am sure, be happy to furnish your correspondent with documents or information on the subject of education in the United States and British provinces.

THOMAS HODGINS.

Toronto.

Curious Custom, &c. (Vol. xii., p. 406.). — The following extract from one of the most amusing autobiographies ever written, seems to show that the curious custom inquired about by MR. GANTILLON, is not peculiar to the purchase of lands, or to Germany or Berkshire, but was used elsewhere by parents on trivial occasions to sharpen their children's wits and memories:

"When I was about five years of age, my father happened to be in a little room in which they had been washing, and where there was a good oak fire burning; with a fiddle in his hand he sang and played near the fire, the weather being exceedingly cold. Looking into the fire, he saw a little animal resembling a lizard, which lived and enjoyed itself in the hottest flames. Instantly perceiving what it was, he called for my sister, and after he had shown us the creature, he gave me a box on the ear. I fell a-crying, while he, soothing me with his caresses, said, 'My dear child, I don't give you that blow for any fault you have committed, but that you may remember that the little lizard which you see in the fire is a salamander — a creature which no one that I have heard of ever beheld before." — *Life of Benvenuto Cellini*, cap. i.

J. R. M., M.A.

The "Right" and "Left" Hand (Vol. xii., p. 404.). — Pending the more valuable explanations of professional men, to whom HERMES addresses his Query on the subject, the following remarks of an obscure writer may appear to merit transcription:

"That men naturally make use of the right (hand), and that the use of the other is a digression or aberration from that way which Nature generally intendeth; though it is preferred before the other in almost all parts of the world, yet, in submission to future information, we are unsatisfied to great dubitation.

"For, did it arise from a constant root in Nature, we might expect the same in other animals, wherein we can discover no complying account.

"Again, were it so, why have they not the same difference in their senses, which we find equal on both sides? As for their dextral activity, it proceeds only from the more use."—*A Memorial for the Learned*, by J. D., 12mo., London, 1686.

Sir Charles Bell discusses this question in his *Bridgwater Treatise*. I have not the volume at hand for reference; but remember that his remarks are to the effect, that a distinction exists not only in the hands and arms, but the whole body; and that the vital force, or constitutional energy, as well as the muscular power, is greater on the right than the left side, which latter is more subject to the attacks of disease. He concludes, therefore, that the preference of the right to the left hand is a provision of Nature for the convenience of man, and the result of some peculiarity of physical conformation.

WILLIAM BATES.

Birmingham.

Lestowye (Vol. xii., p. 428.). — *Estouere*, or, with the article, *l'estouere*, as Du Cange defines the word in his *French Glossary*, is a necessary maintenance, "ce que lui est nécessaire;" and he refers to the latinized word *estoverium*, in his mediæval *Latin Glossary*, which he also interprets as "sustentatio rationabilis." Matthew of Paris employs this antiquated term in the same sense: "Vidua, post mortem mariti, habeat rationabile *estouerium*, *i. e.*, let the widow, after her husband's death, have reasonable sustenance (*Hist.*, 256. 53.). "Vox forensis, pro victu et vestitu (says the glossary prefixed to his *Works*), à Gallico *estouere*, fovere." And this is the probable import of the word in the epitaph quoted by L. A. B. W.; which supposition is strengthened by the context.

CHARLES HOOK.

Churchdown (Vol. xii., p. 341.). — Allow me to correct an inaccuracy in F. S.'s interesting notice of Churchdown above referred to: he says that "outlying hill is of the same formation as the Cotteswold range." This is a geological mistake — the characteristic of Churchdown or Chosen is the *marlstone*, whilst that of the Cotteswold is (in the N. W. portions of the range) principally the inferior oolite. The other outlying hill, Robin's Wood, or Robinhood's, distant about four and a half miles S., singularly analogous in outline to Chosen, is of similar formation, viz. marlstone, though it is capped with a portion of the lower oolite.

COTTESWOLDIENSIS.

"*The lips is parcel of the mouth*:" *Merry Wives of Windsor, Act I. Sc.* 1. (Vol. xii., p. 407.).—The first editor, who changed the word *mouth* to *mind*, was Pope; in which he was followed, without comment, by Theobald, Hanmer, and Warburton, who are the "modern editors" referred to. Heath, in his *Revisal*, attacked the alteration with much severity. The original word was restored to the text by Capell (1769), and does not appear to have been again disturbed; as I find it in Malone's edition (1790), and that of Steevens (1803).

L. A. B. W.

Marcaldi's "Life of Mary Stuart" (Vol. xii., p. 371.).—Mr. H. Foss has had the kindness to inform me, that a copy of Marcaldi's *Life of Mary Queen of Scotland* is in the possession of Mr. Payne, his late partner, deposited at Sotheby's. It was inserted in their Catalogues thus:

"Marcaldi (Francesco) Vita di Maria Regina di Scotia. Inedited MSS. on Paper, very legibly written; it is dated from Siena, 1580. 4to. 4*l.* 4*s.*"

Another copy is also deposited at Sotheby's, under the following title:

"Marcaldi (Franc.), Descrizione del Regno di Scozia, dal 1559 a 1573. In Luca, 1580. MSS. upon Paper. 4to."

I have also to thank Mr. Sneyd for his communication (Vol. xii., p. 415.).

C. S. Greaves.

"*The Four Alls*" (Vol. xii., pp. 185. 292.).—At Park Hall, near Oswestry, Salop, one of the most perfect specimens of those curious old framed mansions, which still adorn that county, is an equally curious old picture—which may be called "The Nine Alls;" such, if my memory serves me, being the number of figures pourtrayed. In addition to the four already mentioned, are a lawyer, with the motto, "I plead for all;" his Satanic majesty, "I catch all;" a courtesan, splendidly apparelled, with a death's head peering from behind a veil or mask, whose words will not bear transferring to your pages; and two others, whose characters, as well as their sentiments, I have forgotten: though I have some vague idea they were a friar and a country squire. I now regret that I did not follow "Capt. Cuttle's" advice, and make a *Note* of it at the time. Should this meet the eye of any of your readers in that part of the country, they would not, perhaps, think it too much trouble to supply the omission.

T. B. B. H.

Dolly Pentraeth (Vol. xii., p. 407.).—Upon the possibility that Mr. Fraser may not have seen a little book, in which the εἴδωλον of this lady is to be found, I beg to transcribe its title:

"Recreations in Rhyme, by a Cornubian, with a Portrait of Dorothy Pentreath, of Mousehall, in Cornwall; the last Person who could converse in the Cornish Language. 8vo. 1834."

As, however, I know nothing of the original, it is possible, that in this "portrait," the engraver may have drawn upon his imagination; instead of having, veritably, as I supposed —

". . . . had a strife
With Nature to outdo the life."

William Bates.

Birmingham.

In answer to a question in your periodical relative to the burial-place of Dolly Pentreath, the last woman who spoke the Cornish language, I beg to inform you, that she was buried in the churchyard of St. Paul, near Penzance, but that there is no epitaph whatever to her memory. The story of the epitaph arose from the following: —

A gentleman, travelling in Cornwall, made inquiries about the old woman, and was informed by a wag, that there was an epitaph in Cornish, and also in English, which he would give him next day. Accordingly, the unfortunate traveller received some lines to the memory of Dolly Pentreath, which had just come from the fertile brain of the wag. The story is now pretty well known.

G. Arthur Festing.

St. John's College, Cambridge.

Sensations in Drowning (Vol. xii., p. 236.). — A few years ago, I had the misfortune to suffer shipwreck upon a distant island, and turning up my MS. journal, I find I have thus recorded my experience:

"How intense and how rapid the thoughts which rush through the mind of the drowning man! Having exceeded the bounds I had set myself for this sketch of a notable passage in my life, I shall not inflict upon you, my dear ——, my sensations in detail while thus hanging between the two worlds, and under the firm persuasion that my days in this were numbered. Suffice it to say that, with the dash of the huge wave that engulphed me, came the vivid consciousness that the ocean rolled over my head, perhaps for ever!

"Of corporeal suffering during the critical moments I have no recollection, but of mental a very distinct one, arising from the sudden presentation to my mental vision, in life-like reality, of dear and almost forgotten faces in mournful attitudes, and past whom I appeared to be flying."

J. O.

"*Nychars*" *or* "*Nickar*" (Vol. xii., p. 10.).—There are certain pools south and east of Arundel, in Sussex, in the parishes of Leominster and Angmering, that are called by the people thereabout, "*nuckar* holes." They are very deep, and considered bottomless; because such strong springs rise in them, that they never require to be, or at least never have been, emptied and cleaned out. A mystery evidently attaches to them amongst the common people, who seem to have a vague notion of their connexion with another bottomless pit, and with the agency supposed to prevail there.

M. (2)

Clergymen wearing Canonicals in Public (Vol. xii., pp. 202. 291.).—I remember, as a boy, seeing the Rev. Dr. Hillcoat, of Queen Square Chapel, Bath, wearing his robes through the streets on Sundays. The Rev. Dr. Routh, I have heard, never by day laid aside his academicals. A friend remembers a visit to Dr. Joseph Warton in his parsonage; that eminent Wykehamist was in the full pomp of gown and cassock, and his wig stood close by on its friendly block, ready for use. A late Rector of Wheathill, as I learn from one of your readers, remembered, seventy-eight years since, the Rector of Whitechurch, Salop, walking about the town in his canonicals. On Sundays I have myself seen clergymen in their robes in the streets of London; and in the country it has not been an uncommon practice to wear them upon that day on the way to church.

MACKENZIE WALCOTT, M.A.

Cutts Family (Vol. xii., p. 353.).—Permit me to correct a mistake made by your correspondent F. FITZ HENRY. The sermon preached by Francis Atterbury (then only Chaplain in Ordinary to His Majesty), 1698, was on the death of the second wife of Lord Cutts, Elizabeth, only daughter of Sir Henry Pickering, second baronet of Whaddon, co. Cambridge, by his first wife, Philadelphia, daughter of Sir George Downing, Bart. Lady Cutts died in 1697, aged eighteen, without issue. The first wife of Lord Cutts was a sister of Sir George Treby; the third a daughter of —— Clarke, widow of Will Morley, eldest son of Colonel Herbert Morley, of Glynde.

There is another sermon preached on the same occasion by John Provost, A.M., 1697. I fancy, too, that F. FITZ HENRY is also mistaken in other instances. Sir John Cutts, created a baronet 1660, died unmarried in 1670 (and was only a distant relative of Lord Cutts); he was son of Sir John Cutts, Knt., by his second wife Anne, daughter of Sir John Weld. Lord Cutts was the son of John Cutts, of Woodhall in Essex.

This may be very uninteresting to the general reader of "N. & Q.," but I imagine it is desirable that whatever is stated therein should be accurate.

JAS. PICKERING, JUN.

Burning of Sir I. Newton's Papers (Vol. xi., p. 161.).—Sir Isaac's equanimity on this occasion has been a frequent subject of praise; but if some of his biographers may be trusted, Diamond's frolics had the effect of unsettling his master's intellects for a while—a result which shows that his gentle reproof to the dog, did not express his real feelings.

XIV.

Equestrian Lord Mayors (Vol. xii., pp. 363. 459.).—If D. S. had read my note with any attention, it would have saved him the trouble of coming forward as the Lord Mayor's champion. My note referred to the cessation of "the custom for the Lord Mayor to ride on horseback *in the procession on Lord Mayor's Day;*" and I did not, therefore, as D. S. alleges, do the civic potentates "the great injustice" of asserting, that since the days of Queen Anne, they have, from lack of equestrian ability, been unable to display themselves daily to their civic subjects (as D. S. states Lord Mayor Hunter to have done), "gracefully disporting on a white horse;" or even the less noble "Jerusalem pony." But, I can readily imagine that, if such daily displays of equestrianism were made a part and parcel of the Lord Mayor's duties, they would prove a fund of entertainment to his civic subjects, and would gratefully prolong the mirth that is at present confined (usually) to the first day of the Lord Mayor's reign.

CUTHBERT BEDE, B.A.

Moustache worn by the Clergy (Vol. xii., p. 315.).—There is a portrait of Archbishop Leighton, with a moustache, in Pearson's edition of his *Works*.

J. Y. (2)

Miscellaneous.

NOTES ON BOOKS, ETC.

Monday last was an eventful day in the history of publishing, when the long-looked-for Volumes III. and IV. of Macaulay's *History of England from the Accession of James II.*, were circulated throughout the length and breadth of the land. By this time they will have received judgment from hundreds of non-professional critics; and we venture to assert that such judgment will be that they are in every respect equal, in many respects superior, to their predecessors. That, like them, they exhibit evident traces of the personal opinions of the writer, is no more than is to be expected, for they are the work of flesh and blood; but with those marked characteristics of Mr. Macaulay's thoughts and feelings, they exhibit also fresh evidence of his unwearied search after the truth, and striking proofs that practice can add a yet higher polish even to his brilliant style. William III. is in these volumes again the object of the author's hero-worship; Mary has some portion of his admiration, but few others share it with the royal pair. The public men of the day are, with the exception of Somers and Halifax, the subject of his severest comments; and we are free to admit in most cases deservedly, for they never seem to have dreamed of the existence of such a thing as political morality, still

less to have made political morality their rule of conduct. Of the Nonjurors Mr. Macaulay speaks and judges very unfavourably; of the Scoteh still more harshly; and of the Church in a manner which will pain many, in despite of his avowal that "it is an indisputable and a most instructive fact, that we are in a great measure indebted for the civil and religious liberty which we enjoy to the pertinacity with which the High Church party, in the Convocation of 1689, refused even to deliberate on any plan of Comprehension." Scattered over the sixteen hundred pages to which the volumes extend, are innumerable passages to which we would particularly direct the attention of our readers. As, for instance, the account of the Battle of the Boyne, which Mr. Macaulay, by his powers of description, has almost elevated into the dignity of a great encounter, while in sober truth it was little more than a bold stroke on the one side, and a panic on the other. His portrait of Marlborough, again, is another capital study, in which, with Rembrandt-like power, all the bright qualities of Marlborough's genius are heightened by contrast with the blacker shades of his moral character. We should have been glad to have pointed out how clearly Mr. Macaulay illustrates the origin of our National Debt, and the beneficial results of it — how the Bank of England came to be established — how he describes the causes which led to that liberty of the Press which we now enjoy — how graphically he relates the early history of newspapers — and how vividly he has painted the last days of those haunts of infamy, Whitefriars and the Savoy — but we profess to make "Notes on Books," not to review them; so we will bring this Note to a close, with the avowal of our belief that the publication will enhance even Mr. Macaulay's high reputation, and the expression of our thanks to him for the light which he has thrown over the most important period in the History of our Constitution.

Under the title of *Superstition and Science: an Essay*, and which essay is divided into sections, headed respectively, 1. Introduction; 2. Reichenbach's Ghost Stories; 3. The Christian Observer on Clairvoyanee; 4. Table-Turning and Seience; 5. The Zoist on Spirit-Rapping; 6. Mr. Townshend and Mr. Close on Table-Turning and Rapping; 7. Credulity; 8. Faith and Sight; 9. Professor Faraday's Lecture — our learned correspondent, Dr. Maitland, has, with his accustomed strong good sense and quaint humour, shown the men of science, who know all about everything, that

> "There are more things in heaven and earth
> Than are dreamt of in their philosophy."

in short, given the philosophers a nut to crack this Christmas, which we think they will find rather a hard one.

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Notices to Correspondents.

We are compelled to postpone until next week several articles for this Christmas Number; among others, the conclusion of Mr. Cocen's Folk Lore of a Cornish Village, *and* Mr. Strenberg's *Paper on* The Wandering Jew in England, *which last did not reach us until late on Wednesday.*

Books Wanted. *In consequence of the increased use made of this division of* "N. & Q.," *and also of the increased necessity of economising our space, we must in future limit each article to one insertion.*

A. Y. *will find the four quotations, of which he asks the whereabouts, fully illustrated in our earlier Volumes; to the index of which we beg to refer him.*

T. H. Kersley. *The Latin version of* "*Barney Brallagan*" *originally appeared in* Fraser's Magazine, *and is reprinted in* The Remains of Father Prout.

Cuthbert Bede. *Granger describes several engraved portraits of Sir Robert Cotton.*

R. J. *Sir Henry Barkly married, in* 1840, *the second daughter of J. F. Timins, Esq., of Hilfield House, Herts.*

Errata.—Vol. xii., p. 417. col. 1. l. 33., *for* "near the Tweed," *read* "on this side the Tweed;" col. 2. l. 23., *for* "chapel," *read* "private;" p. 479. l. 18., *for* "Montlacute," *read* "Montacute;" p. 479. l. 6. from bottom, *for* "cracketed," *read* "crocketed."

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LONDON, SATURDAY, DECEMBER 29, 1855.

Notes.

THE WANDERING JEW IN ENGLAND.

Of the many myths which diverge from every little incident of Our Saviour's career, the legend of Ahasuerus, the Wandering Jew, is certainly the most striking and widely distributed. According to the old ballad, in Percy's *Collection:*

> "He hath past through many a foreign place:
> Arabia, Egypt, Africa,
> Greece, Syria, and great Thrace,
> And throughout all Hungaria."

All the nations of the Seven Champions have it in some shape or other, and it is amusing to note the way in which the story adapts itself to the exigencies of time and place. In Germany, where he appeared A.D. 1547, he was a kind of Polyglot errant, battling professors and divines with the accumulated learning of fifteen centuries. In Paris, he heralded the advent of Cagliostro and Mesmer, cured diseases, and astounded the *salons* by his prodigious stories, in which he may be truly said to have ventured the entire animal. He remembered seeing Nero standing on a hill to enjoy the flames of his capital; and was a particular crony of Mahomet's father at Ormus. It was here, too, he anticipated the coming scepticism, by declaring, from personal experience, that all history was a tissue of lies. In Italy the myth has become interwoven with the national art lore. When he came to Venice, he brought with him a fine cabinet of choice pictures, including his own portrait by Titian, taken some two centuries before. In England John Bull has endowed him with the commercial spirit of his stationary brethren, and, to complete his certificate of naturalization, made him always thirsty! But the Jew of Quarter Sessions' Reports, who is always getting into scrapes, is not the Jew of the rural popular legends; in which he is invariably represented as a purely benevolent being, whose crime has been long since expiated by his cruel punishment, and therefore entitled to the help of every good Christian. When on the weary way to Golgotha, Christ fainting, and overcome under the burden of the cross, asked him, as he was standing at his door, for a cup of water to cool his parched throat, he spurned the supplication, and bade Him on the faster. "I go," said the Saviour, "but thou shalt thirst, and tarry till I come." And ever since then, by day and night, through the long centuries he has been doomed to wander about the earth, ever craving for water, and ever expecting the day of judgment which shall end his toils:

> "Mais toujours le soleil se lève,
> Toujours, toujours
> Tourne la terre où moi je cours,
> Toujours, toujours, toujours, toujours!"

Sometimes, during the cold winter nights, the lonely cottager will be awoke by a plaintive demand for "Water, good Christian! water for the love of God!" And if he looks out into the moonlight, he will see a venerable old man in antique raiment, with grey flowing beard, and a tall staff, who beseeches his charity with the most earnest gesture. Woe to the churl who refuses him water or shelter. My old nurse, who was a Warwickshire woman, and, as Sir Walter said of his grandmother, "a most *awfu' le'er*," knew a man who boldly cried out, "All very fine, Mr. Ferguson, but you can't lodge here." And it was decidedly the worst thing he ever did in his life, for his best mare fell dead lame, and corn went down, I am afraid to say how much per quarter. If, on the contrary, you treat him well, and refrain from indelicate inquiries respecting his age—on which point he is very touchy—his visit is sure to bring good luck. Perhaps years afterwards, when you are on your death-bed, he may happen to be passing; and if he *should*, you are safe; for three knocks with his staff will make you hale, and he never forgets any kindnesses. Many stories are current of his wonderful cures; but there is one to be found in Peck's *History of Stamford* which possesses the rare merit of being written by the patient himself. Upon Whitsunday, in the year of our Lord 1658, "about six of the clock, just after evensong," one Samuel Wallis, of Stamford, who had been long wasted with a lingering consumption, was sitting by the fire, reading in that delectable book called *Abraham's Suit for Sodom*. He heard a knock at the door; and, as his nurse was absent, he crawled to open it himself. What he saw there, Samuel shall say in his own style:—"I beheld a proper, tall, grave old man. Thus he said: 'Friend, I pray thee, give an old pilgrim a cup of small beere!' And I said, 'Sir, I pray you, come in and welcome.' And he said, 'I am no Sir, therefore call me not Sir; but come in I must, for I cannot pass by thy doore.'"

After finishing the beer: "Friend," he said, "thou art not well." "I said, 'No, truly Sir, I have not been well this many yeares.' He said, 'What is thy disease?' I said, 'A deep consumption, Sir; our doctors say, past cure: for, truly, I am a very poor man, and not able to follow doctors' councell.' 'Then,' said he, 'I will tell thee what thou shalt do; and, by the help and power of Almighty God above, thou shalt be well. To-morrow, when thou risest up, go into thy garden, and get there two leaves of red sage, and one of bloodworte, and put them into a cup of thy small beere. Drink as often as need require, and when the cup is empty fill it again, and put in fresh leaves every fourth day, and thou shalt see, through our Lord's great goodness and mercy, before twelve dayes shall be past, thy disease shall be cured and thy body altered.'"

After this simple prescription, Wallis pressed him to eat: "But he said, 'No, friend, I will not eat; the Lord Jesus is sufficient for me. Very seldom doe I drinke any beere neither, but that which comes from the rocke. So, friend, the Lord God be with thee.'"

So saying, he departed, and was never more heard of; but the patient got well within the given time, and for many a long day there was war hot and fierce among the divines of Stamford, as to whether the stranger was an angel or a devil. His dress has been minutely described by honest Sam. His coat was purple, and buttoned down to the waist; "his britches of the same couler, all new to see to;" his stockings were very white, but whether linen or jersey, deponent knoweth not; his beard and head were white, and he had a white stick in his hand. The day was rainy from morning to night, "but he had not one spot of dirt upon his cloathes."

Aubrey gives an almost exactly similar relation, the scene of which he places in the Staffordshire Moorlands. He there appears in a "purple shag gown," and prescribes balm-leaves.

So much for the English version of the Wandering Jew. Nothing tending to illustrate a theme to which the world has been indebted for *Salathiel*, *St. Leon*, *Le Juif Errant*, and *The Undying One*, can be said to be wholly uninteresting.

V. T. Sternberg.

15. Store Street.

FOLK LORE IN MONMOUTHSHIRE.

(*Concluded from* p. 484.)

The rude hand of some one, who evidently entertained no respect for the subject, has just at this interesting part torn out a whole sheet of the copy, so that from pages 73. to 80. there is an entire blank. We then come to a story of the fairies carrying men in the night in a state of insensibility to other places.

"Mr. Edmund Miles, of Ty yn yr llwyn in Ebwy-vawr, and some young men of the neighbourhood, going with him a hunting to Langattock Crickowel in Breconshire, Mr. Miles having, besides two or three estates in Ebwy-vawr Valley, an estate in those parts. Among others, a brother of mine went with him, Mr. Miles being my father's landlord. After hunting a great part of the day, and they had sat down to rest, when they were concluding to return home, up started a hare just by them. After which the hounds ran, and they after the hounds. After the hare had given them a long chace, the hounds followed it to the cellar-window of Richard the Tailor, who kept the publick-house in the village of Langattock, and challenged the hare at the cellar-window: that village at that time being very infamous for witches in all the country round, and this man among the rest was believed to be one, and one who resorted to the company of the fairies. This begat a suspicion in the company that he was the hare which had played them that trick; to make it too late for them to return home, that they might stay to spend money at his house that night. It being now too late to return home, and being weary, they did stay there. But they were very free in their suspicions and reflections upon him. Mr. Miles, who was a sober, wise gentleman, although of few words, was not without his suspicion with the rest, though he persuaded them to speak less. And when my brother, some time in the night, wanted to go out to make water, Mr. Miles, and others with him, dissuaded him from going out, but to do it in the house; which he disdaining to do, ventured to go out, but did not return; which after waiting awhile, the company became uneasy and very stormy, and abusive in language to the man of the house, threatening to burn the house if my brother did not return; and so troublesome they were, that the man and his wife left the room and went to bed. The company were still waiting and expecting his return, and slept little. Next morning, not very early, he came to them. They were exceeding glad to see him, though he appeared like one who had been drawn through thorns and briars, with his hair disordered and looking bad, who was naturally a stout man, and of a good healthy complexion. They were very curious to know where he had been, and what had happened to him. He told them he had been travelling all night in unknown, rough ways, and did not know where he was, until early that day he saw himself at Twyn Gwnlliw, near the entrance into Newport Town, where he helped a man, from Risga, to raise a load of coal which had fallen from his horse. Suddenly after he became insensible, and was brought back into the place from whence he had been taken. In a few hours, therefore, he must have been carried by these infernal spirits, through the air, more than twenty miles, for so long the way is from Newport to Langattock village. Let none say that this was impossible or unlikely, since the devil is said in Scripture, Math. iv. 5, 6., to carry the Son of God through the air to the pinnacle of the temple, when he tempted Him to destroy Himself; our Saviour suffering it that He might be an experimental sympathiser, and deliverer of those who are tempted, as many are, with this kind of destructive temptation.

"The above relation, not very long ago, I had from the mouth of the Rev. Mr. Thomas Lewis, who then was one of the company. This notable turn came to pass about the year 1733. And so it was long kept from my knowledge, and the knowledge of my father and mother. It seems he had desired the company to keep it secret, so that it was not told me till many years after his death. After this he became sober and penitent, especially after the death of my father and mother, who before was a stranger to the life of godliness, and lived badly; only he had some natural virtues, and had a respect for people whom he thought to be truly religious and sincere.

"But some may ask, to what purpose are things of this nature related, and what good end can it serve? I answer,—

"That having taken upon me to give a full account of this parish, I could not properly avoid giving some account of these extraordinary things, which really came to pass in it, and of which those persons who knew of them would expect to hear, and would blame the omission of them. I also reasonably apprehend that a well-attested relation of apparitions and agencies of spirits in the world, is a great means, perhaps the most effectual of any external means, to prevent the capital infidelities of *atheism* and *Sadducism*, which get much ground in some countries; for in Wales, where such things have often happened, and sometimes still do in some places, though but seldom, now we scarce meet with any who question the being and apparition of spirits. Wales indeed is in general happily free from this capital infidelity, of bad tendency towards *atheism*; though it is to be wished that

those who are free from this infidelity, stood more in awe of the world to come, not far off; and made a greater preparation for eternity. Many indeed of the gentry, and some others in imitation of them, here in Wales, as well as in England, affect to disbelieve, dispute against, and ridicule the account of apparitions and agencies of evil spirits in the world, as if Satan walked to and fro in the world, and did nothing, though the Scripture shows otherwise (Job, chaps. i. and ii.; 1 Kings, xxii.; 1 Peter, v. 8, 9.). I have seen some who would hardly believe such things, which yet they heard from many, till by sensible experience they were obliged to believe. Among others, I met with one, and he a man of probity and great sense, who, indeed, questioned not the being of spirits, good and bad, in the world, but would hardly believe that they appeared, or at least that it was but seldom. But some time after, he was by very sensible experience convinced, and owned his mistake. Is it reasonable that such as have had no experience of these things, and speak against them, should be believed against the many that have; and they also men of sense and probity? No, it is unreasonable, unjust, injurious, and foolish. The Scriptures, both of the Old and New Testament, do speak of apparitions of spirits, both good and bad, from heaven and from hell, and do declare that the devil is the father of the wicked, John, viii. 44.: *Ye are of your father the devil, and his lusts ye will do.* That he is the god of this world, 2 Cor. iv. 4. That he is the adversary and tempter of the saints, and walketh about to do mischief. But can he be a father that never appears to his children? — a king that never appears to any of his subjects? — an adversary that always walketh about to do mischief, and doth mischief, and yet is always invisible? How unjust, unreasonable, foolish, and impious, therefore, is that kind of unbelief which will not believe the God of truth, and the testimonies of men, without number, in all ages of the world!

"But the apparitions of the fairies, and of other spirits of hell (for our Saviour, who perfectly knows hell, intimates that there are different sorts of them, Mark ix. 29.: *And he said unto them, This kind can come forth by nothing but by prayer and fasting*) have very much ceased in Wales since the light of the Gospel; and religion hath so much prevailed: according as was foretold by the admirable Mr. Morgan Lloyd, of Wrexham, who, in one of his books, which he wrote about the middle of the last century, hath this expression concerning the fairies: 'The day dawneth, and the worms of darkness will hide;' and of the accomplishment of this prophecy, Mr. Charles Edwards speaks in his *History of the Faith in Welsh*, which he printed in the year 1676. In the fourth edition of which very excellent book, not sufficiently attended to and esteemed, pp. 269. and 270., he hath these words: 'For as formerly the Gospel silenc'd the voices, and hindered the actings of devils, so now, since the late reformation and repairing of the faith, those familiar devils, the fairies, are not so bold as in the time of popery, when they appeared in visible companies, to deceive people into familiarity with them — a sign that it is become a Gospel-day when the worms of darkness do hide.'

"But some persons may desire to know, why these fairies have appeared in Wales more than in some other countries; to which I answer, that I can give no other reason but this, — that having lost the light of the true religion in the eighth and ninth centuries of Christianity, and received popery in its stead, it became dark night upon them; and then these spirits of darkness became more bold and intruding, and the people, as I said before, in their great ignorance, seeing them, like a company of children, in dry, clean places, dancing, and having musick among them, thought them to be some happy beings, as appears from the names given them, namely, *Mother's blessing* and *Fair folks of the wood*, made them welcome in their houses, and, as saith the prophet Isaiah, xxviii. 18., made a covenant with hell; which was disannulled by the light and grace of the Gospel. Mr. Edwards saith, that the Welsh entered into familiarity with the fairies in the time of Henry IV., p. 223. of the before-mentioned book; and very likely the evil then increased; the severe laws of that prince enjoining, among other things, that they were not to bring up their children to learning, &c., by which a total darkness came upon them, without any light; which cruel laws were occasioned by the rebellion of *Owen Glandwr*, and the Welsh which joined with him, foolishly thinking to shake off the *Saxon* yoke before they had repented of their sins; in which they had continued from the time of the faithful Gildas, who had told them of their sins, and in vain warned them to repent. But this evil had begun before, when the darkness of popery first commenced. We ought therefore to bless the Lord for the Gospel day of light and liberty, which, together with other greater blessings, hath greatly lessened, though not quite annihilated, these hellish appearances.

"The inhabitants of the earth have, for the most part, but a slight knowledge of eternity, and the faith and consideration of it answerably weak, and of little effect in the far greatest part of men. And therefore any thing tending to help the faith of this great and important subject, the reality of eternity, ought to be esteemed and made use of. And it is not easy to say what is more proper and effectual for this end, than the real sensible apparitions of spirits, good and bad, who are the subjects of eternity, and prove its reality. Every truth may be of use, whether it comes from heaven or from hell. And this kind of truth hath been of great use in this country, to prevent a doubt of eternity and of the world to come; why then should not the account of apparitions and the agencies of spirits have some place in Christian conversation and writings?

"Besides, seeing the apparitions, and the malevolent agencies of evil spirits in Wales, are very much ceased since the preaching of the Gospel, and the spreading of the knowledge of God, who then cannot see that this makes for the honour of God and His word, the comfort of the inhabitants, and a further encouragement and engagement to them to mind the word of the Lord, and to live according to it? This good we have from this evil, and it is not a little. And the good also of having this evil lessened, further appears from the perfect aversion of these fairies to the name of God, and every spiritual good, and is easily collected from the manner of their appearances and actings in former times.

"These are the good effects arising from it, and I will ask no man's pardon for this account of apparitions in the parish of Aberystruth, tho' it is the only thing in this writing which, in respect of some people, needs an apology; for why should the sons of infidelity be gratified, whose notions tend to weaken the important belief of eternity, to dissipate religion, and to banish it out of the world?"

JOHN WEBB.

THE SONG OF THE NIGHTINGALE.

Notwithstanding the numerous allusions which have appeared in the "N. & Q.," upon the note or tune of the nightingale, whether it is melancholy or merry, I venture to send you another from the pen of a poet, as true a lover of the

works of nature, and who could embody their peculiarities in verse as sweet and as melodious, as his celebrated father poet. I allude to Hartley Coleridge, eldest son of that celebrated genius, Samuel Taylor Coleridge. The note below is in allusion to the following song, addressed to the lark and the nightingale. Hartley Coleridge's poetry has, in my opinion, not been duly appreciated, nor has his wild and romantic character until recently received that discrimination which it deserved. I knew him in his early days at Oxford. But it was not until he took up his residence among the mountains and lakes in Westmorland, that his peculiar turn of mind was thoroughly developed. As Beattie sings of his *Minstrel Boy:*

"Deep thought oft seemed to fix his infant eye;
Daintics he heeded not, nor gaude, nor toy,
Save one short pipe of rudest minstrelsy:
Silent when glad; affectionate, though shy;
And now his look was most demurely sad;
And now he laughed aloud, yet none knew why....
In truth he was a strange and wayward wight,
Fond of each gentle, and each dreadful scene.
In darkness and in storm he found delight:
Even sad vicissitude amused his soul;
And if a sigh would sometimes intervene,
And down his cheek a tear of pity roll,
A sigh, a tear, so sweet, he wish'd not to control."

The following song is extracted from a thin 8vo. volume of poems by Hartley Coleridge, published at Leeds in 1833:

"'Tis sweet to hear the merry lark,
That bids a blithe good-morrow;
But sweeter to hark in the twinkling dark,
To the soothing song of sorrow.
Oh, nightingale! What doth she ail?
And is she sad or jolly?
For ne'er on earth was sound of mirth
So like to melancholy.

"The merry lark, he soars on high,
No worldly thought o'ertakes him;
He sings aloud to the clear blue sky,
And the daylight that awakes him.
As sweet a lay, as loud, as gay,
The nightingale is trilling;
With feeling bliss, no less than his,
Her little heart is thrilling.

"Yet ever and anon, a sigh
Peers through her lavish mirth;
For the lark's bold song is of the sky,
And her's is of the earth.
By night and day she tunes her lay,
To drive away all sorrow;
For bliss, alas! to-night must pass,
And woe may come to-morrow."

To this sweet song Hartley Coleridge has appended the following note:—

"Among the controversies of the day, not the least important is that respecting the song of the nightingale. It is debated whether the notes of this bird are of a joyous or a melancholy expression. He who has spoken so decisively of 'the merry nightingale,' must forgive my somewhat *unfilial* inclination toward the elder and more common opinion. No doubt the sensations of the bird while singing are pleasurable; but the question is, What is the feeling which its song, considered as a succession of sounds produced by an instrument, is calculated to convey to a human listener? When we speak of a pathetic strain of music, we do not mean that either the fiddler or his fiddle are unhappy, but that the tones or intervals of the air are such as the mind associates with tearful sympathies. At the same time, I utterly deny that the voice of Philomel expresses present pain. I could never have imagined that the pretty creature 'sets its breast against a thorn,' and could not have perpetrated the abominable story of Tereus. In fact, nature is very little obliged to the heathen mythology. The constant *anthropomorphism* of the Greek religion sorely perplexed the ancient conceptions of natural beauty. A river is turned into a god, who is still too much of a river to be quite a god: it is a statue of ice in a continual state of liquefaction."

J. M. G.

Worcester.

CHRISTMAS JINGLE.

The following lines form, as I am inclined to think, one of the productions "so puerile and simple" alluded to by Brand in his *Popular Antiquities*. See Bohn's edition, 1849, vol. i. p. 490.

Rude, however, and monotonous as these lines are, they occupy a prominent place in the recollections of most of the present generation who are—

". . . . native here,
And to the manner born"—

it having been, up to within twenty years, extremely popular as a schoolboy's Christmas chant:

"The first day of Christmas my true-love sent to me
A partridge upon a pear-tree.

"The second day of Christmas my true-love sent to me
Two turtle-doves,
And a partridge upon a pear-tree.

"The third day of Christmas my true-love sent to me
Three French hens, &c.

"The fourth day of Christmas my true-love sent to me
Four collie birds*, &c.

"The fifth day of Christmas my true-love sent to me
Five gold rings, &c.

"The sixth day of Christmas my true-love sent to me
Six geese a-laying, &c.

"The seventh day of Christmas my true-love sent to me
Seven swans a-swimming, &c.

"The eighth day of Christmas my true-love sent to me
Eight maids a-milking, &c.

"The ninth day of Christmas my true-love sent to me
Nine drummers drumming, &c.

"The tenth day of Christmas my true-love sent to me
Ten pipers piping, &c.

"The eleventh day of Christmas my true-love sent to me
Eleven ladies dancing, &c.

"The twelfth day of Christmas my true-love sent to me
Twelve lords a-leaping,
Eleven ladies dancing,

* What is the meaning of collie birds? [A blackbird is called by this name in Somersetshire.]

Ten pipers piping,
Nine drummers drumming,
Eight maids a-milking,
Seven swans a-swimming,
Six geese a-laying,
Five gold rings,
Four collie birds,
Three French hens,
Two turtle-doves,
And a partridge upon a pear-tree."

Robert S. Salmon.

Newcastle-on-Tyne.

THE FOLK LORE OF A CORNISH VILLAGE: FASTS AND FESTIVALS.

(*Concluded from* Vol. xii., p. 297.)

Christmas comes next, season of mirth and misrule, its advent proclaimed by the evergreens with which every wall and window is garnished. The old women "go a-gooding" round the parish, collecting from their richer neighbours the measure of meal wherewith to make the cake or pudding, and giving many benedictions in return.

On Christmas eve the mirth begins, when the "mock" or log is lighted by a portion saved from the last year's fire. The family gather round the blaze, and amuse themselves by various games; and even the younger children are allowed, as a special favour, to sit up till a late hour to see the fun, and afterwards to "drink to the mock." In the course of the evening the merriment is increased by the entry of the "goosey dancers" (guised dancers), the boys and girls of the village who have rifled their parents' wardrobes of old coats and gowns, and thus disguised, dance and sing, and beg money to make merry with. They are allowed, and are not slow to take, a large amount of license in consideration of the season. It is considered to be out of character with the time, and a mark of an ill-natured, churlish disposition, to take offence at anything they do or say. If kindly treated they create a little mirth, and leave without doing any mischief. This mumming is kept up during the week.

The Christmas play was a favourite amusement with our forefathers, but is dying out. It is a remnant of the *guary mirkl*, or miracle play, which in remote times was performed in the "round," or amphitheatre. The later dramas have not been, like the older ones, on Scripture subjects; the one at present in use having for its subject the achievements of St. George. The play is exhibited in the largest room of the inn, or some other public place, and occasionally repeated as one of the entertainments of any feast which may happen in the Christmas week. The players are the young men of the village, and a subscription is made for the purchase of properties, the young damsels contributing their services in the manufacture of the costumes. "Very tragical mirth" indeed it is, like that with which the swains of Athens sought to amuse the bridal of Theseus and Hippolyta. The play has been printed entire by Davies Gilbert in his *Christmas Carols*.

Early on Christmas morning we are awoke by the waits (not here known by that name), singing and playing their hymns under our windows.

The itinerant bookseller now brings his Christmas carols. Among these are a few modern hymns of some pretensions to poetry, but the greater number are only remarkable for their absurdity; they would, indeed, be ludicrous if on a less solemn subject. In a broadsheet just published, I find the carols entitled, "The moon shone bright," "Heavenly Union," "Hark, what news the Angels bring," "The Holy Well" (a legendary incident in the life of our Saviour), "The first good joy our Mary had," "Joy to the World," "Shepherds rejoice," "The Star of Bethlehem" (Kirke White), "While shepherds watch their flocks by night," "Christ in the manger," "Bethlehem's babe," "As I sat on a sunny bank," "O well, and O well, the Angels did say," "Hark, all around the welkin rings," "Righteous Joseph."

On Christmas night it is believed that the cattle in the stalls observe the time by falling on their knees.

Innocents' Day. — Our housewives strictly refrain from scrubbing and cleaning on this day, on what account I cannot discover.

Thomas Q. Couch.

Minor Notes.

Curious Anachronism. — Having purchased a copy of Sir E. B. Lytton's *Harold* for railway reading, my eye was arrested by the following anachronism, which it may be well to point out, if only for the amusement of your readers. At book v. ch. vii., the author makes Harold to say:

"In my youth I turned in despair or disgust from the subtleties of the schoolmen, which split upon hairs the brains of Lombard and Frank," &c.

I should think Sir E. B. Lytton's brains must have been split upon something, when he described Harold as having read the schoolmen a full century before Peter Lombard's *Sentences* were written, and two centuries before Thomas Aquinas flourished.

When the Saxon priesthood of the age of Edward the Confessor are described as "perhaps the most corrupt and illiterate in all Europe" (bk. iv. ch. i.), there are authorities, no doubt, to make good the assertion; but I suspect that such authorities are to be found chiefly among the Norman writers, whose reason for discovering "insufficiency" in the Saxon priesthood must have been

pretty much the same as that which influenced the Puritan divines in their charges against the clergy in the days of Charles I. J. Sansom.

Irish Proverbs. — Mr. Bohn, in his *Handbook of Proverbs*, which comprises "an entire republication of Ray's *Collection of English Proverbs*, with his additions from foreign languages" (London, 1855), has given, in p. 270., a list of eight, "presumed to be Irish." As Mr. John O'Donovan has observed, —

"These are, without doubt, modern English-Irish proverbs of the lowest order and rudest nature; but they have no more to do with the wise sayings of the ancient Milesian Irish, than with the proverbs of Solomon, or the wise sayings of the Brahmins."

There may be found in the *Dublin Penny Journal*, vol. i. p. 158., a long list of genuine specimens, translated by Mr. O'D., principally from the late James Hardiman's *Irish Minstrelsy*, and sufficient to satisfy, on this head, the philosophic inquirer after national character. Abhba.

The Royal Artillery Company. — Breaking up an old book, I found pasted within the covers a summons to a member of this corps, which might interest now that the country resounds with the clang of war. A cut representing the arms of the company heads the document, which runs thus:

"Sir,

"It is ordered that on Tuesday, the 5th of this instant, September, 1682, the Artillery Company shall form an exercise of arms. You are therefore earnestly desired to make your appearance in the Artillery Ground by nine of the clock on the day aforesaid precisely, in your completest arms and habit, with red feather.

"Pray fail not as you value your own honour and the interest of the Society. You are desired to be punctual at the time, because the Company intend to march early.

"Those gentlemen that on that day handle muskets, are desired to take care that their arms are clean and well fixt, and that they bring with them fine dry powder, and even match.

"Signed, William Pemberton, Beadle."

J. O.

Account of an Expedition to the Interior of New Holland. — I have frequently heard questions asked respecting the authorship of this work, which was published in London in 1837, and subsequently in 1849. These questions have been solved by the librarian of the Royal Dublin Society, in a note appended to a recent catalogue:

"This book is the work of the Archbishop [of Dublin] and several other persons. The first edition was edited by Lady Mary Fox."

I take this opportunity of adding, from the same source, the following information:

"The only perfect collection of the works of Archbishop Whately extant, is that in the library of the Royal Dublin Society. To this collection his Grace has mainly contributed by donations, and has promised to maintain it by a donation of every future publication."

Abhba.

Queries.

DE STRODE.

I have by me an old pedigree of part of the De Strode or Strode family, commencing with the following, so far as I can decipher it:

"*Warrinus de Strode* primus familiæ quantum ex Chartis antiquis constat."*

From this gentleman it continues through fifteen or sixteen generations to the year 1623, and contained in it I find names, particulars relative to one or other of which may by chance be of service to some of your readers engaged in genealogical research; I therefore here transcribe them, and shall be happy to give such further information respecting the ladies as may be contained in the document I copy from:

"Baily, Thomazin, de Uphauen.
Barnard, Sara, de Downeside.
Barnard, Johanna, de Downeside.
Bitton, Beatrix de.
Brent, Elizabetha.
Bulliford, Alicia, de Com. Deuoniæ.
Butcher, Anna.
Cheyney, Margareta, de Pñbro in Com. Deuon.
Coker, Anna, de Com. Dorset.
Cox, Maria, de Kensham.
Crispe, Rebecka, de London.
Cromwell, Katherina, de Lawne in Com. Leicest.
Fillioll, Eliz., de Marnhull.
Fleete, Maria, de Chartam in Com. Cancii.
Gerard, Margeria.
Hadley, Maria.
Hemerford, Dorothea.
Hodges, Maria, de Chepton [Query, Shepton?].
Huddy, Elizabetha, de Pillesdon in Com. Dorsett.
Knight, Eliz., de Tenwick, Co. Berks.
Lane, Anna, de Mettes, in Com. Somsett.
Leddred, Alicia de, de Somton.
Leversedg, Eliz.
Oule, Johanna.
Penny, Dorothea, de Co. Som.
Pollard, Ruth, de London.
Polshott, Elizabetha.
Poxwell, Christian.
Upton, Elizabetha, de Warminster.
Whiteing, Alicia."

If such a Query is not too vague, I should be glad to know who are the present most direct descendants of the De Strodes.

I enclose a sketch of the coat of arms on the pedigree before me, which will be the means, no doubt, in experienced hands, of soon settling this question. If necessary, perhaps you will kindly oblige me by describing its hieroglyphics, for I am "no scollard" at heraldry. R. W. Hackwood.

[Quarterly of 8: — 1. and 8. Ermine, on a canton sable, a crescent argent. 2. Quarterly; 1 and 4 ermine, a fess gules; 2 and 3 gules, a bend argent between six cross

* "Primus in hoc stemmate Antecessor floruit sub Rege Gulielmo Rufo ut bene constare potest per Antiquam Chartam, in quâ hic Warrinus de Strode enumeratur."

crosslets sable. 3. Gules, a lion rampant or, debruised of a bend ermine. 4. Ermine, a chevron, gules. 5. Gules, a cockatrice sejant wings displayed, argent. 6. Ermine, on a chevron gules; 3 mullets argent. 7. Quarterly; 1 and 4 argent, a fess, sable within a bordure, sable; 2 argent a stag (? a bull or cow, for the drawing is not very distinct) statant sable, within a bordure sable, besanty; 3 argent a chevron between 3 men's heads helmeted, sable, plumed or. For crest, on a wreath of the colours, a demi-lion rampant or, langued gules.]

Minor Queries.

James Rees. — There was a work consisting of Tales and Sketches, written by an American author named James Rees, a home missionary: the title I do not recollect, but it was published at Philadelphia.* Can any American reader give me some account of the author? R. J.

Vandyke's Portraits: Col. Legge. — Can any one direct me to a list of Vandyke's paintings in England? Some time ago, I stumbled over a portrait of the Hon. Col. Legge (King Charles's *honest Will Legge*) in an obscure dwelling, and wondered if the staunch cavalier ever sat to the great master. A. S.

Burning Heretical Books (Vol. xii., p. 368.). — By what law, or legal authority, was the incomplete edition of Servetus's *Christianismi Restitutio*, "seized by John Kent, messenger of the press, and Mr. Squire, messenger in ordinary, at the instance of Dr. Gibson, Bishop of London, and burnt"? &c. Old England.

Fowls upon all fours. — The eleventh chapter of Leviticus, after specifying various birds as prohibited to the Israelites in the way of food, concludes with this general injunction in verse 20.:

"All fowls that creep, going upon *all* four, *shall be* an abomination unto you."

Is there any fowl now existing that answers to this description? and if so, what is its scientific name, and in what country is it found? J. A. L.

Birmingham.

Hooke's "Letters and Antidote to Lord Chesterfield." — There is an old work, entitled *The Contrast, or Antidote to the Principles disseminated in the Letters of the Earl of Chesterfield to his Son.* It contains "Six Letters to a Lady of Quality," written by Nathaniel Hooke, the Roman historian. The MS. was given by Hooke to Berkeley, the celebrated Bishop of Cloyne. Can any of your readers inform me whether the letters are still in existence? They were reprinted in 1816, by the then Rev. Sir Adam Gordon, but I cannot find a copy even of this little work, excepting in the British Museum. If any of your readers have any of Hooke's *Letters*, or can refer me to any library containing them, I should feel much obliged. The only one I have been able to find, is that mentioned by Boydell, addressed to Harley, Earl of Oxford, in 1722, which is in the British Museum. Noel Hooke Robinson.

*"The Public Advertiser;" "The Gazetteer."** — Between December, 1765, and April, 1766, there appeared in one or both of these London journals, papers signed "A Virginian." Can any one give the dates of the numbers containing such communications? Where can access be had to these files? Or is it possible to procure a set? It is earnestly desired to have an answer to this Query. My name is left with the editor of this journal.

Serviens.

Sardinian Motto. — I observe that this motto is represented by the four letters F. E. R. T., and there have appeared two different interpretations of their meaning. The first is thus: "Fortitudo ejus Rhodum tenuit."† This is M. Pericaud's interpretation in allusion to the succour rendered by the House of Savoy to Rhodes; but it is urged that the motto was in use prior to that event, and therefore disposes of the probability of this being the correct version. The other is "Fœdere et religione tenemur," and is on a golden doubloon of Victor Amadeus I., which appears the more probable.

I should be obliged by your insertion of this Query, so that the correct version of the letters above named may be obtained.

John Nurse Chadwick.

King's Lynn.

Norfolk Pedigrees: Bunting. — I have an imperfect genealogy of the Norfolk Buntings. The Heralds' Visitation of 1563, leaves them at Snettisham; and my next account gives Edward Bunting, of Hilborough, ob. March 20, 1762. I am assured of the continuity of these fragments, and am engaged in endeavouring to fill up the gap. Will any of your Norfolk correspondents kindly furnish me with the date of a birth, death, or marriage, or with information respecting the holding of local office by any one of the name during the period in question? Arms: or, an escallop sa. on a chief wavy of the second, three dolphins embowered of the first. S. A.

[* The work is entitled *Mysteries of City Life*, or Stray Leaves from the World's Book; being a Series of Tales, Sketches, Incidents, and Scenes, founded upon the Notes of a Home Missionary. By James Rees, author of *The Philadelphia Locksmith, The Nighthawk Papers*, &c., 12mo. 1849.]

[* Is our correspondent correct in his dates? We have glanced through *The Public Advertiser* between December, 1765, and April, 1766, and *The Gazetteer* from January to April, 1766, preserved in the British Museum, without discovering one paper from "A Virginian."—Ed.]

[† For another conjecture, see "N. & Q.," Vol. vi., p. 314.]

Minor Queries with Answers.

Thomas Bewick, Wood-engraver. — In an interesting little publication, called *May Flowers: being Notes and Notices on a Few Created Things*, by Acheta, London, 1855, occurs the following passage:

"It would be an aid, surely, to this important object [the prevention of cruelty to animals], if the walls of every school-room, but in especial those of every national, Sunday, ragged, and infant school, were furnished with pictures such as those which were the last to occupy the benevolent heart, the imaginative mind, and the skilful hand of Bewick. To the honour of that celebrated engraver, it stands recorded that, 'on the morning of his death he had the satisfaction of seeing the first proof impression of a series of large engravings on wood, which he had undertaken in a superior style, for the walls of farm-houses, inns, and cottages, with a view to abate cruelty, mitigate pain, and imbue the mind and heart with tenderness and humanity; and this he called his last legacy to suffering and insulted nature.'"

Has this compassionate bequest ever been carried into effect? and, if so, where may prints from the above designs be procured? W. L. N.

Bath.

[Thomas Bewick died at Gateshead, Nov. 8, 1828. On the Saturday before his death he received proofs of the unfinished engraving noticed by our correspondent. It is entitled "Waiting for Death;" its size twelve inches by nine. It was Bewick's last work, and in it he intended to have carried out the improvement suggested by Papillon, in 1768, namely, "to print a subject from two or more blocks, not in the manner of chiaroscuro, but in order to obtain a greater variety of tints, and a better effect, than could be otherwise obtained." Though the blocks were left in an unfinished state, the poor worn-out horse is represented with great feeling and truth. After his death (1832) his family had a few impressions of this cut struck off in its unfinished state. A page of letter-press, as full of sentiment and beauty as the cut itself, accompanies it, and is given in the *Catalogue of Works illustrated by Thomas and John Bewick*, 4to., 1851, p. 65.]

Robert Carr.—Wanted some account of Robert Carr, a Westminster scholar about 1765. The new edition of Welch's *List of Queen's Scholars of St. Peter's College, Westminster*, may perhaps furnish it. R. J.

[Welch's *List of Queen's Scholars* merely states that a Robert Carr was admitted into St. Peter's College, Westminster, A.D. 1693; and that "S. Hayes, usher of Westminster School, conjointly with one Robert Carr, wrote and published, in 1766, a tragedy called *Eugenia.*]"

"*An Act at Oxford; a Comedy.*" — Who was "the author of the *Yeoman o' Kent*," who wrote this comedy? It is printed by Bernard Lintott, 1704, and has a long epistle dedicatory to Lord Dudley and Ward, explanatory of the cause of the play "being forbid." Cuthbert Bede.

[The *Act at Oxford* is by Thomas Baker, an eminent London attorney. His most popular comedy is *Tunbridge Walks, or the Yeoman of Kent.* See Baker's *Biographia Dramatica.*]

Replies.

PARAVINCIN, AND DIALOGUE QUOTED BY HIM.

(Vol. xii., p. 105.)

The work intended is probably *Dell' Anima di Ferrante Pallavicino, Vigilia Seconda*, Villafranca (Geneva), 1665, not a "book upon the soul," but a dialogue between the soul of Pallavicino and his friend Henrico, upon politics and literature in general, and especially on the crimes of the Pope and the Jesuits.

"*Henrico.* Mi souviene d' uno altro ch' è bellissimo."

"*Anima.* Come si chiama?"

"*Hen.* Dialogo nel quale, con l' auttorità de' Teologi, e de' santi Padri, si prova *non peccarsi più nel secolo presente.*"

"*An.* Questa è una dottrina curiosissima, è che venira abbracciata da tutti; ma vorrei, che me ne daste qualche prova, se ve ne ricordate."

"*Hen.* Dirò qualche cosa di quello, che ho potuto ritenere in una lettura corrente, e con pochissima applicatione."

"*An.* L' udiro molto ben volontieri."

"*Hen.* Prima dicono, che l' homicidio non è peccato, perchè s' è provocato l' huomo per uccidere chi lo provoca. *Vim vi depellere licet.* Se l' homicidio viene per un subito moto di colera, quei moti *sunt in nobis sine nobis.* A caso pensato, si può uccidere un calunniatore, un testimonio falso, ed anchè un Giudice per salvare la riputazione, e la vita. E tutto questo ha la prova di molti Teologi, i quali anchè affermano, che la madre può uccidere il figliuolo che ha nel ventre per fuggire il pericolo del parto, ò quelli dell' infamia, quando venisse scoperto gravida. E così va discorrendo, con le autorità per tutti li genere d' homicidii."

"*An.* Dunque conclude, che tutti li generi d' homicidii sono scusabili, e lontan dal peccato?"

"*Hen.* Così à punto. Hor sentite del furto. Il rubbar che fanno i poveri, non è peccato, perchè la necessità esenta tutte le cose. Se il ricco rubba, e lo fa per mantenersi con decoro e riputazione, non pecca, perchè gli huomini grandi devono mantenersi nel posto nel quale sono nati. Nè puo essere obbligato alla restitutione, perchè ciò sarebbe ò con sconcerto della sua fortuna, ò con perdita della riputazione."—Pp. 81—84.

Other examples are given, so like those from Escobar and Bauny in the sixth *Provinciale*, which was published ten years before *L'Anima di F. Pallavicino*, that I think, if the book mentioned by Henrico really existed, it was on Pascal's side.

The "latent spark" has but one fault as an illustration—it is intelligible to lawyers only. The *scintilla juris* is one of the most abstruse points in our law of real property; it was supposed to be established in Chudley's Case, 1 *Co. Rep.*, 120., till doubted by Mr. Fearne, and disputed by Sir Edward Sugden. The arguments will be found in 1 *Sanders on Uses*, 113., and in *Sugden on Powers*, pp. 12—47. I cannot aspire to condense the latter, without becoming unintelligible to non-legal readers, but though unable to tell them what

the *scintilla* is, I can use a comparison. Virginius says:

> "I hear a sound so fine, there's nothing lives
> Twixt it and silence."

The *scintilla juris* in law corresponds to that sound in acoustics. H. B. C.

U. U. Club.

THE VELLUM-BOUND "JUNIUS:" ITS HISTORY AND FINAL DISAPPEARANCE AT THE STOWE SALE, JAN. 29, 1849.

A correspondent in "N. & Q." has twice called upon me to mention some of the many libraries in which vellum-bound copies of *Junius's Letters* are found. If his question in the first instance had not been put quite so much in the style of one invested with the authority of *gown and wig*, and in the tone of a person accustomed to *cross examination*, I might have answered him at once, and referred him to the rumours that the vellum-bound books were locked up in Lansdowne House —that they were in America*—that they were in a certain library, "not accessible to all book-collectors"—and, lastly, I might have referred him with truth to the custodians of the Junius secret at Stowe. These references, I conceive, would have been a sufficient answer, and fully justified me for so harmless a *conjecture*, as that Woodfall might have prepared and sold more than one copy of the vellum-bound books. There was, however, something in the manner of V. B.'s putting the question, which induced me to look a little closer into the subject; and I now give V. B., and the readers of "N. & Q.," the result of my inquiries.

It appears then, that there never was but one copy of the *Letters printed on and bound in vellum*, with gilt edges, lettered, &c., according to the directions of Junius. This copy was sent to the last address with a letter from Woodfall, dated March 7, 1773. Notice that the parcel was lying at the coffee-house was published by a Latin signal on March 8; and these signals were repeated at intervals until April 7, after which nothing more was heard from Junius. It has been shown, that at the time these books were sent, Lord Chesterfield was seized with his last illness; and that in less than three weeks after the first signal had appeared, the earl expired at Chesterfield House, his confidential friend Dayrolle being in attendance. Such being the situation of Lord Chesterfield in March, 1773, sufficiently accounts for the books remaining so long unclaimed at the last address; but the mystery still remains to be cleared up. What became of the vellum-bound copy after the death of Lord Chesterfield, that is to say, after the last signal had been thrown out by Woodfall on April 7, 1773? How came the books in the hands of the Grenvilles, and the letter which accompanied them in the hands of the *present* Mr. Woodfall? If we take Junius's assertion to be strictly true, that he was the sole depository of his own secret, no one but himself and Woodfall understood the signals, or could have applied for the books; but it has been proved that Junius had an amanuensis, and that Mrs. Dayrolle at least was acquainted with the secret. It would be absurd to suppose that Dayrolle himself was not a confederate also, and executed the conveyancing part of the correspondence. Here then were three persons who might have claimed the books after the death of Lord Chesterfield. Now, as neither Mr. H. S. Woodfall, nor his son, nor the present Mr. Woodfall, ever pretended to know anything of the fate of the parcel after April 7, the "presumption" is, that the books came into the possession of Dayrolle. This is in some degree corroborated by a correspondence which took place in the *Gentleman's Magazine* for 1813, in which a writer asks: "Whether the vellum-bound copy was not intended for, and placed in a library, not accessible to all book-collectors; and whether it has not been known to be there as lately as the year 1786" (the year in which Dayrolle died)? "Perhaps, Sir," he adds, addressing Mr. Urban, "you may have a correspondent who, notwithstanding his asthma and numerous family, which have excluded him from society so many years, may be able to throw some light upon this question." The correspondent here alluded to, was highly indignant at the reference to the asthma and numerous family, which so clearly pointed him out as the contributor to the *Gent. Mag.* under the signature of "T. E. B." "However," said the offended gentleman, "I will only say, that your correspondent [Philo Junius] must know I am aware who he is by the circumstance to which he adverts; and if he will come forward and say how he obtained his information, I will give all the information in my power."*

Philo Junius *did not* "come forward," at least not publicly, to say how he obtained his information; but wrote a very polite apology to T. E. D. for the imprudence he had committed. A few months after, we find Philo Junius enlisted among those who were bound to keep the secret; denying the assertion that the author's name was known among the members of the Whig Club, which he

* Dr. Wilmot's copy.

* This correspondence proves that the vellum-bound copy of the *Letters* was in existence in 1786. Whether the books sold in 1849 were the same, is a matter of very little importance; since such kind of evidence is no longer required to prove the identity of Junius. The presumption, however, is, that they were the *genuine* article, or there would not have been so much pains taken then and *since* to convert them into a *myth*. See Mr. Metcalfe's and Mr. Rodney's recent discoveries of vellum-bound copies of *Junius* found in India and in America.

might safely do, as *that* was not the Society intrusted with the preservation of the secret, although many of the members were doubtless initiated into the mysteries of the concealment of Junius.

From Dayrolle's death, in 1786, to the sale of the Stowe Library, nothing that can be relied on transpired respecting the vellum-bound books. On Jan. 29, 1849, this unique copy of the *Letters* was offered for sale; and it is probable it would have fetched a high price, if the biddings had been permitted to go on. One gentleman, Mr. Haggard (see "N. & Q.," April 5, 1851), commissioned his agent to bid as far as 10*l.*; but it being intimated that fifty guineas, or any other sum, would not purchase the two volumes, they were knocked down to Mr. Rodd, an agent, for 9*l.* From that time, like other *clues* to Junius, all trace of them is lost.

The Athenæum, the great oracle on the Junius question, gave, from week to week, a report of the sale of the Stowe Library; but in that particular week, when the vellum-bound copy of *Junius* was offered for sale, *The Athenæum* was silent*, thus laying the foundation for converting the vellum-bound copy into a *myth*, which only required some one of sufficient assurance, and whose name might hereafter carry some authority with it, to impugn the excellence of this vellum-bound copy. That person appeared, only four years after, in the character of editor of the *Grenville Papers* — the ex-librarian of Stowe. With an effrontery not to be paralleled in the annals of literature, he appended to his *Essay on Junius* the following note, which the lynx-eyed editor of *The Athenæum* suffered to pass without comment or observation:

"*Note by the Editor of the 'Grenville Papers.'*

"If Mr. Woodfall had been inclined to pry into the secrets of his correspondents, this was perhaps one of the most favourable opportunities, but he did not avail himself of it; and it is much the more honourable, because, at this time, Junius had declared in the Dedication that he was 'the sole depositary of his own secret, and that it should perish with him.' It is clear that the books were sent (the blue covered), for the receipt of them was acknowledged by Junius on the following day. How easily it might have been for Woodfall to have set a watch upon the person who applied for the parcel, and to have tracked him home to his retreat. The books, here alluded to, were the two sets in blue paper covers mentioned in the note from Junius (No. 47.) in Dec. 1771; but, at the same time, he also desired Woodfall to send him one set *bound in vellum, gilt.* And with respect to the latter, it is very doubtful whether the manner of the binding was not altogether forgotten by Woodfall, or whether they were ever sent, or, if sent, still more doubtful whether they were applied for or received by the author. If Woodfall *did* send them to the last address, fifteen months afterwards, in March, 1773, there is presumptive evidence that they were subsequently reclaimed by him, because no application had been made for them, in the fact that the original letter (No. 64.), in the handwriting of Henry Sampson Woodfall, which is supposed to have accompanied them, is now in the possession of his grandson; and its having been sealed, shows that it is the original, and not a copy. This letter is dated March 7, 1773. The last communication which Woodfall received from Junius is dated 19th January (1773), and that was after a silence of eight months. It is a curious fact, that so little did Woodfall think of his old friend and correspondent, that his letter remained without notice until its receipt was acknowledged in the *Public Advertiser* of the 8th March following." — *Grenville Papers*, vol. iii. p. cciii.

This note solves the mystery of the vellum-bound books being found in the hands of the Grenvilles, and the letter which accompanied them in the hands of the present Mr. Woodfall. Without some such *arrangement*, there would have been no "presumptive evidence" that the books were subsequently reclaimed by Mr. H. S. Woodfall. Mason Good states that the copy, from which the letter (64.) was printed, was a rough draft found among the papers of the late Mr. H. S. Woodfall. The reader will judge whether our "presumption," or Mr. Smith's, is most entitled to consideration. We cannot conclude this note without correcting a gross mis-statement contained in the "curious fact" adduced by Mr. Smith, as evidence of Woodfall's want of respect for his old friend and correspondent. So far from this *fact* being true, it is well known to all readers of the Junius controversy, that Woodfall inserted no less than five signals before he elicited the last answer from Junius. That letter, and Woodfall's reply (64.), will show whether Mr. Smith had *carefully examined* and *accurately ascertained* the truth of his "curious fact" before he gave it to the public.

William Cramp.

* The *Literary Gazette* (Feb. 3, 1849,) noticed the sale of these volumes thus: "*Letters of Junius* on vellum, supposed to be unique, with Proofs or Portraits before Letters, sold for 9*l.*"

No. 322.]

SWALLOWS.

(Vol. xii., p. 413.)

The winter retreat of this migrating bird, is a subject which has excited among naturalists much interesting speculation, as it has been suggestive of many ingenious theories. Among other hypotheses, that of subaqueous hybernation, though partially supported by well attested facts, can hardly be said to be admissible, except only so far as regards subaqueous descent or temporary submersion. The capability of the bird for existence under water for any lengthened period, during the winter, is inconceivable. The possibility of such a state has been sufficiently objected to on the ground of the necessary decomposition and destruction of its extravascular plumage; as well as from the fact, that no warm-blooded or quick-breathing animal, either can, or does so hybernate. In partial support, however, of the

theory advanced by your querist, I find the following remarkable instance of the *luto*-subaqueous residence (or what appeared to have been such) of two swallows; under circumstances which indicated a *trance*, or torpor of some duration:

"On the 2nd of November, 1829, at Loch Ransa, in the island of Arran, a man, while digging in a place where a pond had been lately drained off, discovered two swallows in a state of torpor; on placing them near the fire, they recovered."—Stanley's *History of Birds.*

Similar instances of the dormant habitation of birds in *mud* deposits and *manure* heaps, during the winter season, and of their re-animation on being brought into a higher temperature, are also on record. A very curious instance may be met with in the work referred to, of a corncrake discovered in the heart of a mud wall, in a perfectly dormant state, in mid-winter; which revived quickly under the genial influences of kitchen climate, but subsequently died. The corncrake is also a migrating bird; and, like the swallow, visits us early in the spring, taking its departure about the latter end of October. To the "lady" naturalist, mentioned by your correspondent, the following fact, connected with the theory of hirundinean hybernation, may prove interesting, if she has not already met with it. A North American gentleman, attracted one day, late in the autumn season, by the gathering of a large body of swallows over a particular spot, and having been told that swallows had been seen to *dive into a mill-pond and disappear*, watched their operations; which, after a few significant circumvolutions, were closed by a simultaneous rapid descent into a hollow sycamore-tree. The said tree was felled the following year, and revealed the *debris* of bones, feathers, and other remains of such birds as had not survived, through age or weakness, to renew their spring migrations. The hollow of the tree measuring six feet in diameter, could afford a sufficiently commodious asylum for the feathered exiles.

On turning to Montague, for information on this interesting point, I find the idea of the *immersion* of the swallow considered too extravagant to need refutation. F. Phillott.

In a part of the country a few miles from Glasgow, I have had occasion to notice the uncommon scarcity of the feathered tribes generally during last summer; swallows, larks, mavis, lintres, blackbirds, even the sparrow, and "poor cock robin," were all rare visitants where in former years they were to be seen in the greatest plenty. The fruit of the rowan-tree, of which they all appeared to be very fond, and sometimes gathered about in flocks, has this season been allowed to drop from its branches.

Such an occurrence must be traceable to some cause, and I have hitherto attributed it to the intense long-continued severity of the black frost in the early part of this year, the cold of which had not only destroyed much of the vermin in the earth (their food), but had produced a most unprecedented mortality among themselves, in their usual places of refuge; and yet, according to the trite saying, "we never find a dead bird."

G. N.

Swallows (Vol. xii., p. 413.).—For a satisfactory answer to his Query, I beg to refer W. to p. 37. of *Instinct and Reason definitively separated*, by Gordonius, where he will find an account of the subaqueous hybernation of swallows by the celebrated Huet. It is too long for me to transcribe, but as it is a small book, the price cannot much exceed a shilling, and may be had of the publisher, Eff. Wilson, 11. Royal Exchange. C. B. A.

OLD NICK.

(Vol. xii., pp. 10. 228. 275. 369.)

Hermes must permit me to observe that he is altogether in error when he attributes to me the expression of a single opinion as to the *original meaning* of any of the Norse terms, from which I would derive the several appellations of the evil one, in popular use amongst us. All I have essayed to accomplish is simply to demonstrate that, however *far-fetched* F. may deem such a derivation, the epithets in question, together with the vast majority of our *household words*, assuredly reached our shores from the Scandinavian North. This position, I imagine, none of the philologists, to whom Hermes alludes, would be inclined to dispute with me; and beyond it I have not advanced a step. His very interesting and suggestive Note, however, induces me to carry the investigation somewhat farther, for the purpose of tracing, to its primitive source and sense, the word, to whose introduction into the present discussion, your correspondent is disposed to object.

The word *Dvl* several times occurs in the ancient lays of the *Edda Sæmundar*, as in the *Solar Liod* (xxxiv. 1.), and *Qvida Gudrúnar* (G. en Önnor, xl. 3.). Icelandic scholars have assigned to it various modifications of meaning, as occultatio, dissimulatio, falsa persuasio vel presumptio, stulta confidentia, vanitas, superbia, fastus. It is derived from *ek Dyl* (compared with Heb. *Thillel*), tego, occulto, dissimulo, abscondo; and, amongst other cognate expressions in the same venerable remains, are *Dælskr*, impudens, stultus, morosus; *Dvlithr*, occultus, celatus, illusus; *Dvla* (Lapp. *Diello*), velamen; also *Dæll*, generally used in a good, as the former words are in a bad sense, and rendered facilis, jucundus, liber, though it likewise signifies urgens, immoriger. *Dæll* may be

compared with Welsh *Del*, morosus, as *Dvl* may be with A.-S. *Dol*, error, and, more remotely, with A.-S. *Dole*, *Dull*, fatuus. I may add, that *Dellingr* is the designation of one of the nine evil genii enumerated in *Fiöll-svinns Mál* (xxxv. 5.); and in *Vafthrudnis Mál* (xxv. 1.) it occurs again as the proper title of *Lucifer* or *Diei Pater*.

If we compare the above expressions with those adduced by Hermes, especially with *Del* and *Devlis*, which Mr. Borrow informs us are used for *God* by the Hungarian gipsies, a remarkable similarity may be observed between them; and, if they be terms which, in their *original meaning*, may all be referred to a spiritual agent, this similarity may be easily accounted for. It is a well established historical tradition, that the fathers of the Scandinavian races originally occupied the regions which lie between the Black and Caspian Seas; and in like manner as our Anglo-Saxon and Anglo-Danish progenitors brought with them to this land, from the Baltic shores, their language and their mythology, so did Odin and his Æsir transport their mother tongue and religious belief thither, from their far-off Asiatic birthplace.

In all cases, then, where doubt prevails as to the right meaning or etymology of a northern term, whether employed in common speech, or in the representation of some mysterious point of ancient popular credence, philologists naturally turn to the East for an explanation; especially when they take into consideration the doctrinal parallelism which, in some very prominent particulars, exists between the system expounded in the Zend-avesta, and that which is set forth in the Eddaic lays.

Accordingly we find that all the above Scandinavian expressions are ultimately referred to the Persian *Dil*, Pelhvic *Del*, meus, voluntas, cor, the Hungarian gipsy term itself for the *Supreme Intelligence*.

That these last-named expressions, *Dil* and *Del*, are connected with the *Devs* of the Persian Magi is a very probable conjecture, which I would willingly adopt, though I have no present means before me of ascertaining its truth. But it may be permitted me to doubt whether *Dev*, at any time, was employed absolutely in a good sense. The *Devs* were created by Ahriman (Ahâr Rimon or Raiman, valde impurus vel Seductor, — the Evil Principle, or Symbol of Darkness,) during his 3000 years' confinement in the Hades or bottomless pit of the Zendavesta, styled *Duzakh*, — an ephithet which Hermes may avail himself of in his search after the etymology of *Deuce*.

That certain terms, however, came to have a double or opposite meaning, is very well known, as in the name *Zoroaster*, which Orientalists inform us signifies either *pure gold*, or *impure gold*; and it is a curious fact, in connection with this inquiry, that whereas in 2 Sam. xxiv. 1., David is said to have been moved *by God* to number the people; in 1 Chron. xxi. 1. the same act is ascribed to the instigation of *Satan*. This discrepancy, at first sight, seems directly to illustrate the closing observation of Lavengro, as quoted by Hermes; but it may be remarked, in explanation of it, that the ancient Jews looked upon Satan, not as an independent evil spirit, but, in accordance with the poetical imagery of the Book of Job, as a subordinate minister of Jehovah, and were accordingly wont to speak of God as the immediate Author of all things, good and bad.

It were easy to pursue this train of thought, and to explain the causes which have produced that confusion and change of phraseology, with regard to the attributes and qualities of the different spiritual objects of a nation's homage or dread, which is found in the language and traditions of every ancient people. And, when we consider the startling affinities and analogies of words, which prevail in the vocabularies of widely-parted races, we cannot but perceive that a collateral relationship, more or less remote, exists amongst them all, forcing upon us, as we proceed in the investigation, the inevitable conclusion that their parent source was the one original speech which, as Moses tells us, was miraculously "confounded" in the land of Shinar.

Wm. Matthews.

Cowgill.

Longevity of Incumbents: Parish Registers.

(Vol. xii., p. 469.)

The apparent longevity of incumbents, in the sixteenth and seventeenth centuries, as deduced from parish registers, has been a sad stumbling-block among those who may now be termed antiquaries of the old school; and many ingenious, though fallacious and sand-founded theories, have been, in all seriousness, propounded to account for this illusory longevity. A few words, however, will readily explain how the error has occurred; though, to place the matter in its proper aspect, it may be necessary to refer to the earlier history of parish registers.

Thomas Cromwell, the Putney blacksmith's son, when Vicar-general of England, instituted the system of parochial registration, at the period of the suppression of the monasteries, about A.D. 1536. For, in the Yorkshire rebellion of that year, one of the proclaimed grievances of the insurgents, headed by Makerel, Abbat of Barlings, who assumed the democratic cognomen of Capt. Cobler, was, that "they would be forced to pay for christenings, marriages, and burials, orders having been given for the registration of the same." Cromwell is supposed to have taken the

idea from a similar system, instituted about the close of the fourteenth century, in Spain, by the celebrated Cardinal Ximenes, then Bishop of Toledo. Whether this be the case or not, as any previous registrations, such as they were, had been kept by the monks in the religious houses, on their suppression, the establishment of a new system became evidently necessary.

During the ecclesiastical troubles of the reign of Mary, and the earlier part of that of Elizabeth, the system of registration instituted by Cromwell fell into disuse; and many of the registers were either lost, or wilfully destroyed, for certain motives which need not be entered upon here. To remedy this evil, by an act or injunction of Elizabeth in 1597, it was decreed that parish registers should be more carefully kept for the future; and that such of the old registers as were then in existence, should be carefully *transcribed* by the clergyman of the parish. Moreover, to ensure the accuracy of these transcriptions, and give them a legal authority, the transcribing clergyman *should verify each page of the transcription with his signature.* A few of these transcribed registers, verified by the transcribing clergymen's signatures, are, or were till lately, in existence; and thus it happened that persons, unaware of the injunction of Elizabeth, were surprised by the great apparent longevity of the transcribing incumbents. But instead of philosophically inquiring into the matter, they, taking the longevity for granted, taxed their ingenuity to account for it. For, besides the incumbent of Keame, who was thus erroneously supposed to have held his office for ninety-two years, there was another in Herefordshire — the name and parish I forget — whose incumbency seemed to have lasted eighty-two years; and others who, for the same reason, were supposed to have officiated for not quite so long, but nearly as extraordinary periods.

Let us take the case of Mr. Sampson, for instance, and allow, as the misled recorders of his great age do, that he was twenty-two years old when appointed to the incumbency; and supposing that he was appointed in 1597, when the injunction was put in force; then, as he died in 1655, he would have held the incumbency for fifty-eight years, and died at the age of eighty.

W. Pinkerton.

Hammersmith.

CANNON-BALL EFFECTS.

(Vol. x., p. 386.; Vol. xi., p. 56.)

In turning over the *Clinique Chirurgicale* of the Baron Larrey (8vo., Paris, 1829), I lighted upon a passage in which that distinguished man expresses his opinion as to these so-called wind-contusions; and which, perhaps, Mr. David Forsyth may be glad to have brought before him, in the absence of the original scientific information which was the object of his Query to educe. Speaking of projectiles, and their various effects upon the human body, the Baron remarks:

"Lorsqu'ils sont poussés avec force et qu'ils frappent nos parties dans leur première direction, très-près du point de leur départ, ils les perforent, les rompent, et les emportent en totalité ou en partie. S'ils sont au contraire à la fin de leur course, ils roulent sur leur surface orbe, dans une grande partie de leur circonférence, sans altérer les enveloppes tégumenteuses ou membraneuses très-élastiques qui cédent à leur impulsion, tandis que les parties subjacentes, denses et fragiles, se rompent, se déchirent, ou se fracturent. C'est à ces accidens que l'on doit rapporter la cause des morts inopinées qu'on a attribuées pendant longtemps à l'impression de l'air sur les parties sensibles, déplacé ou agité avec force par le boulet. Il suffit de lire le mémoire de Levacher, inséré parmi ceux de l'ancienne académie royale de chirurgie, pour être convaincu de cette erreur, sans avoir besoin d'en appeler à l'expérience dont les résultats sont d'ailleurs très-connus." — Tom. i. p. 34.

A similar opinion is expressed by another eminent army-surgeon, the late Samuel Cooper: he says:

"A cannon-ball, especially when nearly spent, frequently strikes the surface of the body or a limb obliquely, and is reflected without breaking the skin. A soldier may be killed in this way, without any appearance of external violence. His comrades suppose, therefore, that he has been killed by the *wind of a ball!* But the error of this opinion is immediately manifest, when it is remembered that cannon-balls often carry away a part of the dress, without doing any harm to the person." — *Elements of Surgery*, p. 125.

The opinion of the writer just cited, and that of Mr. Druitt, author of an esteemed *Manual of Surgery*, have concurred in justifying Mr. J. B. Harrison to give the belief in the effects of the "wind of a ball" a place in his amusing little book on *Popular Medical Errors*, London, 12mo., 1851.

On the other hand, when we read of the awful, and, I believe, undoubted effects, produced by the wind of an avalanche, it does not seem altogether absurd to believe that a mass, moving with great velocity, although much smaller, should also produce a palpable effect of the same kind; though differing, of course, in degree. I transcribe the following passage, in illustration, from Murray's *Handbook for Switzerland, &c.:*

"One of the most remarkable phenomena attending the avalanche is the blast of air which accompanies it; and which, like what is called the wind of a cannon-ball, extends its destructive influence to a considerable distance on each side of the actual line taken by the falling mass. It has all the effects of a blast of gunpowder: sometimes forest trees, growing near the sides of the channel down which the snow passes, are uprooted and laid prostrate, without having been touched by it. In this way, the village of Randa, in the Visp-Thal, lost many of its houses by the current of an avalanche which

fell in 1720; blowing them to atoms, and scattering the materials like chaff. The east spire of the convent of Dissentis was thrown down by the gust of an avalanche, which fell more than a quarter of a mile off."—P. lxvi.

I conclude with an anecdote of Oliver Cromwell, who seems to have had a narrow escape at the battle of Marston Moor. How far he thought himself affected by the *wind of the ball*, I do not know; at all events, he seems to have been more frightened than hurt:

"Here it was that, from their invincible bravery, his troopers obtained the well-known name of *Ironsides*. At the first play of the artillery, their leader had a narrow escape from a cannon-ball, which almost grazed his head. Those who were near him imagined, for the moment, that he had been killed; but, instantly recovering his self-possession, he remarked, smilingly, that "a miss was as good as a mile!"—*Memoirs of the Court of England*, &c., by J. H. Jesse, vol. iii. p. 36.

William Bates.

Birmingham.

PHOTOGRAPHIC CORRESPONDENCE.

On a Concave Field for Photographic Pictures. — Being an ardent admirer, though to a very limited extent a practitioner, of the fascinating and important art of photography, I have long thought it well deserving any consideration and study which may tend to advance it towards perfection; and with this view, I beg to send a description of a contrivance which may, perhaps, be considered as of some importance.

All photographs hitherto produced, notwithstanding their general beauty and excellence, are yet defective in one particular, viz. the comparative indistinctness at the margins of the picture. This arises from the spherical distortion of the lenses, by reason of which the foci of the pencils of rays from the different points of the objects represented in the picture do not arrange themselves in a *plane*, but in a *concave* surface; the central rays (passing in or near the axis of the lens) being brought to a focus at a greater distance from the plane of the lens than those which pass through it more obliquely, and form the margins of the picture. The amount of this defect varies according to the quality of the lens, and though sometimes reduced so far as to be almost imperceptible, yet this result can only be attained either by the use of large and expensive lenses, or by unduly curtailing the size of the picture.

As therefore the foci of rays from all points (which together form the picture) cannot be made to fall strictly on a *plane* surface, the object of the following contrivance is so to adapt the receiving surface that all these foci may fall upon it, and thus produce approximately, if not absolutely, a picture of equal distinctness throughout.

The degree of concavity will vary of course with the forms and different combinations of lenses, and must be determined in each case by experiment. What the mathematical nature of the surface may be I am not aware, but practically it may, without risk of appreciable error, be taken as a portion of a sphere.

Now the substitution of this concave for the plane surface is exceedingly simple. A wood frame is made to slide into the groove of the camera in the ordinary way, with a projection all round to receive the edge of the plate which is to support the sensitive paper. This plate consists of a sheet of gutta percha, the full size of the interior of the frame, bent to the proper curve, and sufficiently thick to retain its shape. The segmental spaces between the margins of the plate and the wood frame are filled in solid, and a rebate cut all round to receive the projection in the frame. A bar or strap is fixed behind to keep the plate firmly in its place; or the gutta percha plate may, if desired, be permanently attached to the wood frame. A shutter slides in front in the usual way.

The degree of curvature to be given to the plate is easily obtained by first ascertaining the difference of focal length between the centre and corners of the picture on the ordinary flat focusing glass, thus;—first get a perfect focus in the centre, and mark the projection of the lens from the front of the camera on the brass slide; then slide the lens in until the focus is perfect at the corners, and mark this also; the distance between the two marks on the brass slide will be the difference of focal length required. Then on a piece of cardboard draw a straight line equal in length to the diagonal of the focusing glass, and opposite the middle of it make a mark at a distance equal to the difference of focal lengths as above determined. Through this point and the two extremities of the straight line draw a segment of a circle, and cut the cardboard through neatly with a knife along the line of this segment. Next, procure a convex surface of sufficient size, of either glass or polished metal, whose curvature coincides with that of the concave portion of the cardboard; and having softened the gutta percha by dipping it in hot water, apply it quickly to the convex surface, and keep it in close contact till quite cold and hard. It is then cut to the exact size, and the segmental spaces under the margin filled in with the same material, so as to give an even bearing all round on the wood frame. Care must be taken that the position of the focusing glass in the camera coincides with that of the centre of the concave sheet.

When the paper is ready for the camera, it is laid in a moist state on the concave surface of gutta percha, which should be also previously moistened. If neatly laid on, commencing the contact either in the middle or at one side, all air-bubbles will be avoided, and the paper will adhere closely and assume the required form.

The further manipulation need not be described, as it corresponds in all respects with that usually pursued in the paper processes.

To render this curved surface available for collodion pictures, it is necessary to make considerable modifications on that process as hitherto practised. It is evident at once that glass is out of the question as the medium for carrying the sensitive film, although unexceptionable in all respects but that of flatness.

We have then to seek for a material having a perfectly smooth and polished surface, tolerably transparent, flexible, and insoluble in either alcohol, ether, or water. These conditions may be all fulfilled by the use of that extraordinary material gutta percha. The method is as follows:—Dissolve fifty grains of gutta percha in two ounces of pure chloroform, which is better done if the liquid is slightly warmed: let it stand for two or three days, when all the coarse brown matter will have risen to the top; this may then be separated, and the solution strained through clean linen.

Then, on a sheet of perfectly clean glass, placed level, of the size of either one or more pictures, pour a sufficient quantity of this solution to cover it, and protect it from dust. When the chloroform is evaporated, a thin, transparent film of gutta percha remains, which may be easily separated from the glass. The upper surface is somewhat dull, but the under surface, having been formed in contact with the glass, has all the smoothness and polish possessed by the latter. The film is now taken up by one edge (by means of a pair of broad tweezers, to prevent it

from curling over), turned over, and laid on the glass with its smooth side uppermost, care being taken that no air-bubbles remain underneath. The collodion is then poured on and drained from one corner in the usual way. It is now ready for the bath of nitrate of silver, which consists simply of a flat dish, having a chamber at one end to contain the liquid when not in use. The collodionised film is floated on this for the requisite time, lifted off with tweezers by one end, drained, and carefully laid on the concave sheet, which should previously have attached to it a wet sheet of fine black paper. By this means, if the operation is neatly performed, the sensitised film of gutta percha will adhere closely to the wet paper for any requisite length of time. The concave plate, with its sensitive film attached, is then placed in the dark slide and transferred to the camera.

On removal from the camera, the film is taken up by the tweezers, with the black paper still attached, and laid horizontally on a sheet of glass of equal size, the developing solution poured on in the usual way. When fully developed, a stream of water is poured over the picture still lying on the glass, and the fixing solution applied in a similar manner. After the final washing, the picture is laid on a sheet of cardboard sufficiently thick to prevent it from sinking in the middle, and having a raised margin; by which contrivance any number of pictures may be laid one over another without contact or risk of injury until they can conveniently be secured and mounted for printing.

In describing this modification of the collodion process, I have not thought it necessary to notice all the precautions to be attended to in the manipulation, as they will readily occur to such as have practised the process on glass, or will be found in descriptions of the process already published.

With regard to the advantages of the method above described, I conceive that, whatever the process adopted, the concave surface will be acknowledged as an improvement on the flat one. The uniform focus over the whole field enables us to obtain a given sized picture with a smaller and less expensive lens; or, on the other hand, a larger picture with a given sized lens. The smaller lens has a shorter focus, lessening the length of the camera; the shorter focus lessens the time of exposure. As applied to the paper processes, even those in which the paper is used dry, the additional trouble in manipulation is comparatively trifling, and in those where the paper is used wet, there need not be either more trouble or more apparatus than is now practised. But in the case of the collodion process, while the manipulation is only slightly varied, and not rendered in the least degree more complicated, the quantity of apparatus is at the same time considerably diminished, as all vertical baths and dippers are entirely dispensed with, only one flat dish (for the nitrate bath) being necessary; and instead of the stock of glass plates, which now add so much to the weight of a collodion outfit for even a single day's use, all that will be necessary by the proposed method is one sheet of glass, and a stock of gutta percha films preserved between paper in a folio.

I should state that the process is not yet in any respect thoroughly matured; but having satisfactorily established the correctness of the principle, it appeared to me better not to delay making it known, in order that more experienced practitioners may, if they think proper, turn their attention to the subject, and thus tend to bring the process to a higher degree of efficiency than I can hope to do.

Henry Bowman.

Replies to Minor Queries.

What are we to do with our Pamphlets? (Vol. xii., pp. 263. 307.). — As I arrange my sermons, so I arrange my pamphlets, and as a proof of the simplicity of the arrangement, I would mention that a few Sundays ago, just as I was leaving my house for the church, and within five minutes of the service time, I was requested by a parishioner to publish a "Si Quis." I immediately thought it was an opportunity not to be lost for preaching on the 23rd Article of the Church. Knowing that I had a suitable sermon in stock, I at once retreated to my study, turned to my catalogue to find the reference, and then I at once extracted the appropriate discourse, and was in the reading pew in due time!

My manner is to arrange in piles or bundles of twenty-five, — the sermons in pigeon-holes, the pamphlets in bundles, tied round latitudinally, — each one is marked, at the upper left hand corner, not numerically but alphabetically, viz., A to Z, the next Aa to Az, Ba to Bz, &c., and so on to any extent. These are all entered in a catalogue as they accrue, and every pamphlet I mark as soon as it is read or done with, and so at any time when put away it finds its way into its own proper bundle. These may be put away on shelves, taking care to attach to each a label to hang down outside (as we used to see books marked on booksellers' shelves in days gone by), having the alphabetical reference, whatever it may be, written on in large characters. With the assistance of a catalogue, which is necessary, you may very soon find what you want, and seeing how it is marked, will at once refer to the bundle, and extract (aye, blindfolded, if you keep your bundles free and in order) what you want. Octavos and twelves would of course be kept separately, and so divinity may be separated from pamphlets of other caste.

H. T. Ellacombe.

Rectory, Clyst St. George.

General Braddock. — I am much obliged to Mr. E. S. Taylor for his Note on this subject (Vol. xii., p. 72.), and should be happy to correspond as he suggests; but am uncertain as to his address. Anything relative to the personal history of General B. will have great interest for me.

Winthrop Sargent.

Philadelphia, U. S.

Curious Painting (Vol. xii., p. 451.). — The name of the artist I cannot pretend to say, but beg to offer some explanation of the figure. The "ear-guards," described as attached to the papal tiara on the head of the aged man, are no more than the usual form of halo, or glory, found in pictures of the time, and indicating that the person represented was a canonised saint. The white vest is the rochet, and the "violet-coloured man-

tle" is of course a cope. The broad collar of gold plate is the orphrey of the cope, and is fastened as usual by the morse. The "broad green girdle passing under the left hand" is not easy to determine, from the want of more accurate description. It may be a maniple, or a stole, or an actual girdle; but the palm-branch at once marks out the saint to have been a martyr. We have then in this personage at once a Pope, a saint, and a martyr; and there can be little doubt that it is intended to represent St. Xystus. I remember to have seen a painting of the ordination of St. Laurence as deacon, by that holy Pope; and the description corresponds in great measure with his figure in that painting.

F. C. Husenbeth, D.D., Compiler of the *Emblems of Saints*.

Conversations with Wordsworth, Coleridge, &c. (Vol. xii., pp. 346. 413.).—Your courteous correspondent E. G. R. has presented me with the book entitled *Conversations at Cambridge*. A very cursory perusal has satisfied me that it is not the book I asked after. In order to identify it, I may state that the conversation with Wordsworth, therein related, took place at Rydal Mount; and in the course of it, Wordsworth alluded, with great good-nature, to certain reviews of his works, until Mrs. Wordsworth made a remark intimating her agreement with some adverse criticism; when the poet became greatly irritated, and began rebutting the criticisms which he had previously appeared to agree with. The author tells that, too, of Wordsworth's vanity in illustrating his remarks by apposite citations from his own poems; prefacing each extract by the words, "as I have somewhere written."

May I beg the favour of farther assistance in recovering the title of the book?

C. Mansfield Ingleby.

Pompey's Playing Tables (Vol. xii., p. 428.).—The passage inquired for by μ. may be found in Pliny's *Historia Naturalis*, lib. xxxvii. c. 2. tom. v. p. 359. (edit. Par., 1685). His words are:

"Ergo tertio triumpho, quem de piratis, Asia, Ponto, gentibusque et regibus, M. Pisone, M. Messala consulibus [B.C. 61], pridie Kalend. Octobris, die natalis sui egit, transtulit Alveum cum tesseris lusorium, e gemmis duabus, latum pedes tres, longum pedes quatuor; et ne quis de ea re dubitet, nulla gemmarum magnitudine hodie prope ad hanc amplitudinem accedent, in eo fuit Luna aurea pondo xxx., lectos tricliniares tres," &c.

Dr. Philemon Holland, in his *Translation of Pliny*, printed in 1601, renders the words "*Alveum* cum tesseris lusorium," by "chesse-board, with all the men," which is certainly an erroneous interpretation. I find no mention of *calculi* in Pliny's text. F. Madden.

Naval Action (Vol. xi., p. 266.).—I beg to refer C. M. to Capt. Jones's letter to the editor of the No. 322.] *United Service Journal* for 1832 (vol. iii. p. 162.), in vindication of his late commanding officer, Capt. Robert Corbett of the "Africaine," in which he has, at full length, refuted the calumnies current about that gallant officer; of whose frigate he was master's mate, in her action with the "Iphigénie" and "Astrée." This letter, with Capt. Hall's candid apology at p. 398. of the same volume, ought to have put the question at rest for ever; but such is the vitality of calumny, that it is ever and anon revived as fresh as at first, and not the less so from having the sanction of such a name as Dr. Arnold's given to it.

I do not know why C. M. should find so much mystery and difficulty in discovering the name of the vessel, captain, &c., in a case which has been so long before the public as this. Part of these particulars are given above; and, for the rest, the action took place off the Island of Bourbon, in the Indian Ocean, September 13, 1810. Xiv.

The Rose of Sharon (Vol. x., p. 508.).—The flower inquired after by Mr. Middleton is probably the rose of Jericho, the flower of immortality, the *Anastatica hierochuntica*, of Linne, of which Jesus Sirach (xxiv. 14.) spoke. A full and very pleasing description of it, under the name of Rose of Jericho, will be found in an excellent work recently published, *Reise in het geloofde land* (Journey in the Promised Land), by E. W. Schülz, in 1851. Let the querist read pp. 228—230., and we doubt not he will be gratified, and perhaps induced to read the whole of this delightful work. Van Senden also, in his *Het Heilige land* (The Holy Land), vol. ii. p. 8., speaking of the beautiful land of Sefala, says at the close: "The most remarkable flower of this district is the Anemone, celebrated as the Rose of Sharon, by Israel's royal poet" (Song of Songs, ii. 1.). The Rose of Sharon, and the Rose of Jericho, a species of thlaspus, are thus different flowers. To the latter alone belong the qualities mentioned by the querist.—From the *Navorscher*. J. S.

Norwich.

Ghost of Julius Cæsar (Vol. x., p. 508.).—I fear that Uneda's instance in proof of ghosts, such as the moderns understand by the term, being known to, or imagined by the ancients, is an unlucky one, for I have met with no ancient historian that regards the phantom that appeared to Brutus as the ghost of Cæsar, and suspect that Shakspeare is the chief or only authority for making it to have been so. Mr. De Quincey's assertion, however, is much too sweeping; most of the ghost stories among the ancients are clearly mere dreams, but instances may be found, in which the apparition is disposed to display itself to the waking senses, and consequently must rank as a genuine ghost—the spectre of Darius in the Persæ of Æschylus, and

that of Cleonice, which haunted her murderer, Pausanias, are of this description. Xiv.

Etymology of "Manse" (Vol. xii., p. 478.). — This word is derived from the low Latin *mansus;* see Jamieson *s. v.* The original meaning of *mansus* was a determinate portion of land; "certus agri modus," as it is defined by Ducange, who has copiously illustrated the word in his *Glossary*. Concerning the origin of *mansus*, there are two opinions, one of which derives it from a Latin, the other from a Teutonic source. Grimm, whose authority in such a question is of great weight, thinks that it was formed from *manere*, "because the coloni were accustomed to dwell upon their portion of land" (Deutsche *Rechtsalterthümer*, p. 536.). This derivation of the word is approved by Diez, *Romanisches Wörterbuch*, in *v.* mas, p. 219. On the other hand, Adelung considers it as formed from the German *mass*, or *masse*, a measure. It appears to me that the latter etymology is decidedly preferable to the former. First, it agrees best with the original meaning of a fixed quantity of land. Secondly, it explains the low Latin forms, *masus*, *masa*, *massa*, *massum*, *massagium*, *massuagium*, *masada*, the Provençal *mas*, the old French *mes* and *mase*, better than the other derivation. Thirdly, the formation from *mansi*, the preterit of *manere*, is unusual. L.

Anonymous Hymns (Vol. xii., p. 11.). — No. 13. is by the Rt. Rev. George W. Doane, Bishop of New Jersey. Charles Wesley has a hymn beginning "Hail! thou long-expected Jesus;" but I do not know if this is what your correspondent means. After these notes, I should like to make a Query upon the authorship of some other hymns, which, to avoid confusion, I will number continuously with those of C. H. H. W., viz.:

17. "My opening eyes with rapture see."
18. "High on the bending willows hung."
19. "He's come, let every knee be bent."
20. "Father of all, whose love profound."
21. "Dread Jehovah, God of nations."
22. "Go forth, ye heralds, in my name."
23. "Disown'd of Heaven, by man opprest."
24. "Peace, troubled soul, whose plaintive moan."
25. "Now the shades of night are gone."

Any of your readers who can help to a knowledge of these will much oblige. I. H. A.

Wywivvle (Vol. xi., p. 487.). — This plant, upon further inquiry, I find is also called Wirwivvle. It may therefore be derived from A.-S. *wir*, a myrtle, and *wifel*, an arrow, or dart; *i. e.* arrow-myrtle, or thorn-myrtle. In Hallamshire (Hunter's *Glossary*) the yew is called wire-thorn.

E. G. R.

St. Cuthbert's Remains (Vol. xi., pp. 255. 304.). — The phrenologists will, no doubt, be pleased to learn that a doubt has been cast upon the genuineness of these remains; for, I remember reading, at the time, that the conformation of the supposed scull of the saint was such, as, according to phrenological rules, to indicate the very lowest order of intellect — in fact, almost idiocy; but as no one could consider St. Cuthbert to have been such a person, the inferences drawn were not very favourable to the doctrines of Gall and Spurzheim. Xiv.

Polygamy (Vol. ix., pp. 246. 329. 409.). — "Is it lawful for a Jew to have more than one wife?" was the first of the twelve questions which, on the 29th of July, 1806, were laid before the great Sanhedrin assembled in Paris by order of Napoleon. The answer was,

"It is by no means lawful for Jews to have more than one wife; in the states of Europe they conform to the general custom. Moses does not expressly command polygamy, yet he by no means forbids it; he seems inclined tacitly to admit it, since he determines the hereditary portions of children, the issue of several wives. Though this custom prevails in the East, yet their old teachers forbid it, unless there be property to provide abundantly for several wives. Not so in the West; the wish to conform to the customs of the people, among whom they were dispersed, led them to determine the abolition of polygamy; yet, as some refused to submit, an assembly at Worms, in 1070, composed of an hundred rabbis, decided the question. They pronounced excommunication against any Israelite who should henceforth take more than one wife."

See Keizer, *Palæstina*, pp. 34. *seq.* Compare Saalschütz, *das Mosaïsche Recht*, p. 746. — From the *Navorscher*. J. S.

Norwich.

Paston Family (Vol. xii., p. 366.). — The name of James Paston does not occur in the genealogy of the Paston family, communicated from a MS. in the possession of the Duke of Newcastle, by Francis Worship, Esq., to the Norfolk Archæological Society's *Papers*, vol. iv., and which is brought down to the year 1674. It was from this James Paston that the late Sir Astley Paston Cooper was descended, and not from the family of the Pastons, Earls of Yarmouth, as stated in his biography.

G. A. C.

Wash (Vol. xii., p. 365.). — This is a Saxon word; the root is the same as that of the German *waschen;* but the Germans, in speaking of the washes in bays, call them *sumpfige Oerter;* the French, *marais*, and *terres marécageuses;* in Latin, *æstuaria*. I cannot trace the origin of *wash* to the Sanscrit, except through *vas*, to take, to clothe, and *vastis*, cloth; Greek, ἕσθος; Latin, *vestis*, &c.; by confounding the thing washed with the act of washing. T. J. Buckton.

Lichfield.

Throckmorton Carew (Vol. xii., p. 227.). — See Lysons's *Environs of London*, vol. i. p. 53., and the "Genealogy of the Family of Courtenay," by the

Rev. George Oliver, D.D., generation 26, end of the line. PITMAN JONES.

Exeter.

Confusion of Authors (Vol. x., p. 394.). — The quotation erroneously ascribed to Juvenal was the well-known "Credat Judæus Apella," which forms part of v. 100. of the "Iter Brundusinum." XIV.

Charade: "I sit here on a rock" (Vol. xii., p. 365.). — This charade, with a few slight verbal variations, was much circulated about fourteen years ago, and was then attributed to the late Bishop of Salisbury. I believe, however, that it is only an ingenious hoax; and that no one has ever guessed it, simply because, from its very construction, it is *unguessable*.

Of a similar character is the following, to which I should be glad to see the answer, if any one can solve it:

"In jerkin short, and nut-brown coat I live;
Pleasure to all, and pain to all I give.
Quivers I have, and pointed arrows too;
Gold is my dart, and iron is my bow.
Nothing I send, yet many things I write;
I never go to war, yet always fight.
Nothing I eat, yet I am always full;
Poisons from books, and sweets from flowers I cull.
A spotted back I have, and earthen scrip;
Black is my face, and blubber is my lip.
No tears I shed, and yet I always weep;
Sleeping I wake, and waking do I sleep."

F. C. H.

Allen Family (Vol. xii., p. 427.). — William Allen, of Brindley, had, by Frances Aldersey of Spurstow, his wife, two sons, and at least eight daughters. Of the former, William, who was twice married, had issue by Elizabeth Aldersay of Spurstow, his first wife, an only son John, born in 1627, who died childless; and two daughters, co-heiresses, the elder of whom, Elizabeth, married to William Hewett of Chester, inherited Brindley. The first, named William Allen, had also another son, Richard Allen; but whether he ever married, does not appear from the pedigree in Ormerod's *Cheshire*, to which valuable work I am indebted for the information here conveyed.

T. HUGHES.

Chester.

Sir Anthony Pearson (Vol. xii., p. 450.). — He was the first Friend who successfully petitioned for religious toleration. His daughter Grace married Giles Chambers, and was, I believe, aunt to Mary Locke, the mother of Grace Locke, who was born in 1750. Grace Chambers became a preacher, and in that capacity travelled through England, Ireland, and Wales. She died in 1760, between 90 and 100 years of age. FUIT.

Roman Catholic Bishoprics: John Tynmouth (Vol. xii., p. 430.). — John Tynmouth, about whom MR. THOMPSON inquires, was a Franciscan at Lynn, in Norfolk, educated at the Franciscan Convent (now Sidney College), at Cambridge, and afterwards among the members of his fraternity at Oxford. He was made a Suffragan bishop, with the title of Argos, and, dying in 1524, was buried in the churchyard of Boston, in Lincolnshire, of which parish he had been vicar. He bequeathed five pounds to each of the Franciscan houses at Lynn, Cambridge, and Oxford. See *Ath. Oxon.*, i., 566., and Dodd's *Church History*, i. 187. THOMPSON COOPER.

Cambridge.

"Minne" and Minnesingers (Vol. xii., p. 426.). — The word *minne*, is an old German word, meaning *love*, and apparently a primitive word, of which it would be vain to seek for the derivation. The character of the *Minnesingers* and their verses are too well known for the fanciful and thoroughly German speculation of Heribert Rau to obtain credit. It is very fine, but assuredly without foundation in fact. The *Minnesingers* were a sort of German troubadours; but their songs were more amatory. E. H. K. is probably acquainted with a work which appeared about thirty years ago, entitled *The Lays of the Minnesingers*, &c.; if not, he would probably find it useful in forming his opinion of these minstrels. By the way, is Johnson right in deriving the word *minstrel* from the Spanish? May it not have some connexion with *Minnesingers?*

F. C. H., GERMANO-ANGLUS.

Women's Pews (Vol. xii., p. 443.). — MR. OFFOR mentions "several entries for materials to repair the *women's pews*," which he has met with in "one of the oldest parish church registers in London." MR. OFFOR does not mention the dates at which these entries occur, but adds, "as if the sexes were at *that time* separated in church." In the churchwardens' accounts for the parish of Leverton, near Boston, in Lancashire, for 1639, I find the following entry: "An order made for determining the women to their respective seats in the church." Six seats (or pews) were appropriated to the females, of whom forty-one are mentioned by name. Not only is the particular pew stated in which they are respectively to sit, but also the order in which they are to occupy each pew. The churchwardens' (Leverton) accounts commence in 1493. I shall give copious extracts from these very curious documents in my forthcoming *History of Boston*. PISHEY THOMPSON.

Stoke Newington.

"A sleeveless Errand" (Vol. xii., pp. 58. 481.). — My explanation of the origin of this popular phrase was, I trust, something more than a "conjecture hazarded;" and in reply to the question of your correspondent G. A. C. ("What can be

said about that of a *bootless errand?*"), it might be only fair to ask him if he conceives *bootless*, as there used, has any reference to *boots*, those useful appendages to legs? although the latter are not quite *useless* without them.

Seriously, I am obliged to your correspondent for reminding me of *bootless*, which, though of different origin, is synonymous with *sleeveless*, as they both signify *useless*, *profitless*.

Shakspeare uses the word at least twenty times in this sense, and in *Love's Labours Lost* we have *bootless rhymes* in the same sense with Bishop Hall's *sleeveless rhymes*.

In conclusion, I would recommend your correspondent to consult that inestimably valuable book, Dr. Richardson's *Dictionary*, where he may satisfy his doubts on this occasion, as well as all others which may arise of a like kind. It is a book which no Englishman who loves his noble native tongue should be without, and it will be beneficial to countless millions in ages yet to come. S. W. SINGER.

South Lambeth.

"*Souvenirs de la Marquise de Créquy*" (Vol. xii., p. 471.).—In reply to the Query of X. O. B., as to the genuineness of this work, I send you the following extract from the *Biographie Universelle:*

"Elle fut l'une des femmes les plus spirituelles du 8e siècle. C'est sans doute pour ce motif que des spéculateurs ont publié sous son nom le volumineux pastiche qui a pour titre: *Souvenirs de la Marquise de Créqui*, 1834–35, 7 vols. in-8°: mais la fraude a été promptement reconnue, et la mémoire de cette dame vengée dans un écrit intitulé: *L'Ombre de la Marquise de Créqui*, etc., 1835, in-8°, suivi d'une notice historique par M. Percheron, exécuteur testamentaire de cette dame, et qui affirme, sur l'honneur, que tous les extraits de livres, lettres, et petites réflexions qu'elle a laissés, ont été par lui, et suivant les ordres portés au testament de Madame de Créqui, entièrement brûlés, sans avoir été communiqués à personne. Un grand nombre d'anachronismes, de néologismes et d'invraisemblances avait d'ailleurs détrompé le public sur cette mystification, lorsque M. Percheron acheva de convaincre les plus incredules."

'Αλιεύς.

Dublin.

Curious Marriage Custom (Vol. xii., p. 366.).—The old English canon law for legitimatizing bastards, and the usage once followed here of putting such children under the pall, or care-cloth, along with their father and mother when they were afterwards married, may be seen in Dr. Rock's *Church of our Fathers*, t. iv. p. 173., in his description of the Bridal Mass, according to the use of Sarum. There CL. HOPPER will find that he is right in thinking that his otherwise very interesting MS. should read "capable," not "incapable" of inheriting. OLD ENGLAND.

Single-Speech Hamilton (Vol. xii., p. 413.).—The memoir referred to tells us that Wm. Gerard Hamilton was the son of William Hamilton by Hellen Hay. Query, Did not the father subsequently marry a Williams or a Cromwell of Chichester, and reside in that neighbourhood? H.

Hogarth's "Morning" (Vol. xii., p. 181.).—MR. WM. BATES, among the errors of painters, states, that "when Hogarth, in his plate of 'Morning,' represents an old lady proceeding to her matutinal devotions, he indicates the earliness of the hour by making the hands of the clock point to seven minutes past five; an hour at which, on a winter morning, it would be impossible to discern either clock or lady." I do not know to what plate of "Morning" MR. BATES refers; but Ireland, in his *Hogarth Illustrated*, vol. i. p. 140. (edit. 1791), after praising the general accuracy of this picture, says:

"*The hand of the dial pointing to a few minutes before* 7, the marks of the little shoes and pattens in the snow, and the various productions of the season in the market, are additional proofs of the *minute accuracy* with which this artist inspected and represented objects, which painters in general have overlooked."

N. L. T.

Burial of Poor Romans (Vol. xii., p. 449).—I see a question raised by E. C. H. as to the disposal of the bodies of poor Romans. At Naples there is a place called the Campo Santo, which contains 365 deep pits; into one of which the bodies of all the poor, who may die on that particular day, are thrown every day of the year. The pit used that day is then closed up, quicklime having been thrown upon the bodies, till the corresponding day of the next year. Can this be a custom derived from the practice of antiquity? If so, it may furnish an answer to your correspondent's Query. W. S. D.

Oxford and Cambridge Club.

Printers' Marks (Vol. x., p. 445.).—The note of interrogation, according to Bilderdijk (*over het letterschrift*), is an abbreviation of the Latin word *questio*, and consists of the first letter, *Q*, with the last, *o*, written under it, which *o*, afterwards filled up, became a point; thus first $\frac{Q}{o}$, then ? The note of admiration is the Latin *Io* (an interjection of joy), written in the same way; first $\frac{I}{o}$, then ! The mark § results from writing in two strokes the Greek letter π, the initial of the word παραγραφος. The old paragraph mark, ¶, he considers to be the Roman P, but, *distinctionis causa*, turned and made black where the letter is white, and white where the letter is black. The *, †, &c. seem to be arbitrary marks.—From the *Navorscher*.

J. S.

Stops, &c. (Vol. xii., p. 201.).—B. H. C. states that he finds the comma, colon, and period in all the volumes which he has examined, from the *Rule of St. Benedict* (Paris, 1491) to the *Works*

of Perkins (London, 1605). In an old Latin Bible (*Biblia ipressa Venetiis, opera atq;* impēsa Nicolai Jenson, Gallici, 1479) I only find the colon and period used, there being no instance of the comma, as far as I have examined it. A. B.

French Patois (Vol. xii., p. 388.).—As these books seem scarce, allow me to register a curious one in your pages :

"Nouveaux Cantiques Spirituels Provençeaux, avec l'air noté au premier Couplet de chaque Cantique. Par un Curé du Diocèse d'Avignon. (Sm. 8vo., pp. 204., and Tables.) A Avignon, 1750."

With woodcut of Virgin and infant Jesus on back of title.

Those already noticed, appear to belong to the class of *Chansons Joyeux*. This, on the other hand, deals altogether with the spiritual recreations of the people—"en leur langage ordinaire." Since the capital error the Romanists made in countenancing the Metrical Psalms of C. Marot and P. Beza, the priests have been rather chary of trusting the people with spiritual songs, which beget enthusiasm, and, in the case cited, proved a prime auxiliary in bringing about the Reformation. In the present book it has, therefore, been the special care of the curé at once to render his subject attractive, and to keep his readers from straying into heretical paths: consequently, these *Cantiques* are mostly upon orthodox points and mysteries, and the volume contains various approbatory certificates to their being "Conformes à la Veretie Catholique." Like the spiritual songs of John Barclay, the Berean, some of these are intended to displace certain other *Cantiques*, set to favourite tunes : such as "Une Marche de Guerre," "Des Folies d'Espagne," "Alerte, alerte!" "Petits Oiseaux," "Depuis j'ar vîn Nanette," &c.

As a specimen of the *patois* of the book, I subjoin—

"*Les Commandemens de Dieu.*

(Sur l'air: Quan San Pierre de Luxambour, &c.)

"Adore un seul Dieou souveren,
Prengues pas son san Nom en ven;
Ser lou Dimenche lou Seignour,
A tei paren porte l'hounour.
Proucures pas en res la mor.
Fagues gis de mau de ton cor,
Deraubes ren absoulamen,
Temoignes jamai faussamen.
Desires pa de ton prouchen
Ni la femme, ni mai lei ben:
Son de Dieou lei Coummandamen,
Que foou garda fidelamen."

J. O.

Inscription on Bells (Vol. xii., p. 130.).—In the parish church of Wisbeach St. Peter, Cambridgeshire, there is a peal of ten bells, the castings were opened on Dec. 19, 1823. The peal weighs 5 tons 2 qrs. 5 lbs. :

1st and 2nd. "Wm. Dobson, Downham, Norfolk. Fecit 1823."
3rd. "Fear God and honour the king."
4th. "Long live King George the Fourth."
5th and 6th. "Abrahamus Jobson, S. T. P. Vicarius, me dono dedit, A.D. 1823.
7th. "Prosperity to the town of Wisbeach St. Peter. 1823."
8th. "Laudo Deum Verum; Plebem Voco; Congrego Clerum; Defunctos Ploro; Pestem Fugo; Festa Decoro. 1823."
9th. "In wedlock's bands all ye who join,
With hands your hearts unite;
So shall our tuneful tongues combine
To laud the nuptual rite."
10th. "Abraham Jobson, Vicar; Wm. Swansborough, and T. Moore, Churchwardens; Wm. Dobson, Founder. 1823.
I to the church the living call,
And to the grave do summon all."

Edward Brookshaw.

P.S. The oldest of the former peal was dated 1566.

Inscription on Bells.—Inscription on one of the church bells at Stratton, Cornwall :

"Tom Bowling was a good old man,
He put us in his tower;
And now we will keep playing on,
From eight to twelve and four."*

Isaiah W. N. Keys.

Notices to Correspondents.

We have this week been compelled to insert several contributions intended for, but unavoidably omitted from our Christmas Number, and also numerous Replies *which it is desirable to include in the present Volume. We have therefore to postpone until next week many valuable papers, and our* Notes on Books, Lists of Books Wanted, *&c. Our Number of January 5th, the first of the New Year, will contain several papers of great interest.*

Index to our Twelfth Volume. *This is in a forward state, and will be ready for delivery early in January. The* Index to the first Twelve Volumes *is also nearly ready.*

Books Wanted. *In consequence of the increased use made of this division of "N. & Q.," and also of the increased necessity of economising our space, we must in future limit each article to one insertion.*

C. Mansfield Inoleby. *We shall be glad to receive the papers proposed. We shall not probably be able to make use of them for the next two or three Numbers,*

Army List of Earl of Essex.—*Any person who would lend me for a day or two a copy of* The List of the Army raised under the Command of His Excellency Robert Earle of Essex, *&c. &c. London: printed for John Partredge,* 1642, 2to., *would confer a great favour.* Edward Peacock.
Manor Farm, Bottesford Brigg.

Errata.—Vol. xii., p. 490. col. 1. l. 4. from bottom, *for* "instant," *read* "November;" col. 2. l. 37., *for* "maternal," read "material."

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* The bells chime every four hours. By the common people "four" is pronounced *fow-er*, so as to rhyme with "tower."

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